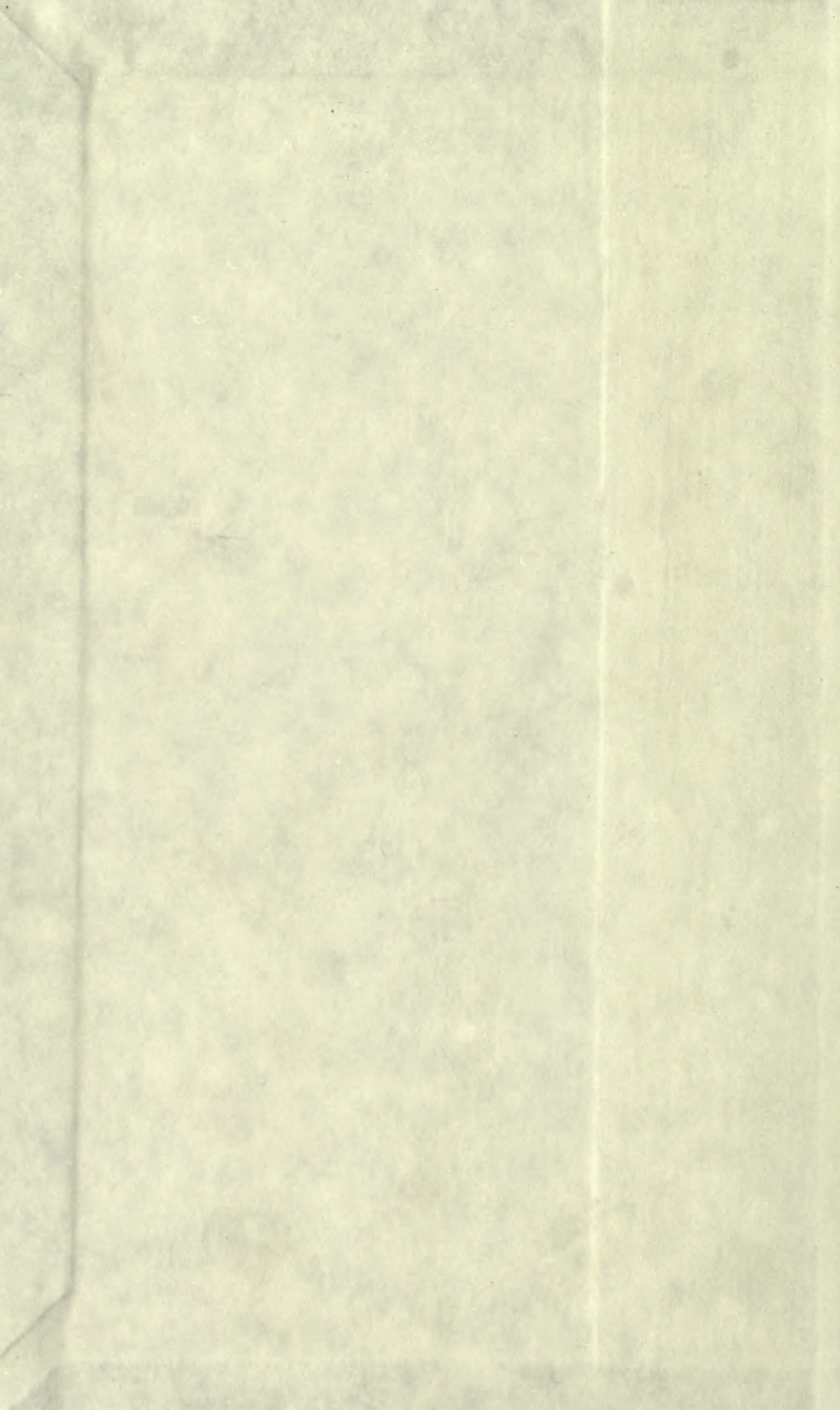


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OJIBWA TEXTS

PART II

OLIVERA TEXTS

PART II

Publications of the American Ethnological Society
Edited by FRANZ BOAS

Volume VII Part II

OJIBWA TEXTS

Collected by WILLIAM JONES

Edited by
TRUMAN MICHELSON

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INTRODUCTION.

The change in the style of printing of the second part of Dr. Jones's "Ojibwa Texts" is due to the impossibility of having the work continued by Messrs. E. J. Brill successors in Leyden, who printed and published the first part of the volume. The uncertainty of delivery, due to war conditions, made it undesirable to send the bulky manuscript to Holland. Even if this had been possible, the proof-reading would have been so extremely difficult, that the publication of the volume would have been unduly delayed. The late publication of Volume v and of the first part of Volume vii is due to these causes.

So far as is at present known, the provenience and authorship of the tales contained in Part II of Jones's "Ojibwa Texts" are as follows:—

Series 1 (Nos. 1-3), Fort William, Mrs. Syrette.

Series 2 (Nos. 4-43), Fort William, Penesi.

Series 3 (Nos. 44-61), Bois Fort, Wāsāgunäckank.

Series 4 (Nos. 62-78), Bois Fort, either Wāsāgunäckank, or Midāsuga^{nj}, or both.

I have briefly indicated my editorial task on pp. xx, xxi, of Part I. I may be permitted here to supplement what I have said by a few remarks relating to Part II. The text has been revised by me on the basis of Dr. Jones's field-notes, for it was clear that the typewritten copy was made by a person ignorant of Ojibwa. This does not mean, however, that I have normalized the variants: I have simply inserted the diacritical marks of the field-notes, save in a few instances where these have failed me: in such cases I have relied on Ojibwa informants or on my own slight knowledge of Ojibwa. At the same time, I have thought myself justified in correcting a few errors which were patently such.

The phonetic scheme employed has been explained by Dr. Jones on pp. xiv-xvi of Part I: hence a general discussion of this would be out of place. On the other hand, it is suitable to elucidate, so far as I am able, the use of inverted periods, which were not explained in Part I. I am not wholly clear as to what Dr. Jones means by them. In the Ojibwa dialects with which I am at all familiar, the *i* in such cases as in *īi* (*mīi'daq*, variants *mīdaq*, *mēdaq*, *mēi'daq*) is weakly articulated, but sonant, not surd: in cases like *aī* (*maīngan*) I hear glottal stops between the vowels. Dr. Jones employs ² for the glottal stop: consequently it is not easy to judge what is intended, for dialectic differences may well exist.

A careful study of the original manuscripts has shown me that where two vowels are in hiatus in Part I, the second vowel is almost invariably written on another line; that is, Dr. Jones doubtless meant to insert inverted periods in the printed text, and this has been followed in Part II where the second vowel was on another line in the original manuscripts.

I have stated on p. xx of Part I that Dr. Jones would have revised the Indian text, had his life been spared. That is undoubtedly true, but nevertheless this series of Ojibwa texts is phonetically far superior to previously published ones.

A vocabulary has not been given with the texts, but, as it is felt that the English translations are close to the Indian original, the student who is in earnest will have little trouble in working out the Indian texts, aided as he is by the works of Baraga and Verwyst on Ojibwa, Cuoq and Lemoine on Algonquin. The vocabulary appended to De Jong's "Ojibwa Texts" published in the "Baessler Archiv" will also prove useful.

TRUMAN MICHELSON

WASHINGTON, D. C.
JULY, 1918

OJIBWA TEXTS

BY

WILLIAM JONES

Edited by TRUMAN MICHELSON

II. — MISCELLANEOUS TALES.

SERIES I. Nos. 1-3.

(Told by Mrs. Marie Syrette.)

I. THE YOUTH WHO DIED AND CAME BACK TO LIFE

(Uskinawā kīnibut nāyāp kā'i'cipimādisit).

Ninguding kīwā^a päji'k inini, uskinawägubān; ki'tci'ā·kuzi. Ānīcinā usāgi'ā· unigī'i'gō¹. Ā'pidci dāc kayā osāgi'i'gōgubān; ā'pidci mī'kawātcī'u·skinawägubān, kayā ni'tā·ā·ndawāntcigāgu-bān. Ānōtc ānu'ā·īndōtawāwāt tcimino'ā·yānit. Ānīc, kāwīn sku-
5 tcigu wī'i'ciwābisi. Mīdāc kīwā^a cayīgwa ānāt unigī'i'gō¹: "Mī'i'·u
intawātc ijipōni'i'ciyu'k; kāwīn ā'pō'tc kənabātc nintāmino-
'ā·yāsī," udinān.

"Ānīc wīn, ningwis, wāndci'i'kituyān? Pītcīnāg kuca kiwī-
mādcīpimātis," udigōn ugīn.

10 "Ānīc kīgītōtāmān?" udinān ugīn. "Ā'pō'tc kāwīn kīgō nin-
tinābagātāndāzīn i' nānāndawī'u·wīn," ¹ udinān ugīn.

"Mānusagu, kidā'u·dā'pinān mīnigōyān nānāndawī'u·wīn,"
udinān ugwisīsan.

15 Kāwīn dāc kīgō udi'kusīn. Āskāmidāc ā^a uckinawā ki'tci'ā·-
'kusī, nīnāmisi kayā. Mīdāc kāgā'pī ājinibugubānān. Mīdāc ānān-
dāmagubānān: "Ningutci nindijimādcā," ināndām. Ki'tcimi'kana
owābāndān. "Mīsa·ī·tug o kāmāda·ā·tōyān," ināndām. Mīdāc
kāgā't ājimādcāt.

¹ Being doctored by magic with the small, flat skin rattle.

II.—MISCELLANEOUS TALES.

SERIES I. Nos. 1-3.

(Told by Mrs. Marie Syrette.)

I. THE YOUTH WHO DIED AND CAME BACK TO LIFE.

Once on a time they say (there was) a man, he was a youth at the time; very sick he was. Naturally of course he frightened his parents. And very much also was he loved by them; for very pleasing was his presence, and he was also good at hunting game. All manner of things they did for him to the end that he might recover. Well, in spite of everything, it was his fate not to convalesce. And then they say that now he said to his parents: "It is better that you now leave me alone; for not at all is it likely that I shall recover," he (thus) said to them.

"For what reason, my son, do you speak thus? Only now, indeed, are you at the beginning of your life," he was told by his mother.

"What can I do to live?" he said to his mother. "At any rate, nothing good am I getting from the doctoring,"¹ he said to his mother.

"Nevertheless you should accept the treatment that is given you," she said to her beloved son.

But she got no answer from him. By degrees sicker became the youth, and he was also growing weak. And then at last he died. Now, this was what he thought at the time: "For some place am I bound," he thought. A great road he saw. "This must be the road along which I am to journey," he thought. And then truly away he went.

Ningutingigu kiwäⁿku ʔnipapimusät owäbāmān awiya anināgusinit. Mīdāc ānāndān: “Ningawikagwä·ʔ·timā,” ināndām. Inābit, ānīnājinānkā·pitci tābācīc ʔnināgusiwaṇ! Īnī·^uāninō·pinanādīn. Ā·pidci kiwäⁿ kinōnāgwāṭini. Mīdāc iwiti ʔnitābināgusinit. Ā·pidci
 5 kayä unicicini. Ānigu·k kiwä ʔnimādcā. Mīdāc cayīgwa pācu, cayīgwāṭimāt. Ānīn dāc kiwäⁿ kādicinawāt abinōtcīyānsān! Inangwāna īnī·^u ta·kināgān pāmūndaminit; agāwa kiwäⁿ ugacki·tābādān uda·kināgan a^u abinōtcīyāns.

Mīdāc kiwäⁿ ki·tcimāma·kādāndām. “Āmbā, ninga·u·dā·pinā,”
 10 ināndām. Mīdāc pācu·ā·pidci ayāt mī nōndawāt uwīngā ki·kimunit. Nī·tām iwiti kībitābābamāt, kāwīn ugīnōndawāsīn tcimawinit. Pānimā pācu·āyāt mī nōndawāt mawinit. Mīdāc wā·i·ci·u·dā·pināt, kāwīn udāpināsī. Mī minawā āji·ā·ndciwāt; mīgu minawā kāwāṇagā kackitōsīn tcitāpipināt. Kitcikinwāⁿj ugītaci·kā-
 15 wān ānawī kagwākātci·ā·t tci·u·dā·pināt, kāwīn dāc ugīgaski·ā·sīn tcitābipinādīn. Mīdāc intawāt c ājipōni·ā·t. Mīdāc kānijika·bi·kawāt, mīdāc minawā ki·ʔ·nimāda·ʔ·tōt.

Ninguting dāc kiwäⁿ ʔnipabimusät ani·a·inābit pā·kic, kāgō otābābandān tābināgwāṭinīg; intigu kāgō tā·kāmīwāsakōtāg, ijinām
 20 kwaya·k ājāt. Māgwādāc pimosāt undōntcinōndān kwaya·k ājāt; intigu pītwāwāyānimāt. Mīdāc ājāndutān k wāwāni, ambā bawī·tig mādwātcīwāṇ! Mī gwaya·k ājāt āndanwāwātcīwaninīg.

Awāntci c ʔnimādcā, ʔnibabima·ʔ·tōd i^u mī·kana. Ā·pidci pās-kudāwāngamun. Mīdāc inābit imā pingwīng mī wābandang
 25 pimi·kawānān. Mīdāc ājikipitcikābawit, ājinānāgatawābandāngin;

Now, once they say, as he went walking on, he caught sight of somebody going along. Thereupon he thought: "I will try to catch up with (that person)," (so) he thought. As he looked, what did he see but somebody seemingly very short of stature as it went along! He pursued after. Very long and straight they say was the way. And now yonder on ahead the other could be observed. And very beautiful was (the place). With speed they say he went along. And now, drawing near, he soon overtook the other. And they say what was he to behold but a little child! It turned out to be a cradle-board that it had on its back; barely they say was the little child able to draw the cradle-board.

Thereupon they say that he greatly marvelled. "Indeed, I will pick it up," was his thought. And when he was very nigh, he then learned (by its voice) that it had had a surfeit of crying. Not till he was near did he hear that it was crying. Thereupon he wished to pick it up, but he could not reach it. And so he tried again; but still was he in no wise able to get within reach of it. For a great while was he kept busy in a vain attempt to catch it, but he was not able to get within reach of it. Thereupon he found it wise to leave it alone. And so, after he had passed it by, he then again followed along in the road.

And presently they say, as he went walking along (and) was looking about at the same time, something could he see coming into view; it seemed as if something hung across the path sparkling with light, such was what he beheld directly in the path whither he was bound. And while he was passing along, then for the first time did he hear a sound directly in the path whither he was going; it seemed like the roar of approaching wind. And now, as he listened and heard it plainly, behold! it was a rapid stream that flowed with raging torrent. Then straight he went to where the water went flowing by with a roar.

Straight on he went, following the road. Very dusty was the road by reason of much travel. And now he looked down at the dust, and beheld the footprints. And then he came to a standing

ānint məmə'tcāwan pimi'kawawānən, ānint kayä nawatc pangi
ayä'kwāwan; ānint kayä ā'pitci agāwa nāgwatiniwən pimi'ka-
wānānsən. Mīdəc nawatc piga'ki'təng mədwätciwəninig pāwi'tig
kwaya'k ājāt.

- 5 Mīdəc minawā ānicimādcāt, nawatc kayä uba'ka'kābandān i'
wayāsīdānig. Mīdəc wāwāni nəgatawābandənk; mī nəngwana
ājīnāgwətinig untgu kəgō nābitā'ō'täg kwaya'k tāta'kamaya'ī,
ijīnəm.

- Mīdəc ānijimādcāt, wayība owābandān ki'tcisibi ki'tcipāwi'tigō-
10 wənini. Mīdəc ānijimādcābit, mī gwaya'k ānīnəmuninig mī'kana.
Mīdəc wābāmāt ācawā'kucininit ini'u mī'tigōn, mīgu nanagā'ku-
pōsinit. "Intigā, mī'ī'mā kādici'ā'cawāndawāwānān!" ināndəm.
Mīdəc imā ayīnābit mī undciwābāmāt ʔanimuca⁸ nīdawa'kana
nəmədābinit. Mīdəc imā ta'kamaya'ī mī'kənāng ānagōtcinowāt
15 igi'u udinīgəṇəg nābidā'ō'sowāt, kəgā tānga'kikōtcinōg. "Āmbā,
kicpīn imā ijāyān kāwīn nindākackitōsīn tcicibā'ī'yān," ināndəm.
"Kicpin cīpā'ī'yān təmədwāsəwəg ingi'u udinīgəṇəg," ināndəm.
"Mədwāsəwədīdəc mī tciki'kānimiwāt igi'u ʔanimucaḡ," ināndəm.
"A'pōtcīdug tci'ī'cāyān."

- 20 Mīdəc kəgā't ājīmādcīyāntawāt, kəgā'ku ucācākucin, kayä kəgā
pināndawā. Ānicinā kiwəckwāyābandəm ki'tcibāwi'tig pimitci-
wəninig. Mīdəc cayīgwa kikacki'u't. Mīdəc minawā imā wī'ə'g-
wāyāndawāt, minā minawā kabāya'ī kitaci'tāt; ānic mīmā
əgōtcinowāt igi'u udinīgəṇəg, mīdəc kayä imā igi'u ʔanimucaḡ. Mīsa'
25 mīnōtc ājiwi'kutci'u't. Mīsa' wāwāni kā'ī'jicibā'kawāt ini'u

halt, and he was filled with thought at the sight of them; some of the footprints were large, and some were of smaller size; and very small seemed some of the tiny footprints. And then plainer he heard the roar of the rapids straight where he was bound.

Thereupon again he started on his way, and clearer then he beheld the object that was shining (so) bright. And then plainly he observed it; in fact, it looked like something strung on a pendant line stretching straight across from one point to another as far as he could see, such was the way it seemed to him.

And so, as he started on, he soon saw a great river rushing along in a mighty torrent. And when he came out into open view, yonder straight ahead led the road. And then he saw that lying there was a log which reached across, and that it was made to quiver by the force of the rapids. "I wonder if by that I am to pass over to the other side!" was his thought. Thereupon, as roundabout he looked from where he was, he beheld the dogs which sat upon both sides of the road. And now there across the path hung the wild-cucumbers which were strung in a row upon a pendant line, and they hung [touching] nearly to the ground. "Therefore, if over there I should go, not shall I succeed in passing through," (such) was his thought. "If I should pass through, noisily might rattle the wild-cucumbers," (such) was his thought. "If they rattle, then will the dogs discover me," he thought. "(Yet) it seems that I shall have to go."

Thereupon truly he started over on the log, all the while was he nearly falling off, and he came near losing his footing. Naturally, of course, he was made dizzy by looking at the great rapids which went flowing by. And then at last he succeeded in getting over. And now once more at yonder place where he was about to step off on the shore, at that very place was he again a long while occupied; for at that place hung the wild-cucumbers, and there also were the dogs. But nevertheless he ventured. And then afterwards, by using care, he passed through the wild-cucum-

udinīgana⁸ kīkuckukanakickawāsīg kanagā kī·a·maḍci·ā·sig
 animuca⁸.

Mīḍac ānicimādcāt animāda·a·tōd i^u mi'kana. Ningudingḍac
 kīwā^a ānibapimusāt cayīgwa udābābandān kwaya'k ājāt kāgō
 5 tābināwgaṭinīg. Mīḍac kāgā't ānigu'k animādcāt. Kumadac cigwa
 a'pī āni·a·yāt, mīnisitawinang ōdāna, mīnangwāna i^u.

Nawātci kīwā^aku ānināṇagāy·ī·. Mīḍac ānāndank: "Nawātci
 pācu' nīngata·a·nī·i·jā," ināndam. Mīḍac wāwāni wābandank
 wīgiwāman; nāngwāna wayāsitāgin panā ku miziwā tābābandank.
 10 Mīgu āji·ā·pitci paṅga'kitānik, paṅganinīg ḍac kayā. Ōdōntci-
 wābandān pācu' pājik wīgiwām pata'kitānīg nīci'kā. "Aṃbā,
 nīngaticā," ināndam. Mīḍac kāgā't ānījināsi'kāṅ; mīḍac ānici-
 ta'pābandank owābamān mindimōyāyan nāmaḍabinīt. Mīḍac
 āgut: "Niyā! nōjic, wāgunān paṇā^azi'kamaṇ ōmā pījaiyan?"
 15 udigōn. "Mādcān! Kīwān!" udigōn. "Kāyābi kīn kiwiyāsininīwⁱ,"
 udigōn. "Kāwīn maḍi' kitīnāndāgusīsī ōmā tcipījaiyan. Kiki'kān-
 dāna ānti nōngum ayāyan?"

"Kāwīn," udinān.

"Mīsa, ōmātcībaiyaḡ āntaci·ō·dā'tōwāt," udinān. "Kāwīn ḍac
 20 maḍi' kāgā't kīgīnībusī; mī·ō·mā pitcīnaḡ kayā kīn kāpīcaiyan,"
 udigōn. "Ānīn, nōjis, kā·i·jiwābisiyan imā sībing? Ānīn kā·pīji-
 cābwiyan? Kīgīwābamāḡ īna īngi^u animucaḡ nīdawa'kana nāma-
 dabiwāt?"

"Āye⁸," udinān.

25 "Ānīc kīgīmīginīgōgina?" udigōn.

"Kāwīn," udinān.

"Ānīc, nōjis, kitōckipimādis," udigōn. "Kāwīn ḍac kayā maḍi'
 kīgīpabāmāndazīnātug tcikutagi'tōyan kāgō; mīḍac i^u kā·u·ndcipa-
 bāmānimisīnō'kwā īgi^u animōcaḡ," udigōn. "Nibiwa imā kāwīn

bers without causing them to rattle and without even awakening the dogs.

And then, as he went his way, he kept on in the road. And presently they say, as he went walking along, he soon was able to see, straight where he was bound, something that was coming into view. Thereupon truly with haste he travelled on. And when he was now farther on, he then recognized the thing to be a town; in truth, such was what it was.

Less anxious they say he began to be (to arrive where he was bound). And then he thought: "Nearer yet will I go," (such) was his thought. Thereupon in plain view he saw wigwams; in truth, they glistened in the light as far as he was able to see. But yet in solemn silence they stood, and very still was it also roundabout the place. From where he was he saw not far away a wigwam that was standing alone. "Well, now, I will go (there)," he thought. Thereupon truly he went to where it was; and as he peeped in, he beheld an old woman seated there. And then he was told: "Ah, me! my grandson, what have you come to get, that you should come to this place?" he was told. "Depart! Go back home!" he was told. "Still are you of the flesh," he was told. "It is not yet your time to come here. Do you know where now you are?"

"No," he said to her.

"Well, here is where the ghosts of the dead dwell in a town," she said to him. "Not yet, indeed, have you truly died; but here, after a while, will you also come," he was told. "What, my grandson, befell you yonder at the river? How were you able to pass through (the barrier)? Did you see those dogs that on each side of the road were seated?"

"Yes," he said to her.

"Well, did they bark at you?"

"No," he said to her.

"Why, my grandson, you are yet young (is why they did not bark at you)," he was told. "And perhaps not yet also have you thought of giving pain to anything; that is why no heed was paid

cābwisiwag; mī·i·mā āndanābāwāwād pināndawānica·o·guwāt ingi^u
 kāni'tāgutagi·ā·wāt ānimucan," udigōn. Mīdāc minawā āgut:
 "Nōjic," udigōn; "omā ayāyāng mī·o·mā kāpījaiyan kayā kīn
 pitcinag; mī·o·mā nāputcig āndaci·o·dā'tōwād," udigōn. "Nōn-
 5 gum dāc tibika'k mī tcinīmi·i·tiwāt. Kīcpin dāc kayā kīn inānda-
 man tci·i·caiyan kīgawīdcīwāg kīcīcā'yag; pitcinag tābitagwicinōg,
 ānint kayā kisigwusag. Nāgātc ā'pitci unāgucig kī·ā·ninānī'tāgāg
 mī·i·^u a'pī ka'kina tcīpašigwīwāt wāminwāndāgusiwāt. I·i·wītidāc
 nānāwiya·ī· o ōdāna mī·i·witi pata'ki'tāg ki'tciwīgiwām āndajini-
 10 mi·i·tiwāti'ku. Mīgu'panā kādīcināman: kījiga'k kāwīn kanagā
 awiya kitāwābāmāsī tcipimusāt, tcināgusitsagu awiya, mīyā'tagu
 wīgiwāman kāwābandaman pata'kitāgin," udigōn. Naskādāc unā-
 gucig andu'tāmūkān kādinwāwānaga'k, mī·i·^u a'pī pitcinag wīnawā
 kījigatinō'kyāwāt."

15 Mīdāc wānāgucik cayīgwa owābamān ō'kumīšan pīndikatōnit
 pīgitcisag; mīnāngwāna i·i·^u uwīsinīwīnini. "Kayā kīn mīdcin,"
 udigōn.

Kāwīn dāc udōdā'pina^zzīn. "Kāwīn," udinān. "Kāwīn nīn
 nimpā'kadāsī," i'kitu uskinawā.

20 "Ānīn dāc?" udigōn ō'kumīšan. "Ānīc kāwīn kāgā't kinibusī,"
 udigōn. "Kīcpin udcitcisag kayā kīn a'pī kāgā't tcībījaiyan omā,
 mī kayā kīn tciminwāndaman tcimīdcīyan ō·o·^u nīmīdcīmim-
 imān," udigōn. "Mī tibickō wīyās nīndīnāndāmin ō·o· kapīn-
 digātōyān tciwunāgucimītcīyāng; mī owā ki'tcisasāgāwīsinīwin,"
 25 udigōn.

Mīdāc cayīgwa awiya ōnōndawān pīdwāwāwīcinīnit. Cayīgwa
 pīgitōwan: "Kiwī'kumīgum."

Mīdāc mindimōyā kīgītut: "Äye^g," udinān.

to you by those dogs," he was told. "Many do not pass through there; for in the place where they drown, they are made to fall off the log when they come by the (dogs), because in times past they have always been cruel to dogs," he was told. And so some more he was told: "My grandson," he was told, "here where we are is where you too shall come after a while; this is where they that have died dwell," he was told. "And now on this night they will have a dance. And if you also feel like going, you may go with your uncles; after a while they will come here, so also some of your aunts. After a while, late in the evening, when dusk has come, (that) is the time when all shall rise that wish to make merry. And at yonder place in the middle of the town is where stands a large wigwam where they always have their dance. And this is what you would always see: by day not a single person would you see walking about, nor would any one be seen, and only the lodges would you see standing," he (thus) was told. "And now on this very evening just you listen to the noise that will be made, for then is when they shall have their day."

And so in the evening he then saw his grandmother bringing within some decayed wood; it was in truth her food. "You too eat of it," he was told.

But he did not accept it. "No," he said to her, "I am not hungry," said the youth.

"And why?" he was told by his grandmother. "Naturally you are not yet truly dead," he was told. "When the time is at hand for you also to come here, then will you also want to eat this food of ours," he (thus) was told. "Indeed, as meat we regard this which I have brought in for our evening meal; this is our supremely selected food," he was told.

And then presently he heard the sound of somebody come tramping along. Presently the person came, saying: "You are invited to the feast."

Thereat the old woman spoke: "All right!" she said to the person.

Mī·a·'pən kī·a·nimādcāt; kāwīn kanagā kīpimiki·'tcikāpawisi;
mīgu ā'ta kā'pimi·i·'kitut.

Kumā'pī dāc okanōnigōn ō'kumisān: "Naskā sāga·a·n andu'tan
dāc."

- 5 Mīdāc kägā't ājisāg·a·nk; mīdāc nōndawāt kwāskucinit miziwā
ānigu'kwāg 'i^u ki^s tci·o·dāna; kayā pāpāginit. Mī wīngā cayīgwa
kī·a·nikackītibī'ka'k. Mīdāc kā·i·jipīndigāt, cayīgwa mīnawā awiya
ōnōndawān pītā'pinit.

- "Na, cayīgwa kisigusāg!" udigōn ō'kumisān. "Kī'kānimigōg
10 omā āyāyān, mīgu kayā wīnawā pī·a·yāwāt; mī nāngwana pā·u·nd-
ciki'tci māmīnwā'piwāt, pīmāmawi·i·tiwāt."

Cayīgwa pācu pa·a·yāwāt, pājig panīgānit pī·i·'kitu: "Pa'!
wayāsiwīt nimpītcimāma."

Mīgu mīnawā pājik, "Pa'! wayāsiwīt nimpītcimāma."

- 15 Mīgu ka'kina kā·i·'kitowāt. Mīdāc pīndigāwāt; wīndāc mindi-
moyā ugīkānōnā^ε: "Kiningwunisiwā kī'tagwicin," udinā^ε.

"Ōⁿ! ningawīdcīwānān nīmi·iding," udinān.

"Äye^ε, wīdcīwi'k!" udinā^ε.

- Mīdāc awā uskinawā kənawābamādin kīⁿwāⁿ ājināgusinit.
20 Kāwīn ānawī kägō icināgusisiwā^ε; ānicibābāngiku wāwāni ājināgusi-
wān. Ā'pidci kayā upicigānimān īni^u usigwusa^ε, wīnisiwān kuca
mīgu ājimīja'kīsītōwāt! Mīgu kayā wīnawā ininiwāg ayā'pitaku
ayīndasininiwān.

Mīdāc ānawāt ugiwān: "Āmbā, pinā'kwā·u·cinām! Wāwīp!"

- 25 "'Ā^u," udinān. Cayīgwasā kīwawānabī'tāgōn pājik; mīdacigu
ka'kina kānī·i·ji·a·yāni'kābiwāt; ayāni'kā kayā pinā'kwāudiwāt.

Then straightway the other went on his way; not at all did he stop on his course; and that was all he had to say in passing.

And then after a time he was addressed by his grandmother saying: "Now, just you go out of doors and listen to the sound."

Whereupon truly out he went; and then he heard the sound of them whistling everywhere in all the extent of that great town; and he also heard them here and there calling aloud. It was now growing very dark. And so after he went back inside, then again he heard the sound of somebody coming hitherward in laughter.

"Hark! now come your aunts," he was told by his grandmother. "By them you are known to be here, therefore are they also coming hither; indeed, that is why they come with so much gladness and laughter, they are all coming together."

When now hard by they were come, one that was on ahead approached, saying: "Phew! somebody of the flesh I smell as I come."

And so another, "Phew! some one of the flesh I smell as I come."

And that was what all of them said. Thereupon they entered; and the old woman herself spoke to them, saying: "Your nephew has arrived," she said to them.

"Ah! then we will take him along to the dance," one said to her.

"Yes, go with him!" she said to them.

And now the youth kept gazing at them, it is said, (to see) how they appeared. There was, for all that, nothing peculiar in their look; like a person exactly was the aspect of each. And very much he admired the look of his aunts, for their hair really touched the ground! And the men themselves had half as much hair.

And then they said to their mother: "Come here! Come comb our hair for us! Hurry!"

"All right!" she said to them. Soon down beside her sat one; and then all (the rest) sat down in line, one behind the other; and at the same time one combed the hair of the other. Such was what

Udijinawān awinini. Misa' cayigwa kiki'tawāt, mīdāc māmāwi
 ājipasiḡwīwāt. Mīdāc cayigwa kanōnigut. " 'A' ā'u! āmbā kayā
 kīn!"

- Mīdāc wābamāt miziwā kiwawāji'u'nit. Mīdāc āgut ō'kumisān:
 5 " 'Ā^u, kayā kīn kīgawawāji'i'n," udigōn. "Kāgu' papāmāndakān
 kādigōyan wā'i'jāyan. Ka'kina awiya kīgātik tibickō kā'i'ni'kwā
 ōma kābitagwicinowāt," udinān. "Kāgu' kayā ā'pidci nānāgata-
 wābamā'kān awiya; kīgasāgi'i'gōg ānint kāwābāmātwā kānīmiwāt.
 Kāgu'dāc pabāmānimā'kān awiya; wī'kagwākabā'i'kāsūn," udigōn.
 10 "Kicicāⁿyāḡ kigakanawānimigōḡ; kīgapīnigōḡ kayā omā a'pī
 ickwānīmi'i'ding. Mīgu pitcīnāḡ paṅḡ piwāsāyāmbāṅ, mīcick-
 wā'tawāt. Mīdāc minawā tcinibāwāt kabāḡījik," udigōn.

- Mīdāc kāgā't mādcāwāt, mī ga'kina kā'i'jiningwäckāgut īni'^u
 wādcīwādcin. Mīgu tibickō kīḡijiga'k ājināṅ, tibickō wāwā'tā
 15 kā'i'jināḡwa'k, mī'ā'jināṅ. Mīdāc anicimādcāwāt. Anōtc iwiti
 āni'a'yīciwinigut. Pitcīnāḡigu sāzik āni'a'yāwāt, mīdāc kāgā't
 pā'pina'kāmiga'k; paṅāgu kwäckuciwāt. Mīdāc ānījipīndigāwāt;
 mīgu ānīpīndigāwāt ka'kina mīni'k wayābāmāt nawadinitisuwāt
 udōniwāṅ kaya ucangwanāwāṅ. Pā'kic i'kitowāt: "Pa', wāyāsi-
 20 wit nimpītcimāmā!" i'kitōwag. Mīgu ka'kina ākitowāt. Kāwīndāc¹
 kāgō wīnawā i'kitusīwag. Mīdāc kayā wīnawā ājinīminīt wītcīwā-
 gana², kāwīndāc wīn nīmisi. A'pōtcidāc pācig uwītcigabawī'tāḡōn
 a'panā. Mīdāc wābamāt pāmīcimunitci²; ājināḡusinit ānint kāwīn
 ustigwānisiwa²; ānint kāwin unīndcīsīwān; ānint kāw n u'kātisi-
 25 wa²; mīnōtcidāc nīmiwa². Cayīḡwa kānickwā'ā'pī'tātibi'katinig
 mīcayīḡwa kāgā't ānōdc ījināṅ; ānint adciticimōwa²; ānint kayā
 kōnkō'i'tiwa² ījinām. Pitcīnāḡigu sāzik tcīwābāṅk unōndawān

¹ His relatives and companions.

the man saw them do. And soon they finished their task, whereupon all together rose to their feet. And then now was he addressed: "All right! You come on too!"

And then he beheld them dressed completely in gay attire. Thereupon he was told by his grandmother: "All right! You too am I going to clothe in pleasing costume," he was told. "Pay no heed to what will be said to you at the place where you are going. By everybody will you be told the same as what was said to you by them who had been here," she said to him. "And do not with very much care keep watch of anybody; for you will be frightened by some of them whom you shall see dancing. And pay no heed to any one; try and remain till the affair is all over," he was told. "By your uncles will you be taken care of; and by them will you be brought here when the dancing is over. Just as soon as the dawn appears with a faint light, then is the time that they cease. And then again they go to spend the whole day long in sleep," he was told.

Dance of the spirits
And then in truth they started forth, whereupon he was encompassed roundabout by all whom he accompanied. And then just the same as day it seemed to him, the same as the shooting lights (of the north) look, such was the way it seemed to him. And so on their way they went. By a different path over there was he led. And as soon as at a certain distance away they were come, then truly he learned that there was a merry time going on; everywhere were they whistling. Thereupon inside (the dancing-place) they went; and then, as they went in, all that he saw caught themselves at the mouth and the nose. At the same time they said: "Phew! some one of the flesh I smelled as I came in," (thus) they said. That was what all of them said. But they themselves¹ said nothing. And his companions likewise danced, but he himself did not dance. Yet nevertheless by one was he accompanied who stood by him all the while. And then he beheld them as they went dancing past; in appearance some were without their heads; some were without their hands; some had not their legs; but, in spite of that, they

kwäckucinit; mīṇṅwana 'a^əu' tábātcimut ānīn ā'pītcitibi'ka'k.
 Mīḍaḥ cayīgwa ḵṇōnigut īnī'u wātcikābawi'tāgut: " 'A', ambā!
 Mī cigwa ickwā'tāṅ, wāwīpidāḥ kīgamādcāmin tcibwäckwā-
 'tāwāt!" udigōn.

- 5 Mī ānījisāga·ḥ·mowāt; nāyāp ānījikiwāwāt ō'kumisaṇ ayānit.
 Mīḍaḥ imā tcīgaya·ī· skwāndāṅ kā·a·'kuwīdciwigut. Mīḍaḥ
 ānī'tawāt ānimādcānit; pā'kic kwīckwacinit kayā nōndāgwāwāpi-
 sunit; mīc ājipīndigāt ṇamadapiwāṇ ō'kumisaṇ. Mīḍaḥ āgut:
 "Ānīn, nōjic, kigīwābandānina āndaciminwāndāgusiwāt omā wā-
 10 dā'tōtcig?"

"Āye^ə," udinān.

- "Mīgu a'panā ājiminwāndāgusiwāt," udinān. "Īngiwīdāḥ kāwā-
 ḇamātwā ā'pitci kī'tci·ī·cpītibī'k, ṇōdc kā·ī·jinawādwā, mī īgi'u
 kānisindwā; mīgu kā·ī·nā'pināwāt īgi'u; mī·ī·we wāndcināgusi-
 15 wāt," udinān. "Mīḍaḥ wīn anidādā·ō·ḍaminōwāt ṇōdc kī·ṇ-
 ī·ā·ī·ndōdamowāt tcīgaya·ī· ckwā'tāṅ. Mīḍaḥ, nōjic, ijikiwān,"
 udinān. "Kigīwābandānina kīwāwā'tāḡ kā·ī·jināṇ? Mī kādi-
 nāṇḍamāṇ wābandamāṇ nāyāp kīwāyāṇ kā'pī·u·ndcīyāṇ, wābanda-
 maṇidac wāwā'tāḡ. 'Mīsa' nīmī·ī·tiwāt minawā tcībayaḡ, kīga-
 20 tināṇḍam. Mīḍaḥ 'ī'ī'u, nōjis, ijimādcān. Cayīgwa kigwinawipī·ī·gōn
 mī cigwa wīpagitāṇḍamowāt kīya'u," udigōn. "Ānikicī'kān,"
 udigōn.

Mīḍaḥ kāḡā't animādcāt, nāyāp acā·ḥ·dōt īu mī'kana. Kāwīn
 ḍaḥ minawā owābandāⁿzin ī'ī'u sībi, mīyā'tagu nībiwa awiya

danced. When it was now past the middle of the night, then truly different things he saw; some were with their heads down; and that some pushed each other face forward, was the way it seemed to him. As soon as it was faintly growing dawn, he heard one whistling; it was indeed the one who was giving notice what time of night it was. And then now was he addressed by him who was standing by: "Now, then, come on! It is now nearly over, and quick let us be going before they are done!" he (thus) was told.

Whereat on out of doors they went; back home they returned to the place where his grandmother was. And over there as far as the threshold of the doorway was he accompanied. And then he caught the sound of them departing; and at the same time they were whistling, and they could be heard hissing through the air; after which he went inside, where was seated his grandmother. Whereupon he was told: "Well, my dear grandson, did you see where they who dwell in this place make merry?"

"Yes," he said to her.

"That is the way they always amuse themselves," she said to him. "And they whom you saw very late in the night, they whom you observed in different forms, they truly are those that have been slain; in such manner they met with death; that was why they appeared that way," she said to him. "It is at a time when they are having their fill of play that they do various things, (it is) near the close of the affair. Therefore, my dear grandson, you had better go back home," she said to him. "Did you see what appeared to you like the flashing of light? Of that will you be mindful when you behold it on your return to the place whence you came, and (it will be) as often as you see the play of shooting light. 'Now dancing again are the ghosts,' will be your thought. Therefore, my dear grandson, go you back. Already have they become weary waiting for you, for now are they about to bury your body," he was told. "Go fast," he was told.

Upon which truly he set out on his way, back he followed in that road. But not again saw he that river, yet nevertheless many

people he met. And with no one at all did he come into touch (because they kept out of his way). As often as ever they came near by, then was he given the path by their turning out of the way. At another time, when he was once walking along, he met a small boy who came running along. "That is the one I will catch," he thought. "Where are you going?" he said to him. Not a word he got in answer. Thereupon he tried in vain to catch him, but not at all was he able to catch him. "Oh, pshaw! by my grandmother was I told quickly to return," he thought.

So accordingly on his way he went again. And it seemed to him that in the very path he was going he beheld a great fire,¹ so it seemed to him. "I wonder which way I shall go!" he thought. But nevertheless close up to (the fire) he went, for yonder straight ahead led the road. And for a long while about the place there he tarried. And then presently he thought: "I wonder what would become of me if into this place against my will I should fling myself!" And what he did was to fling himself (into the fire). Whereupon he became conscious of himself, for that was the thing which seemed to him as fire.

(It was) a long while (before) he was able to speak to his mother. "O mother!" he said to her, "give me to drink, for I am thirsty." And then conscious became the youth while he was all wrapped (for burial). And it was true that soon were they going to bury him.

And as for the woman, it was beyond all possible belief to her that truly back from death had come her son. Whereupon she uncovered his face; and as she beheld him, he was blinking his eyes. At that she addressed him: "Are you alive, my dear son?"

"Yes, my mother," she was told.

Upon that quickly she unbound him, and gave him lukewarm water to drink; hardly was he able to swallow it. Forthwith back through his nose came flowing the water. It was a long time before he was able to swallow it, and then gradually came his strength back to him. And when he became strong, this then said he to

"Nīngä, kägä' tsa ningiki' tci pawätcikä," udinān, "kīnipāyān," i' kitu.

"Niyā, ningwis! Ningīnipāna kitināndam? Kāwīn wīnigu nābāngin kigī' i' jiwābisisi," udinān.

5 "Ānic kā' tiyān, nīngä?"

"Nānbungin kuca kigī' i' ciwābis; misagu i^u cayīgwa paḡidānimigōyāmbān," udinān.

"M!" inwā a^u uskinawā. "Mama' kātā' kāmigidac i^u kā' i' nāndāmān," i' kito. Mīdāc kīmādcitibātcimu' tawād ugīn ōsan kayā
10 minawā ānint pa' kān awiya. Mīdāc iwe kā' i' nādcimut nōngum imā mini' k āca kā' i' nādcimoyān. Mīdāc minawā ä' kitogubānān a^u uckinawā kāpi' tcikagwātakitāwāt īni^u ābinōtcīyānsān kāwābāmāt ti' kināḡanīng kā' ta' kupisunit. "Ānīnītug mini' k pāngicinowāḡwān imā pāwi' tigunk īngi^u ābinōtcīyānsāḡ tā' kupisōwāt ta' kināḡanīng,"
15 kī' i' kito a^u askinawāgubān.

Wī' kā awiya tci' i' jipagidānimāsīg ābinōtcīyānsān nibunit, mī āciṡtcigwāwāgubānān i' ku ānicinābāḡ; nābunitcin ābinōtcīyān kīc-pīn nibut wāta' kināḡanīt mī ājita' kupināwīntipānān. Mīdāc a^u uskinawā kī' tibātcimut, mīdāc i^u kā' ku' i' jictcigāsīḡwāgubānān
20 mīnawā wī' kā.

Mīdāc kīwīndamawāt ugīn kā' i' gut ōkumisān: "Kīc-pīn wābāndāman wāwā' tāḡ, mī kīmicōmisinābānīḡ minawā tcinīmi' i' tiwāt, kīḡaṡtināndām,' ningī' i' k nō' kumis kāwābāmāḡ iwiti kā' i' jāyān ānāndāmān," udinān ugīn ōsan kayā. Minawā dāc kitōgubān:
25 "Kägā ningī' kwīnawī' i' nāndām," i' kitōgubān, "i' i' a' pī weyābāndāmān ickutā. Mānōdāc ningī' i' nāndām; 'A' pōtc' kayā, 'ōwiti nīngī' i' cā,' kā' i' nāndāmān. Kāwīn ningīminwānda^u zīn; mīdāc kā' u' ndciki' twāna' pagisoyān imā skutāḡ. Mī nāḡwāna nīya^u 1
kā' i' cināmān," i' kitugubān a^u askinawā. "Ānic ītug mīni' k
30 awiya ājiwābisigwān 'i' i' u!" i' kito.

¹ Self.

his mother: "My mother, in good sooth I had a great dream," he said to her, "when I was asleep," he said.

"Dear me, my son! You thought you were asleep? Not at all as one sleeps did you behave," she said to him.

"What, then, happened to me, my mother?"

"Why, just as when one is dead was the way you were; and then in a little while were you to be buried," she said to him.

"Really!" exclaimed the youth. "It then was a wonderful thing, that which I thought," he said. Accordingly he then began narrating it to his mother and father, and all the rest of the others there. And that which he related was all this which I have just now recited. And furthermore the youth said that with a heavy heart he had listened to the cry of the babe whom he had seen tied upon the cradle-board. "How many (children) must have fallen into the rapids there, those little children who were fastened to the cradle-board!" said the youth.

Never in such manner should any one bury a child that dies, for that was the way the people used always to do; whenever a child died, if it died when still in the cradle-board, then would it be kept tied in its cradle-board. Now the youth related (his story), and from that time on never did they do it again.

And then he informed his mother what he had been told by his grandmother. "'If ever you see the flashing of light (at the north), then are your grandfathers of old once more dancing together, shall you think,' to me said my grandmother, whom I saw over there where I had gone in my dream," he (thus) said to his mother and father. And furthermore he said: "Nearly was I in doubt in my mind (as to what I should do)," he said, "at the time when I beheld the fire. Nevertheless I made up my mind; and 'Anyway, over there will I go,' was the thought in my mind. I did not like (to do) it; and that was why against my wish I flung myself into the fire there. And so it was my body¹ that I had seen in that form," said the youth at the time. "I wonder how many persons have passed through (the same experience as) that!" he said.

Misa kā'ī'nātcimugubānān pājik uskinawā kānibugubānān,
 minawādac nāyāp kīpimādisigubān. Kiki'tci'ā'nicinābāwigubān.
 Midac pitcīnag ā'pidci kā'a'kiwā'zī'i'wit kagā'tidac kinibut.
 Midac pitcīnag kayā wīn kīmītcigwān pīgitcīsaḡ, kayādac wīn
 5 kīnīmīgwān tcībaya'ī'nīmi'ī'tiwining.

2. BLUE-GARTER

(Wujāwāskukaskitāsāpasun).

Ninguting kiwāⁿ aiyāwag nīj apinōtciⁿyag; pājik kwiwisāns,
 pājik kwāsāns aiyāwag. Midac āckam āniminditōwāt. Midac
 kiwāⁿ kwiwisāns nantawāntcigāt, nisāt wābōzōn; kagā wīn dac
 i'kwāsāns, mānisā tcībākwā kayā āndāwāt. Midac kiwā āckam
 10 āniminditōwāt; aⁿ dac kiwāⁿ kwiwisāns āckam āniki'tci'u'cki-
 nawāwi, ki'tci awāsīⁿyān kayā onisān. Āckam ā'pitci mino'a'i-
 yāwag kiwāⁿ.

Nīngudingidac kiwāⁿ, aiyayāwād, udinān umisāⁿyān: "Nimisāⁿ!
 misa' cayīgwa tcipa'kādiyānk."

15 "Ānīn nāgwana, nicīm," udigōn. "Aiyāngwāmisīnsa kayā kīn
 wī'pīmādisuyān! Pōtc, inaḡā mōjag kīgawīdcīndimin."

Midac kiwāⁿ aⁿ uskinawāⁿ kā'ī'jīmādcāt, mīnawā udigōn
 umisāⁿyān: "Nicīm, mī'kwānīmīcīn ninguting kīcpin kagō ā'pitci
 saḡagisiyān."

20 "Äye^g," udinān, "nimisāⁿ." Midac mādcat aⁿ uckinawā.
 Ningutingidac ānipapimosāt, ā'pitci aiyā'kusi. Midac ānāndānk,
 "Mī omāⁿ tcinibāyān." Midac kagāt imā gī'a'nipagidīnānk
 upimiwānānāns. Pāḡidac nīgān ānī'ī'jā, nandawābandānk ānīn-

Such, accordingly, is the story of a youth who once died, and then came back again to life. A very old person he became. And then in the course of time, after he had become a very old man, in reality then he died. And then in time he too must have eaten of the decayed wood, and he too must have danced in the dance of the ghosts.

2. BLUE-GARTER.

Once upon a time, so the story goes, there lived two children; a boy (and) a girl there lived. And larger they grew as time went on. And then, according to the story, the boy began to hunt for game (and) killed rabbits; and as for the girl, she gathered firewood and did the cooking at where they lived. And then, as the story goes, they continued getting larger; and then they say that the boy grew to be somewhat of a young man, and then big game he killed. In a very much more comfortable way than they lived, so it is said.

And so once, according to the story, while they were yet living at the place, said (the youth) to his elder sister: "O my elder sister! the time is soon at hand when we shall part from each other."

"Very well, so let it come, my little brother," he was told. "And do be very careful of yourself if you wish to live! However, it is impossible that we should always live together."

Thereupon, so it is said, as the youth started to go, once more was he told by his elder sister: "My little brother, think of me if ever at any time you are in deep trouble over something."

"I will, my elder sister," he said to her. And then went the youth away. And once, as he was walking along, very weary he became, whereupon he thought, "Now in this place will I sleep." And so truly there laid he down his little pack. Now a little farther on

di wâbaninig kädani'ijimädcät. Wayibadac näyap ajäkiwä
 kī'a' tōt ubimiwanān. Änitagwicingidac owâbandān äja apicimōn-
 i'kätānik, kayä äca kī'u'citcikätānik tcīwīsinit tcīmibāt kayä. A^u
 widac ckinawä mama'kädāntām. "Mīsa kanabātc nimisāⁿ kā'i'cit-
 5 cigät," ināndām. Mīdac äjimädcīwīsinit nibāt kayä.

Wayābaninigidac minawā mādca. Minawā wānāgucininig mīgu
 minawā nāsāb äjiwāpisit. Wānāgucininig kīnibā minawā, mīdac
 minawā mādca wayābaninig.

Ningutingidac kīwāⁿ anipapimusät, omi'kän ā'pitci unicicininik;
 10 minunāgwätinig; ā'pitcidac kīsīsōn sa'kāsīgānit. Kīwawānapi,
 ināndang: "Wāgutugwān kā'u'ndcinaganāwagān nimisāⁿ?" Kā-
 kändānk; bā'kic mägwādac kīⁿwāⁿ nānagatawāndānk, pānimāgu
 udūntciki'kānimān awiya nāsi'kāgut pi'kwanāng ina'ka'kāyā.
 Mīdac pikanōnikut: "Wāgunān mā wāci'tōyān? Wāgunān wānd-
 15 cikitcinānagatawāntāman, kayä kaskāndāman?" udigōn īni'^u;
 i'kwāwan nāgwana īni'^u. Ā'pitcidac minwāndām a^u ckinawā
 wābamāt awiya kākakanōnāt.

Mīdec kīwāⁿ äjikākikitōwāt, pīnic tcī'u'ji'tōwāt sisāgi'itīwāt.
 Mīdec kägä't sāgi'itīwāt. Mīdec a^u i'kwā ä'kidot: "Pācu īma
 20 nindāmin; kanabātc kägā neguti tepā'igān a'pīnindāmin," i'kito
 aⁿ i'kwā.

Mīdec kīwāⁿ kayä wīn uckinawā äjikagwātcimāt tcīwīdigāmāt.

Mīdec kīwāⁿ awā'kwā äjina'kwumāt. "Äye⁸," udinān, "mīgu iⁿ
 kā'i'jināntutūnān tcī'i'jikagwātcimiyān." Mīdec kīⁿwāⁿ äjiwīnd-
 25 amawāt untci ōsān ugīn kayä. Udinān: "Ā'pitci kīgaminotōtāgōg
 waskiwāpamikwā; ā'pitci kayä intawā wīngāsiwag kägō tcīwītōtō-
 kwā. Aiyāngwāmisin dac, kanawānindisun!" udigōn. Mīdac kīwā

he went, taking a look whither on the morrow he would go. And in a little while back he came to where he had put his pack. And when he was come, he saw that a bed had already been made, and that there was also prepared some food for him to eat, and a place for him to sleep. Thereupon the youth wondered. "Now, perhaps my elder sister did it," he thought. Thereupon he began to eat, and then he went to sleep.

And on the following day he started on. When again it came evening, once more the same thing happened to him. In the evening he went to sleep again, and then he went on when the morrow came again.

Now once, so it is said, as he went walking along, he found a place that was very pleasing; it offered a beautiful view; and very bright did the sun shine there. He sat down (and) began thinking: "Why did I ever leave my elder sister?" He was sad; at the same time, they say, while he was in deep thought, suddenly he felt that somebody was coming towards him from behind. And he was addressed by the one who came saying: "What are you doing there? For what are you in such deep thought, and why are you sad?" (thus) was he told by that one; a woman did that one turn out to be. And very pleased was the youth when he saw some one with whom to talk.

And thereupon, so it is said, they began to converse, keeping it up till they felt mutual love for each other. And really did they love each other. And then the woman said: "Close by yonder place is our home; perhaps almost a measure is the distance where we live," said the woman.

And they say that the youth also progressed so far as to ask her to be his wife.

And they say that the woman gave him her consent. "Yes," she said to him, "that is precisely what I expected you would ask me." And then they say that she told him about her father and her mother. She said to him: "Very nicely will they treat you when first they behold you; and very apt are they, I would tell

ini^u i'kwāwān udigōn: "Kāgu sāgisi'kən! Panā kīgukanawān-
imīn. Ānawi ā'pitci maṭci'i'nātisiwāg, pōtcdac nīn awacimā
nībiwa nindayān kaski'ā-wisiwin tciwītō'kōnān." Mīdāc, kīⁿwāⁿ,
mīnawā ānāt: "Ānīc, mīsa' nīn kāḍanijikīwāyān; pānimā ḍac kīn
5 wānāgucik paṭagwicinō'kən. Kīcpīndāc pīḍagwicinān āndaiyāng
kīgatigōg nīngī'i'kōg: 'Kīgīwābāmā māwin 'a^a'^u nīndānīsinān
Ujāwaskukaskitāsāpisun?' Mīdāc kāḍīnat: 'Kāwin nīn, kāwin
nīn, kāwin nīngīkī'kānimāsi, kāwī'kā awiya nīngīwābāmāsi.' Mī-
gāḍīnāṭwā." Mīdāc kāgā't ājīmādcāt awi'kwā wā'i'cimādcāt;
10 māgwāḍac kāgīgitot. Mīgu imā kā'u'ndciwānī'ā't.

Kumā'pīḍac kayā wīn kī'i'jītcigā kā'i'gut ini^u i'kwāwān.
Mīdec ājītīpātcīmīnt a^u i'kwā. Māgwā ayāt āndāt mī kī'ki-
kānimāt ini^u ininiwān mī'kwānīnigut. Mīdec kīmādcāt a^u i'kwā
kīnāndawābāmāt. Mīdec kīmī'kawāt; pī'kwanāning kī'u'ndcin-
15 āsi'kawāt kīwābāmāt. Mīnāngwana kīwāⁿ a^u i'kwā āndāwāt
kī'a'yāt mōⁿjaḡ. Kāwīn kī'u'nicizī.

Mīdāc ājīmādcāt awīnīnī kīwāⁿ ijāt imā āndānīgubānān anīc-
inābā. Pācu ānī'a'yāt nayāgīgu unōndawān kaganōnigut. Ini^u
a'kiwāⁿzīyān igut: "Ā^u ānīcinābā kītōtusīgūnān. Nīngī'kānimā
20 pā'u'ndci'i'jāt. Kāwīn ānījā pījāsī, mī ini^u kītānīsinānīn Ujāwas-
kukaskitāsāpisun."

Awīḍac kīwāⁿ inīnī awāḍcīc kīwāⁿgu uḍānīnāzī'kawān pācu',
pāpōcuwāti. Ā'pīdcīdec kīⁿwāⁿ ōmīnotā'pīnīgō: ōwāwīkī'i'gō,
kīⁿwāⁿ, ā'pitci. Mīsa' cayīgwa nīsītutāṅk kā'i'gut ini^u ōckīnīgī'k-
25 wān. Ā'pitci wāwenī ōmīno'u'tā'pīnīgō. Mīḍac kīⁿwāⁿ āgut
a'kiwāⁿzīyān: "Awiya kīn kīgīwābāmā nōngum kīcīgā'k?"

you, should they wish to do you some ill. So then be careful, (and) be on your guard!" (thus) was he told by her. And so by the woman was he told: "Don't be afraid! Always will I look out for you. In spite of the very baneful disposition they have, yet, for all that, much stronger is the power I have to help you." And they say that again she said to him: "Well, it is now time for me to go back home; and not until it is evening must you come and arrive there. And when you are come at our home, you will be asked by my parents: 'You have no doubt seen our daughter Blue-Garter?' And then shall you say: 'Not I, I do not know her, never have I seen her.' Thus shall you say to them." And then truly went the woman away to the place whither she was bound; and as she went, she was yet speaking. And then at a place over there was where he lost sight of her.

And so after a while he did what he was told by the woman.

Now, this was what was told of the woman. While she was at home, she was aware that the man was thinking about her. And then off went the woman to look for him. And she found him; from behind came she up to him (and) saw him. And now, as a matter of truth, so it is said, the woman was staying at home all the while. She was not felt as being absent.

And so away started the youth, they say that he went over to the place where dwelt the people. When near by he was come, already heard he the voice of one welcoming him. By an old man was he addressed, saying: "Well, a person is coming to us. I know for what object he is coming. Not for nothing does he come, it is for our daughter Blue-Garter."

And then the man, so goes the story, in a manner unconcerned, went straight up to him, greeting him with salutation. And very cordially, so goes the story, was he welcomed by them: kind were they to him, so it is said, in a very pleasant way. And that was when he began to understand what was told him by the young woman. Very pleasantly was he received by them. And then, so it is said, was he asked by the old man: "Did you see anybody to-day?"

Uckinawädac kîⁿwäⁿ udinān: “Kāwīn nīn awiya ningīwābā-māsī.” Pā^u kic inini kṇawābāmāt a^u kiwäⁿzīyaṇ cōmīngwānit.

A^u kiwäⁿzīdāc i^u kidō, “‘A ‘a ‘ā’, kägä^u t kīgīwābamā nindānis. Ucāwaskukāskītāsāpisun!”

5 Udināndāc inini. “Kāwīn ningīwābāmāsī awiya.”

Mīdāc ājipīndigāwāt. “Āmbā pīndigān!” udigōn. Mīdāc kägä^u t inini ājipīndigāt. Pāpīgādācigu udigōn īnī^u a^u kiwäⁿzīyaṇ: “Kāwīnītug anicā kipīcāsī omā. Mīdug ‘a^a’ nindānis pananda-wābamāt.”

10 “Ānīn nāngwāna,” i^u kito inini.

Ānicnā ātisō^u kān!¹

Mīdāc ānāt a^u kiwäⁿzi: “Kīcpīn kī^u i^u jicigāyaṇ kādiji^u ṇōnīnān kayā wāwīb ujī^u tōyaṇ, mī tci^u a^u yāwāt nindānis Acāwaskukāskīt-āsāpusun.” Mīdāc kiwäⁿ cayīgwa wīdamāgut kādinānu^u kīt

15 wābaṅ. “Kīgāmādcī^u tā tcībīnī^u tōyaṇ mīdāswī a^u kīn,” udigōn.

“Āye^u!” udinān a^u kiwäⁿzīyaṇ. Mīdāc wānāgucik kīwābāmāt īnī^u uckinīgi^u kwān.

Mīdāc kīmōtc kī^u i^u gut: “Kāgu^u wanānimici^u kān! Wāwīp mī^u k-wānimicīn.”

20 “Āⁱya^u.”

Mīdāc wayābaninīg mādācinīgut a^u kiwäⁿzīyaṇ, iciwīnīgut kādāci^u a^u nō^u kīt. Mīdāc mīnīgut kādāpādcī^u tōt tcimaṇjī^u i^u gāt,—mī^u tigō-wāgā^u kwāt, mīnawādāc mī^u tigōpīnā^u kwā^u i^u gānic, mīnawādec pimi-tciwāgā^u kwāt kayā. Udigōn, kīⁿwäⁿ: “Mī nīn ayābātci^u tōyānīn

25 a^u nō^u kīyān.”

“Ā^u tā,” ināndām. “Ānīn kātījikaski^u tōyān tcikiji^u tōyān ningō-nāwa^u kwā! Ā^u pitci ṣaṇagāt. Ke^u tcimi^u tigōk pata^u kisōwag, ṣagā^u kwānī kayā.” Pōtcāc a^u inini kāwīn ogīnāgwa^u tōsīn ṣaṇagān-dānk.

30 Mīdāc aṇikīwāt a^u kiwäⁿzī.

¹ This is a common phrase on the part of the narrator, where the story has

And the youth, they say, said to him: "Not any one have I seen." At the same time the youth watched the old man (and) smiled.

And the old man said: "Oh, surely you saw my daughter Blue-Garter!"

Then said the man to him: "I did not see anybody."

Thereupon they went inside. "Go right on in!" he was told. And then truly in the man went. And at once was he told by the old man: "It is impossible that for nothing you have come here. I suspect it is my daughter whom you have come to seek."

"It may be," said the man.

Well, let us on with the story! ¹

Thereupon the old man said to him: "If you will do what I ask of you and do it quickly, then you may have my daughter Blue-Garter." And then the story goes on to relate what one told the other he should do on the morrow. "You shall set to work clearing up ten plots of ground," he was told.

"All right!" he said to the old man. And so in the evening he saw the maiden.

Thereupon in secret she said: "Don't forget me! Be quick to keep me in mind."

"All right!"

And then in the morning was he led away by the old man, he was taken to the place where he was to work. And then he was given what he was to use to work with, — a wooden axe, and a useless wooden rake, and also a wooden hoe. He was told, so they say: "That is what I myself use whenever I work."

"Alas!" was his thought. "How shall I be able to finish this in half a day! Very difficult it is. Big trees are standing, and thick also is the bush." Yet nevertheless the man did not betray by look that he regarded it hard to do.

And then on his homeward way went the old man.

been interrupted with laughter or by some facetious remark apropos of what has just been said.

Mīdāc kīwā^a awinini kā·i·jiwawānabit mawit. Kāwīn umi'k-wāndazīn kā·i·gut i'kwāwān.

Wīndāciku a^u i'kwā ugīki'kānimān mi'kwānimigusi'k. Pāpi-gādāc pī·i·jā pināndanāwāt ōwābāmāndāc imā nāmādabinit
5 mawinit. Mīdāc ānāt: "Wāgunān kā·u·ndcimi'kwānimisiwān māwica?"

Kāwīndāc kīgō i'kitosī inini.

Mīdāc ājiwawānabit awi'kwā, udinān īni'wininiwān: "Ōndās omā!" Mīdāc āji·o·dā'pī'kwēnāt. Udcīngwānāngidāc uda'tawān
10 ustigwānini, ināt: "Kiganandō'kumānin taga!" Mīdāc kīgā't.

Mīdāc, kīwā^a, ājinibāt awinini. Kumā a'pīdāc udamātinigōn īni'^u i'kwāwan. "Ha^u, unickān! cigwa dānāwa'kwā!"

Mīdāc kīgā't a^u inini kuskusit. Inābitdāc, owābandān udano'kī-wiwin ga'kina kīkījicigātānig.
15 "Mī gāctinā kātānicimādcāyān, mīcigwa nimpāpā pīmādcāt pināndawābami'k. Ayāngwāmisin! Kīgātik nimpāpā: 'Nindānis udano'kīwiwin,' kīgātik. Kāgu' bā'pic kīgacāgōsomigusi. 'Kāwīn,' kīgātinā. 'Kigīwāni·ā·na āntaiyāg?' ici'." Mīdāc ājimādcāt ai'kwā, mīgu imā māgwā gāgīkitut kā·u·ndciwanicing. Udigōn
20 gayā īni'^u i'kwāwan: "Tana'kāmigisīnigu imā," mī·i·we kā·i·gut mīnawā.

Mīdāc a^u a'kiwā^azi pītwāwidām. Pītagwicīn. "A ·a· 'a'^u! nin-dānis acā Wujāwāskukāskitāsāpisun udano'kīwiwin," udigōn.

"Ca i'kido wināna·a·!" udinān. "Kāwīn nīnki'kānimāsī,"
25 i'kido inini.

"A^u, mī·i·'u. Āmbā awiwiisinitā!" Māgwādāc ānipimosāwātī-dāc, udigōn īni'^u a'kiwāziyān: "Nōngum ickwānāwa'kwāg kāyābi nōngum pāngī kīgō kīgaticidcigā," udigōn. "Wānskup kīgatis-ka·ā·n," udigōn. "Kayādācgu kīgadaci'tōn wāwāni tcipā'tāg,"
30 udigōn.

Thereupon they say that the youth sat down and wept. He did not think of what had been told him by the woman.

And as for the woman, she knew all the time that he was not thinking of her. Of a sudden, when she came to look for him, she beheld him there sitting down and crying. And this she said to him: "Why did you not think of me long ago?"

And the man said nothing.

Thereupon down sat the woman, and said to the man: "Come here!" And then she drew his head towards her. On her lap she put his head, and said to him: "Let me look for your lice!" And that was what she did.

Thereupon they say that the man fell asleep. After a while he was waked by the woman. "Come, wake up! soon will it be noon."

And then truly the man rose up. He looked, and saw that his work was all finished.

"At once must I be leaving, for soon will my father be setting out hitherward to see you. Be on your guard! My father will say to you: 'My daughter did that.' Do not under any condition let him have full sway over you with his speech. 'No,' you must tell him. 'Did you miss her at home?' you must say to him." And then away went the woman, and she was yet talking when she disappeared from his sight. And he was also told by the woman: "Just keep on working there," such was what he was told by her again.

And then the old man came, speaking in a murmuring tone. When he arrived, "Ha, ha! my daughter Blue-Garter did it," the other was told.

"What is he saying now!" he said of him. "I do not know her," said the youth.

"Well, that will do. Come, let us go and eat!" And while they were walking along, he was told by the old man: "To-day during the afternoon there will be something else I should like to have you do," he was told. "There is a pool of water which you should dip out," he was told. "And you are to remain with it till it is thoroughly dry," he was told.

Mīdāc äjimādcīnigut äckwānāwa'kwānig; mīdāc tægucīnowāt iwiti kādācano'kīt ōwābandān awinini äjināgwatinig änōnint. Mī nāngwana sāga'i'gāns. Mīdāc minawā akiwāⁿzī äjimīnāt kādāba-tci'tōnit tci'i'skā'a'minit i^u sāga'i'gāns. Ōmīnigōn udabīma'ka'kuc
 5 kānda'i'gwāsānān kayā. Mīdāc ägut īnī'^u a'kiwāⁿzīyān: "Mīnī-ni'ku ōno^u āyābatci'tōyānī'ku," udigōn.

Mīdāc, kīⁿwāⁿ, awinini kāwīn kägō i'kitosī. Tibickō ijināgusi tcīkaski'tot ānī'a'nōnint. Änimādcāt dāc 'a^u a'kiwāⁿjī'i'c, udō-dā'pinānān īnī'^u mānint tcī'ā'batci'tōt āno'kit. Kanawābandānk:
 10 "Änīn kā'i'jikaski'tōyān tcī'i'skā'a'mān i^u sāga'i'gāns?" Mīziwā zajijibaiyā kayā kānda'i'gwāsūn ā'pitci pīguskā kayā. Mīdec äji'a'pagitōt īnī'^u, äjiwawānābit awinini mawit. Kāwīn omi'k-wānimāsīn īnī'^u i'kwāwān wādō'kägut i'ku'. Ningudingidacigu umi'kwānimān.

15 Pāpigā imā ayāwān. Mīdec ägut: "Änīc wīn māwica kīmī'kwānī-misiwān?" udigōn. Mīgu minawā tibicko ändodāgut. Wawānābit, udā'pī'kwānāt, igut: "Kīganāndō'kumānīn."

Mīdāc kägā't äjinibāt awinini minawā. Kumā a'pī minawā ägut: "Kuskusīn!" Mīdāc kägā't äjikuskusit awinini. Inābit,
 20 ka'kina kī'kīcītcīgātānī utāno'kiwiwin. Ä'pitci minwāndām. Nawātē nōngum minwāndām awinini a'pī'tcīdāc udānāng. Mīdāc minawā ägut īnī'^u i'kwāwān: "Mīgu minawā kādīnik a^u nōs tibickō kā'i'nik," udīnān. "Ayāngwāmīsīn! Kāgu'kimpā'kinakusī. Ici kāwīn nīn nīntano'kiwiwin." Mīdec äjimādcāt awi'kwā.

25 Mīgu minawā cayīgwa a'kiwāⁿzī pīdwāwidām. "Ä^a 'a', nīndānīs utāno'kiwiwin Ujāwāskukaskitāsāpisun!" udigōn.

And so he was led away in the afternoon; and when they arrived at the place where he was to work, then the youth saw the nature of the work he was asked to do. It turned out to be a little lake. And the old man also gave him what he was to use in dipping out the water from the little pond. He was given an old box sewed with root, and also a thimble-flower. And then he was told by the old man: "It is these that I always use," he was told.

But they say that the youth did not say anything. He looked as if he would succeed in doing what was asked of him. And when the hateful old man departed, he took the things which were given him to use in the work. On examining them, he thought: "How shall I be able to dip the pond dry?" Everywhere were holes in the box, and the thimble-flower was very much broken. And then he flung them away, down sat the youth and wept. He did not think of the woman who was always helping him. At last he became mindful of her.

Straightway there she was. And he was told by her: "Why did you not think of me long ago?" he was told. And then once more in the same way as before was he treated by her. She sat down, took hold of his head, and he was told: "I wish to look for your lice."

Whereupon, to be sure, the man fell asleep again. And later on, another time he was told: "Arise from your sleep!" And truly the man rose from his sleep. As he looked, the whole of his work was done. Ever so happy in his mind was he. More happy now was the man than he was the time before. And then again was he told by the woman: "And now again will my father say to you the same that he said to you before," she said to him: "Be on your guard! Don't let him get the better of you. Tell him it is not my work." Thereupon away went the woman.

And then once more was the old man now on his way hither, saying in a muttering tone: "Halloo! it is the work of my daughter Blue-Garter," the other was told.

“Ajitacwinā^a i'kitowañān?” udinān. “Nintsagu nintano-
‘k'wiwin.” Nawatcigu näckätisingin ijigig'to awinini.

“‘Ä, miwe, miwe, miwe,” udigōn.

Mīdec äjimādcāwāt, ʔnikiwāwāt. Mägwāḍac anipapimusāwāt
5 minawā udigōn: “Keyābi pañgi kägō kigaḍijitcigä, mīḍac i'
skwātç,” udigōn. “‘Ä'pitci ʔtcinā kigataji'tā” udigōn.

“‘Üⁿ,” udinān.

Mīḍac minawā wayābaninik mādcāwāt ijāwāt iwiti wātaçano'kit.
Mīḍac wābanda'i'gut ini'^u cingwā'kwat kätçicāndawāwāt. Mīgu
10 minawā mi'tig wāgā'kwat mānigut tci'ā'batci'töt; minawādec
pimidāwic omīnigōn; kayādec mi'tigō wāgi'kumānic tciwābiskā-
'kukunāt ini'^u mi'tigōn. Mīḍac ānimādcāt a^u a'kiwā^azi kiwāt.

Mīgu' minawā ānōḍank awinini wāwābandaḡin ini'^u mānint
tci'ā'batci'töt ʔno'kit. Ä'pitci sanāḡāḡḡam tātātaga nāḡamāt ini'^u
15 cingwā'kwān. Mīgu minawā äjināḡḡadabit mawit. Kāwīn minawā
mi'kwānimāsīn ini'^u i'kwāwān wādō'käguti'ku. Mīḍac awinini
äji'a'paḡisut mistçiya^ʔi, pä'kic mawit.

Kumā a'pī ugīpīnāsi'kägōnigut: “Wāḡunān kā'u'ndçimi'kwāni-
misiwān māwija? cayigwa nimpāpa tatāḡwicin ābi'ta tiba'i'ḡan
20 keyāpi. Ha^a, wāwīp! Omā pījān!” Mīḍac äji'a' tōnit utçingwan-
āning ustigwān tībickō minawā igut: “Kīḡanāḡō'kumānin.”

Mīḍac kägä't minawādec inini äjinibāt. Minawā uḡanōnigōn:
“Ambā, unickān! Wāwīp wī'ʔnimādcāyān. Äja nimpāpa ki'pi-
mādcā, pī'i'jāt omā,” udigōn.

25 Mīdec inini unickā; inābit, ka'kina äja kī'kijitāḡaḡatinig odan-
o' iwiwin.

"What does he always mean by such talk?" he said, referring to him. "It is my own doing." More as if he were angry was the nature of the man's voice as he spoke.

"Well, that will do, that will do, that will do," he was told.

And then they started away, on their way back home they went. And while they went walking along, again he was told: "There is yet a little bit of something else I would have you do, and then that will be the last," he was told. "A very little while will you take to do it," he was told.

"Really!" he said to him.

And then on the next morning they started away, and went over to the place where he was to work. And then he was shown by the other a pine-forest, the limbs of which he was to cut down. Whereupon he was next given a wooden axe to use; and likewise some useless grease was he given; likewise a wooden knife with a crooked blade, with which he was to cut off bark from the tree. And then away went the old man, who returned to his home.

Thereupon the same as before did the (young) man when he gazed at the things given him to use in his work. Very hard he regarded it as he looked up at the pine. Therefore again he sat down and wept. And once more he was unmindful of the woman who was always helping him. Thereupon the man flung himself down on the ground, at the same time he wept.

Before long he was approached and spoken to: "Why did you not think of me long before? In a little while will my father come, a half measure away is he yet. Be quick! Hurry and come here!" And then she put his head into her lap the same as before, and he was told: "I am going to look for your lice."

And then, sure enough, the (young) man fell asleep. Again he was told: "Come, awake! Quickly must I be going. Already has my father started hitherward, he is coming to this place," he was told.

Thereupon the man rose; he looked about, and the whole of his work was done.

Mīḍač äjīmādcāt i'kwä. "Äyāngwāmisin!" udigōn. "Mīcigwa n'mpāpa!" udigōn.

Mīgu imā unābamāt ini'^u i'kwāwān.

Mīcayīgwa a'kiwāⁿzī. "Ä! nindānis udāno'kiwiwin Wucā-
5 wāskukaskitāsāpisun."

Mīḍač ānāt: "Äjīḍačwīna i^u i'kidowānān ^au?" Mīḍač äjināzi-
'kawāt udā'pināng mi'tigōns; wābacjā'o'dingin ōdōdawān.

"Ō, ānicā kiwī'i'nin," udigōn. "Änīc, mīsa' kīkacki'a't nindānis.
Mīsa' tcīwīdigāmāt unāgucik," udigōn. Mīdec änjikīwāwāt.

- 10 Mīdec wānāgucininig kīwīdigāmāt ini'^u i'kwāwān. Mīḍač kīⁿwāⁿ
awī'kwä kā'i'nāt unāpāman: "Kēctīnē kīgamādcāmin kī'kawicimo-
wāt ninīgī'gōk!" udinān. Mīnāngwana wīn awī'kwä kī'u'cī'tāt
kī'u'cī'ā't māskutcīsiminān tcīnīmīnit ādō'powīni. A'pī mādcāwāt
mīdec kägä't kī'tciminowānigusiwāt nīmiwāt bā'piwāt kayä.
15 Wayībadāč igi'^u kī'tciānicinābāg nibāwāg, mīḍač wīn a^u i'kwä
wāwīp kā'i'ji'a'sāt umaskutcīsiminān ōgitcaya'ī' odō'powīn tcīnī-
mīnit. Mīdec kägä't ke'tcipā'pana'kamigizingin ini'tāgwa'k;
pā'piwāt kayä tībicko. Wīnawādāč¹ kīmādcāwāg.

- Mīdec kīⁿwāⁿ a^u i'kwä² kā'i'jinandawābandānk skwāndām
20 tcipā'kā'kwisininig; kāwīn dec kägō umi'kānzīn ga'kina kackā-
paka'ikātāwan. Mīdec kīⁿwāⁿ wāsā'tcikāning kī'u'ndcisāga-
'ā'mōg. Mīḍač ānigu'k mādcāwāt, pimiba'tōwāg ānigu'k.

Mīdec mindimōyā äjitibātcimint. "Änīnsānā a'pī kātiskwā-
nīmiwāt ingi'^u! Ningatawikānōnāg ambā tcīkawicimowāt."

¹ The pair.

And then away went the woman. "Be on your guard!" he was told. "Here is my father!" he was told.

And then at yonder place he lost sight of the woman.

When the old man was present, "Ha! it is the work of my daughter Blue-Garter."

And then he spoke, referring to him: "What is he always saying this for?" And then he went up to him and picked up a small stick; as if he meant to do some switching, was the way he handled the stick.

"Oh, I meant nothing by speaking thus to you," he was told. "Well, therefore have you won my daughter. Now you may marry her this evening," he was told. And then they went on their way back home.

Accordingly, when evening came, he married the woman. And then they say the woman said to the man: "Let us go away directly after my parents have gone to bed!" she said to him. And then it so happened that the woman made ready, and had the beans dancing on the eating-place. And when they had gone away, then of a truth did (the beans) have a merry time dancing and laughing. Early indeed had the old folks gone to sleep, and the woman herself soon afterwards had put the beans on top of the eating-place to dance. And truly it seemed as if there were a very merry time going on, to judge from the sound that was heard; and as if they were also laughing did it seem. But they¹ themselves were gone.

And then they say the woman² examined the door to see if it was open; but she found nothing amiss, for everything was closed. And now they say that by way of the window was where they had gone out. And fast they went, away they ran at full speed.

And now to the old woman does the story turn. "When, for goodness' sake, are they going to stop dancing! I will go and speak to them, for really they must go to bed."

² The mother.

Mīdac a'kiwāⁿzi ä'kidot: "Pōnīm," udinān.

Awāntcic aⁿ mindimōyā, "Nīngāṭawikanōnāk." Kägä't kī·i·jā, ānīn kädicinānk ōwābāmān umaskutcīsiminān nīmīnit adō'pōwining! Mīdec kīⁿwāⁿ mindimoyā kistciniskādisit, kayā wāwīp
 5 inābit udānisān nibānitiku; māwījawītug mādcānigubānān. Mīdec mindimōyā ānāt uta'kiwāⁿzīmān: "Kīn kitindōwin. Nīn māwija nindāni·i·'kit tcinābiyān. Kidānisinān kīmādcāwag. Aⁿ, wāwīp unickān! Nō'pināç! Pīgīwāwic kidānisinān! Awīdec inini, nīci'!" udinān.

10 Mīdac ājimādcāt wāwīp a'kiwāⁿzi.

Mīdac ānāt: "Ā'pitci mādcī·i·ciwābizi aⁿ kitānisinān. Mād-cītōn kägō!"

Mīdac kägāt ājimādcītōt mānōminack. Ājimādcāt.

Mīdac wīn aⁿ i'kwā ānāt unābāmān: "Inābin udānāng! kīga-
 15 nō'pināja·o·kunān. Kīcpīn nimpāpā pinō'pinānināng tabīdānimāt; tapike'tcinōtin, kayā tapima'katāwāna'kwāt. Mī·a·wā nimpāpā. Ināpin mōjaç!"

Nīnguding idaç kīwāⁿ awinīnī āpānāpit ōwābandān kägä't cayīgwa pīdānima'k pima'katāwāna'kwatinig. "Cayīgwa!" udi-
 20 nān.

Mīdac kägä't ājinābit, "Mī·a·we nimpāpā!" udinān. "Āiyān-gwāmīsin!" udinān. "Nāpin minawā!"

"Cayīgwa pācu!" udinān.

Mīdec kīⁿwāⁿ āwī'kwā i'kidot. Ānāt unābāmān: "Kīgacingwā-
 25 'kōwimin."

Mīdac kägä't kā·i·jicingwā'kōwiwāt.

A'kiwāⁿzi pimiba'tō. "Wucāwāskukaskitāsāpisun! Pīgīwān! Pīgīwäg! Wāwīp!"

Kāwīn kanagā wīn kīgītosīwag.

And then the old man said: "Don't speak to them," he said to her.

Yet nevertheless the old woman: "I am going to speak to them." Truly then she went, and what did she seem to behold but beans dancing on the eating-place! And then they say the old woman was in great anger, and quickly she looked where her daughter was wont to sleep; but it was likely that for a long time since must she have been gone. And then the old woman said to her old man: "It is your own fault. Long ago I wanted to go and look. Our daughter and he have gone. Come, hurry and wake up! Go chase after them! Bring home our daughter! And as for that man, kill him!" she said to him.

Thereupon on the instant away went the old man.

And she said to him: "Very powerful is our daughter to do evil. You had better take something along!"

And, sure enough, he took along a stem of rice-straw. Then he was off.

And then the (young) woman, in turn, said to her husband: "Look you behind! for he will be pursuing us. If my father comes in pursuit of us, there will come up a wind; it will be a great wind, and there will come black clouds overhead. That will be my father. Be on the watch always!"

And presently they say, when the man looked behind, he saw, sure enough, that there was now a wind coming, and a black cloud was rising overhead. "He is coming!" he said to her.

And then truly, as she looked behind, "That is my father!" she said to him. "Be on your guard!" she said to him. "Look again!"

"Now he is near!" he said to her.

And then they say the woman spoke. She said to her husband: "We will turn into pines."

And then in truth into pines they changed.

The old man was coming on the run. "O Blue-Garter! Come back home! (Both of) you come back home! Hurry!"

But they, for their part, did not say anything.

Mīdāc kīⁿwāⁿ kīpimipā' tōt imā aⁿ akiwāⁿzī. Kumā a'pī minawā pimigīwā.

Minawā mādāwāg ānigū'k. Mīdāc minawā ānāt unāpāman a' i'kwā: "Minawā tapicā."

- 5 Mīdāc kīwāⁿ aⁿ a'kiwāⁿzi ānītagwicing āndāwāt, nayāg obināgickāgōn omindimoyā'i'mān. Igut: "Ānīn, kāgōna kīgī'i'jinām?"

I'kitodāc a'kiwāⁿzi: "Kāwīn. Mīyā'tagu nimgīmayāginawāg nīⁿj mī'tigō'k tcigī'kana pa'ta'kisowāt, kā'tācingwā'kwāg kāgā paṅgicinōg."

- 10 "Mī īgī'u" udinān mindimōyā. "Mī i'gī'u kitānisinān. Kīgī'kānimā māmīndagā ā'i'cimādcī'i'ciwāpisit. Mādācān, minawā ijan!" Kāgā māmiciganāmāt.

Mīdāc kāgā't a'kiwāⁿzi mādācāt.

- 15 Mīdāc i'kwā ānāt unāpāman: "Inābin minawā! nimpāpa tapijā."

Mīdāc kāgā't wayība minawā inābit awinini. Cayīgwa minawā pima'katāwāna'kwāt.

Mīdāc minawā ānāt awi'kwā: "Kīgāpināwimin nōngum."

Mīdec kāgāt ājipināwiwāt.

- 20 Mīdec minawā a'kiwāⁿzi pipāgāmisāt, ājī'u'ci'kawāt pināwaⁿ. Mīdec a'kiwāⁿzi ānu'i'jinantomāt: "Ps, ps, ps!"

Ānīc kāwīn pījāsīwāg. Nābāsā wīpījā nāntumāt a'kiwāⁿzi, awīdāc nōjāsā wudāgwāckawān. Āwāntcīcīgu kī'a'nīpasīgu'ō'wāg.

- 25 Mīdec a'kiwāⁿzi ānikiwāt nāyāp, kī'tcīniskātīsīt. Mīdāc anītagwicing āntāwāt. Nayāg minawā pīdwāwītām mindimōyā: "Ānīn?" udinān. "Kīgī'a'tīmāgīna?"

"Kāwīn," udinān a'kiwāⁿzi.

And then, they say, past where they were came the old man on the run. Some time afterwards back he came again.

Again they went at top speed. And then again said the woman to her husband: "Again will he be coming."

And then they say, when the old man was arriving at his home, already was he met on the way by his old woman. And by her was he asked: "Well, anything did you see?"

And then said the old man: "No. Yet only was I struck with surprise at the sight of two trees that by the roadside were standing. They were aged pines, and on the point of falling were they."

"It is they!" said the old woman to him. "That is he and our daughter. You know how very powerful she is to conjure. Go on, again do you go!" Nearly was she on the point of clubbing him.

Thereupon of course did the old man set out.

And then the (young) woman said to her husband: "Look again! for my father will be coming."

Thereupon truly in a little while once more did the man look. Now again was there a black cloud coming over the sky.

And then again the woman said to him: "We will turn into partridges this time."

And then truly did they become partridges.

And so again the old man was coming up to them on the run, when he caused the partridges to fly up. And then the old man started to call them: "Ps, ps, ps!"

But they did not come to him. The male would have come when the old man called to them, but the hen headed him off. And then, in spite of him, up and away they flew.

And then the old man turned and went back home, in great anger was he. And so he kept on going till he arrived at home. Already again came the sound of the voice of the old woman: "How is it?" she said to him. "Did you overtake them?"

"No," said the old man to her.

Ā'pitci niskādisi mindimōyā. "Kāwīnna kägō kigīwābamdazīn?"
 "Kāwīn," i'kito a'kiwāⁿzi. "Mīyā'tagu pināwiwag ningī'ō'cā-
 'kawāg," udinān. "Ānawidac ningīnāntumāg, ānawi nābāsā wīpījā
 nōjāsādac udāgwāskawān," udinān.

5 Ā'pī'tci niskādisi mindimōyā upa'ki'tā'wān uta'kiwāⁿzi'i'mān.
 "Ningātija! Naskā nīn, ningatijā!" i'kitō mindimōyā. Mēdāc
 āji'ō'dā'pinang manōmin mādēāt.

Mīdāc minawā i'kwā ānāt unābāman: "Nimāmā nōngum kā-
 pījāt, āpitci niskādiziwag. Kīcpin wābandāman pikistcianimi'ki'kāg
 10 mī'i'ā nimāmā," i'kitō. "Ānigu'k pimiba'tōn!" udinān. "Āba-
 nābin nisenā!"

Mīdec kägā't inini ābanābit. Cayīgwa pisāgāna'kwāt wāsa-
 mōwin gayā.

"Ēi ā'pitci niskādisi nimāmā! Pā'paniziwāgān! Anigu'k inābin
 15 minawā! Āja pācu," udinān. Mīdāc awi'kwā kā'i'ji'a'wadināt
 unāpāman, mīdāc ānāt: "Kīgātānicipiwimin nōngum."

Mīdāc kägā't; mīgu māḍābisāwāt kitcigāming, mīgu kayā wīn
 mindimoyāyic, ānipasigu'ō'wāt aninicipag. Pācu' kī'ā'nipōnīwag.
 Mīdāc aⁿ mindimōyā ājināndumāt. I'kitut pā'kic sāsawābinang
 20 mānomin. Ināt: "Pīte, pīte, pīte, pīte!"

Awīdec nābācip mīwā'i'jiicāt, awīdac nōjājip udaiyāgōwān.
 Ānīc mī wīn mīnawa mindimōyā i'kitut: "Pīte, pīte, pīte, pīte!"
 Mīdec aⁿ minawā ā'pitci wī'i'cāt nābācip; mīdāc wīn nōjājip ā'pitci
 ki'tci ano'kī aiyāgōwāt. Kāga'pī wāsa āni'i'ji'aiyāgōwāt. Kāga-
 • 25 'pī'i'dec kī'a'nipasigu'ō'wag mīcawāgām, mīdec iwiti nōngum
 aiyāwāt.

Very angry was the old woman. "Did you not see anything?"

"No," said the old man. "There were only some partridges that I frightened up," he said to her. "Yet when I called to them, indeed the male would have come, but the hen kept heading him off," he said to her.

In great anger was the old woman, (and) she struck her old man. "I will go! Just watch me, I will go!" said the old woman. And then, taking some rice, she started.

And then once more the (young) woman said to her husband: "My mother this time will be the one to come, for they are very angry. If you see a big thunder-storm coming, that will be my mother," she said. "At top speed must you run!" she said to him. "Look behind often!"

Whereupon truly the man looked behind. Already were the clouds coming out of the sky, and lightning was there too.

"Oh, in great anger is my mother! Alas for us! Quickly look back again! Now she is hard by," she said to him. And then the woman caught hold of her husband, and said to him: "We will become mallard ducks this time."

And truly that came to pass; for when they came with full speed out upon the sea, and right behind came the mean old woman, then up rose the mallards and flew away. A short way they flew and alighted. And then the old woman called to them. She spoke at the same time that she scattered the rice. She said to them: "Pīte, pīte, pīte, pīte!"

And the drake would have gone thither, but the she-duck kept swimming and heading him off. And the old woman again said: "Pīte, pīte, pīte, pīte!" And then again very willing was the drake to go; and the she-duck, for her part, had hard work heading him off. At last far out she made him swim. And then finally they rose and flew far out to sea, and there they now are.

3. THE ORPHANS AND MASHŌS.

I.

Ningutinga kīⁿwāⁿ anicinābā a·i·ndā wīdigāmāgāṇan gayā nīji-
 wān kīwāⁿ unīdcānisiwān; pājik ā'pidci agāⁿcīwān. Mīdec kīwāⁿ
 a·i·ndāwāg. Inini āndasogījik āndawāndcigā; awādec i'kwā kayā
 wīn ṁānisā tcībā'kwā gayā. Īnī^u dec unīdcānisiwā ṁādcinīⁿj
 5 kwīwisānsāg. Mīdec awā zāzī'kizit kwīwisāns kānawānimāt ucī-
 māyānsān ugīn ṁānisānit tānama'kāmigizinitṣagu gayā.

Ningudingdāc kīwāⁿ a·i·ndāwāt awā inini kayā wīn āndasogīji'k
 mādcāt papāndowāndcigāt. Awinini patagwicing umi'kawān
 wīwān pītcīnag wīmanisāt kayā wītcībā'kwāt. A·binōdcīyag gayā
 10 ā'pītcī niciwunātisiwāg. Nīguting dāc kīwāⁿ awinini māminō-
 nāndām, ināndānk: "A·mantcisa ājiwābātogwān?" ināndām. Mī-
 gu tasing ājimi'kawāt inī^u wīwān pītcīnag mādcī'tānit tcībā'kwā-
 nit. Kāwīn kāgō i'kitosī inini. Mīdec kīⁿwāⁿ ānāndānk: "Taga,
 nīngagagwātcīmā ningwisīs zāzī'kisit ānīn ājiwābā'k āndāwāt."
 15 Mīdāc kāgā't ājigagwādcīmāt ogwisīsānsān kīmōtc: "Nīngwisīs,"
 udinān, "āmbāsanōnā wīndāmawicīn, ānīn āna'kāmigisīt kīga?
 Pītcīnag kīmādcī'tād tāgwicinānin. Kayā gīn kecīmāⁿyāns kayā
 ijināgusi mawit panā."

Kwīwizānsidac kāwīn kāgō wī·i'kitusī. Gāga'pīdāc a·i·nini
 20 ā·i·ndācīmāt udigōn: "Ānīc kīgawīndamōnsa, ānawī kāwīn kāgō
 kīwiwindamōsīnūninābān; kīgawīndamōnidacigu ā'pītcī kaskāndā-
 mān a'panā nicīmāⁿyāns mawit kākabāgīji'k," udinān ōsān. "Mīgu'
 kā·a·nimādcāyānini kīgicāp nānāge kayā wīn nīnganān mīga'yā wīn
 ujī'tād zazāgāwāt wāwāni gayā pinā'kwā·u·. Mīdec ājimādcāt
 25 kayā wīn, mīdec kāgā kīgāsī'kawā pītagwicing. Pī·ā·ntcikwān-
 ayāt kayādec pīnūnāt nicīmāⁿyānsān," udinān ōsān.

3. THE ORPHANS AND MASHŌS.

I.

Once on a time they say there lived a man and his wife, and two they say was the number of their children; one was very small. And it is said that they continued there. The man, as often as the days came round, hunted for game; and the woman, on her part, gathered fire-wood and cooked the meals. And their two children were boys. And the boy that was older had the care of his tiny brother while his mother went to gather fire-wood and while she was busy at her work.

Once on a time, so they say, while they were living at home, the man was every day away on a hunt for game. When the man came home, his wife would that moment go for fire-wood, that she might make ready to cook the meal. The children were also very much neglected. And once they say the man felt as if he would give reproof, (and) thought: "I wonder what is going on!" he thought. That was the way it always was, he would find his wife in the act of getting ready to cook the meal. Nothing did the man say. And then they say he thought: "Now, I will ask my son that is older what is going on here at our home." Thereupon truly he asked his son in secret: "My son," he said to him, "come, and truly tell me, what is your mother doing? Straightway does she go to work as soon as I come home. And both you and your little brother look as if you were weeping all the time."

And the little boy did not wish to say anything. Then at last the man, after he had spoken much to him, was told: "Well, I really will tell you, yet I am not anxious to tell you anything; and I will tell you, simply for the reason that very sad am I all the time, that my little brother should cry during the whole of every day," he (thus) said to his father. "For just as soon as you are gone in the morning, then later does our mother also make ready and adorn herself and carefully comb her hair. Thereupon she too goes away, and you almost precede her on the way home. She comes and takes off her clothes, and then gives suck to my little brother," he (thus) said to his father.

Ininidec i'kito: "Mī·i·we wā'ki'kāndāmān," i'kito. Mīdāc awinini kiwāⁿ weyābaninig kā·i·ji·a·'kāmowāt īni^u wīwān. Kägä't awinini weyābaninig kigijāp mādca'kazo; päcudac ä'kudābābān-dānk wīgiwām kī·a·yā ki'kāzut. Kī·i·nāndānk: "Nīngawābāmāwa
5 taga kāda·i·ndigwān." Mīdec kägä't äjimādcāt.

Kumā'pi cayīgwa kägä't pimisāga·a·mōn wīwan. Ā'tā, ānina āji·u·nit! Ā'pidci zazāgāwa·ō·wān. Panā iwiti kwaya'k āni·i·jānit mānisä'känāng. Kāwīndec wāwāni ugīgi'kānimāsin īni^u wīwān āna'kāmigizininigwān. Mīdec mīnawā kiwāⁿ weyābaninig tībickō
10 kā'todānk, kī·i·jāt iwiti kā·a·nījipickwābamā'pān pītci·nāgō. Mīdec kīmi'kawāt päji'k gistimi'tigōn pada'kizunit ā'pitci mīskwā'kus-kīgāsonidcin. Mīdec, "Mī gānabātc ōmā ä·i·jāt," ināndām. Ā'pitci gayā gi'tāmonini mī'kana omi'känāni. Mīdāc ānāndānk: "Mī·i·mā päcu tcikāsoyān," ināndām.

15 Mīdāc kägä't cayīgwa mīnawā pināgusiwān wīwān. Ā'ta, mīdāc kägä't mino·u·nit! Cayīgwa päcu pī·a·ya imā mī'tigōn pata'kizunit. Mīdāc awi'kwā äjipa'kitā·ā·'kowāt īni^u mī'tigōn pä'kic i'kitut: "Nināpāmitug! Nīntāgwicin minawā ābinding," i'kito.

20 Apanā kiwāⁿgu pasāgitōtāwāt kinābigōk. Wayībagu ukī·ā·n-gwäckāgōn wī·u·mwigut.

Mīdāc awinini kiwābāmāt wīwān āndōdāminit. Kī·a·nimādcā wāwīp; kīni·ā·pāmiskāt, kī·i·jāt āndāwāt. Mīdāc kiwīndāmāwāt unīdcānisa², kī·i·nāt: "Nīngīwābāmā kīgiwā āndōdānk. Mīdāc
25 kīgicānimak tcinīšak.—Kīndāc nīngwisīs," udinān, "kicīmā²yāns kīgāmādcīnā kīgāpīmōmā," udinān. "Nīndāc ōmā nīngatayā

And the man said: "That is just what I wanted to know," he said. And then the man, so they say, on the morrow lay in wait for his wife. In fact, the man, on the morning of the next day, pretended that he was going away; and near the place from whence he could barely see the lodge, he remained in hiding. He thought: "I will now see what she is going to do." And so truly now was he gone.

Now, afterwards, when he was clearly gone, then truly did his wife come out of the lodge. Gracious, but she was in gay attire! Very beautiful was she. Right over there by a straight course she went, by way of the path used in going after the fire-wood. And not exactly did he make out just what his wife was up to. And then again, they say, on the next day he did the same thing, he went over to the place where he had barely lost sight of her on the day before. And then he found standing alone a great tree, which was very red by reason of the bark being peeled off on account of much travel upon it. And then, "It is perhaps here that she goes," he thought. And very plain was the beaten path (to the tree). And then he thought: "It is near by this place that I will hide myself," he thought.

Thereupon, of a truth, coming hither into view was his wife. Oh, but she was truly arrayed in fine attire! Now close by she came to where the tree was standing. Whereupon the woman pounded upon the tree, at the same time she said: "O my husbands! I am come once again," she said.

Without ceasing, they say, out came crawling the snakes. In a little while she was coiled about by them, and made use of as a wife.

And the man saw what his wife was doing. He went speedily away; around he turned (and) went home. And then he spoke to his children, he said to them: "I've seen what your mother is doing. I've made up my mind to kill her. — And you, my son," he said to him, "your wee little brother would I have you take away, I would that you carry him on your back," he said to him.

pīnic tcipitaḡwicing kīgiwā," udinān. "Aiyāngwāmisin, ningwisīs," udinān; "wī'pimātisiyu'k wīpimādcī kayā kicīmāyāns. Mīwe ḡwaya'k kādacaiyāḡ," udinān; "ḡwaya'k nīngābī'a·nung, mīdac iwiti tci'a·niwābamātwā kō'komisāḡ," udinān īni'ⁱᵁ ugwisīsānsan.

- 5 "Mīdec āninān, kīganō'pinaca'o·ḡowā; pō'tc aⁱ kīgiwā. Kāḡu' dāc bā'pic āḡanābī'kāḡun!" udinān. "Kāḡu' ḡayā kipitcipatō' 'kāḡun!" udinān. "Pītcināḡ kayā iwiti kō'kumesāḡ kīḡagigī'ki-migōḡ," udinān. Mīdec kīⁱwāⁱ ājōdā'pienāng iⁱ ta'kināḡan ta'kupisunit āḡāⁱci'ⁱnit ugwisīsānsan. Umbiwaḡā·ā't īni'ⁱᵁ zāzī'kisit
- 10 ugwisīsān.

'I'ⁱwīdec ta'kināḡan kāḡā umāci'kizidōn iwe ta'kināḡan aⁱ kwīwisāns. Mīdec ājimādcānit, "Kicī'kān, ningwisīs! ānigū'k pimusān," udinān ainini. "Mī nīn omā dci'a·yāyān."

- Mīdec kāḡā't aⁱ inini kī'a'ⁱtāt. Kī·u'ci'tāt, nībiwa misān
- 15 ugikickā·ā'nān. Mīdac kāḡicī'tāt kā·i'cipindigāt. Kī·u'ci'tāt wīnisāt wīwan. Cayīḡwa ḡāḡā't udāminisudawān pī'a·yānit. Mīdec āji'a·cunawāt tcipipīndigānit. Pītcinagidacigu pā·u'mbi-nāḡ iⁱ skwāndām mī·ā'cipīmwāt, mayāḡac udā·i'ning udininawān.

Mīdac āḡut: "Ānīc kīnā tōtāmaḡ?"

- 20 Inini kāwīn kāḡō i'kitosī.

Awīḡac i'kwā mī·i·mā tcīḡaskutā pīpāḡicing.

Mīḡac awinini ājiwī'kutābānāt nawātc nāwuckutā āji'a·sāt. Mīḡac ājiki'tcipōtawāt, mīdac ājisa'kawāt; māḡwāḡac tānā'ki-sunit kāna wābāmāt īni'ⁱᵁ wīwaḡ.

- 25 Udigōn: "Ānīc wīn wāndcitōtawiyān? Kītīnigā·ā·k kinīdcān-sinānig kī·u'ci'ā·twā."

Inini kāwīn kāḡō i'kitosī; ānīc oḡiwābāmān kā·i'citigānit

"And I here will remain until the arrival of your mother," he said to him. "Do as well as you can, my son," he said to him; "so that you may live, and also save the life of your wee little brother. Straight in yonder direction shall you go," he said to them; "straight toward the west, for over by that way will you go and see your grandmothers," he said to his little son.

"And yet I say to you, she will pursue you; in spite of all, will your mother (follow you). And don't ever under any condition look behind you!" he said to him. "And also don't ever stop running!" he said to him. "And by and by at that place will your grandmothers give you words of advice," he said to him. And then they say he took up the cradle-board on which was tied his little son. He lifted it upon the back of his son who was older.

And with that cradle-board the boy almost touched the ground. And as he started away, "Go fast, my son! at full speed must you go," said the man to him. "As for me, here will I remain."

And truly the man remained. He put things in order, much fire-wood he gathered. And when he had finished work, then he went inside. He was prepared to kill his wife. Now, in truth, he suspected that she was coming. And he was ready with bow and arrow to shoot her as she came entering in. As soon as she lifted the flap of the doorway, then he shot her, at the very centre of her heart he shot her.

And then he was asked by her: "Why do you do it?"

But the man made no remark.

And the woman came over there by the edge of the fire and fell.

And the man dragged her, and closer to the centre of the fire he placed her. Thereupon he built a great fire, and then he burned her; and while she was burning up, he gazed upon his wife.

He was addressed by her saying: "Now, why do you treat me thus? You have brought woe upon our children by making orphans of them."

The man did not say anything; for in truth he had seen what

wiwan, ā'pitcidac ugīnīckī'igōn. Awidec i'kwā ga'kina kīgō
i'kitō kā'u'ndci cawānimigut unābāman.

Ininidac kāwin kənagā ābiding oḡanōnāsīn; mīgā'tagu ki'tci-
a'no'kit wī'ā'ngwā'kiswāt. Mīgu' paṅgi ani'ā'·towāg, mīgu'
5 minawā kanōnigut, pīnic igu māwit awi'kwā. Ānukāgīsumāt ini'^u
unābāman. Ānic kāwīn ucawānimigusīn.

Mīdec kīⁿwāⁿ awinini ā'pitci aiyā'kusit pōdawāt kabādibi'k,
wīnipāt gayā. Mīgu tibickō ā'pitwāwidāminit wīwan. Mīminawā
ā'ki'tcipōtawāt. Tcīgaya'ī'dac kīⁿwāⁿ weyābāninig mīcigwa tcā-
10 gā'kiswāt; kayā kāwīn keyābi onōndawāsīn. Mīdec kīgā't kātci-
ānigu'k pōdawāt. Mīdac kīⁿwāⁿ wābāninig tcāgā'kiswāt.

Mīdec kā'ijiningwa'ā'nk i^u udickutām. Mīdec kayā wīn
kā'icimādcāt, na'pātcigu kayā wīn kī'icimādcāt.

Mīdec mīnawā ābinotcīyaḡ ājitibādcimindwā. Māgwā kīⁿwāⁿgu
15 ninguting ānipapimosāt ānāgucig kwīwisāns pīmōmāt ucīmāyānsan
āpitci aiyā'kusi. Nīgāninābit owābandān kwayu'k ājāt wīgiwāmāns
pada'kitānig. Mīdec āni'ijināzi'kəṅ. Pitcīnaḡ kīⁿwāⁿgu pācu'
āni'a'yāt awiya onōndawān kīgītōnit, i'kitunit: "Nīyā! nōcis,
kīgīkitimāgisim," utiguwān. Mī kīⁿwāⁿgu ājiki'tcimawit a^u kwī-
20 wisāns, a gayā pāmōmint ta'kināḡaning.

"Pindigān!" udigowān ō'komisiwān.

Mīdac kīgā't ājipīndigāwāt. Kī'a'camigowāt kīnibā'igowāt
kayā. Wayābānimigidac kīⁿwāⁿ udigowān ō'komisiwān: " 'A'a'^u,
āmbā ānickān! kīgāmādcām minawā," udigowān. Mīdec kīⁿwāⁿ
25 ācimīnigut ō'kumisaṅ migōs, pinā'kwān kayā. Mīdac āgut: "Pi-
tcīnaḡ kīgapiminija'o'gowā a^u kigiwā. Aiyāṅgwāmisin nojis. Mī,
'o 'o' wāndcimīninān tcī'ā'badci'toyan kīcpīn piminija'o'nāḡ

his wife had done, and very much was he angered by her. And the woman said all sorts of things, that she might be pitied by her husband.

But the man had not a single word to say to her; he simply worked with all his might to burn her up. And when a little way the fire went down, then again would he be addressed by her, till finally the woman wept. In vain she tried to appease the wrath of her husband. Yet no pity did she get from him.

Consequently they say the man became very tired with keeping up the fire all night long, (and) he wanted sleep. And all the time did his wife have the same power of voice. And then once more he built up a great fire. And when it was nearly morning, they say that then was when he burned her up; and he no longer heard her voice. And then truly in good earnest he built up the fire. And then they say by morning he had her all burned up.

Accordingly he covered up his fire. Whereupon he too went away, but in another direction he went.

And now once more the children are taken up in the story. It is said that one evening, when the boy was travelling along and carrying his little brother on his back, very weary did he become. As he looked ahead, he saw that straight in the way where he was going was a little lodge standing. And then he directed his way to it. They say that as soon as he was come near by, he heard somebody speak, saying: "Oh, dear me! my grandchildren, both of you are to be pitied," they (thus) were told. And then they say that the boy wept bitterly, likewise he that was carried in the cradle-board.

"Come in!" they were told by their grandmother.

And then truly went they in. They were fed by her, and by her were they put to bed. And in the morning it is said that they were told by their grandmother: "Now, then, come, and rise from your sleep! you need to be on your way again," they were told. And then it is said that he was given by his grandmother an awl and a comb. And he was told: "Presently will you be

päcudec täñanimat; mī tci·ā·bağitōyan kitōdānāming. Kīgapagi-tōn migōs," udigōn. "Kāgu dāc inābi'kän. Migu' minawā kätōdamān iwā päji'k," udigōn. "Mīdāc tci·tā·u·tisat minawā päji'k kōkumis."

- 5 Mīdāc äji·u·mbiwañā·i·gut ucīmāyānsan. Mīdāc äjimādcāt kā·i·ckwā·u·tcimigowāt ō'kumisiwān.

"Mīdāc mātēg ānigu'k!" udigowān.

- Mīdec kägä't äjimādcāwāgubānān. Ningutingidāc kiwāⁿ āni-papimiba'tōt, ca·i·gwa awiya onōndawān udōdānāming, igut:
10 "Mī·i·mā ayān! nīwīnōnā kiciⁿmā!"

- Mīdāc kīⁿwāⁿ aⁿ kwīwisāns mī'kwāndānk kā·i·gut ōsan kayā ō'komisan. Mīdāc äjiki'tcisāgisit. Mīdec äjimādcība'tōd; kāwīn ā'pitci ogaskitōsīn tcipimipa'tot mī äjipā'pītāguskānk ta'kināgan udondanāng. Mīdec minawā nōndawāt ogīn igut: "Mī·i·mā
15 ayān! nīwīnōnā kiciⁿmā."

Nawatcidāc kistcimawiwāg nōndawāwāt ugiwān, kayādāc wīpisiskitawāsigwa. Minawā dāc nāsāb udigōn ugīn: "Mī·i·mā ayān, kitinin! Nīwīnōnā kuca kiciⁿmā kitinin. Kitinikā·ā·kuca," udigōn.

- 20 Mīdāc kägä't ānigu'k pimiba'tōd, äckām a'pitci päcu' täñwāwi-tāmōn. Mīdāc äji·ā·'pağitōd migōs, mīdāc kiⁿ·tciwadciⁿ äji·a·yā-magat; miziwā migōsiwān. Mīdāc kīnāwī'tawāwāt ugiwān.

- Mīdāc awā tcībai migōsing kīnānāpisānig u'kanān. Mīdāc kīⁿwāⁿ ādānk migōs: "Tawiskawicin, ninō'pinanāg nīnītānisāg!"
25 Kāwīndāc kīnāgā ūpisikitāgusīn. Mīdāc minawā ānāt: " 'Ä'!" ānāt; "mäckut kīgawīwin" udinān. Kāwīndāc kīnāgā wītāb-

pursued by your mother. Do as well as you can, my grandchild. And the reason why I have given you these things is that you may use them, if, when she follows after you, you think her to be near by; then you shall fling them behind you. You shall throw the awl," he was told. "And be sure not to look. The same also shall you do with the other thing," he was told. "And then you will be able to reach another grandmother of yours."

And then was his little brother helped upon his back by her. And then he set out after they had been kissed by their grandmother.

"Now, then, go fast!" they were told.

And then truly away they went. And once they say, that, as he went running along, he now heard the sound of somebody behind, saying: "Do stay there! I wish to suckle your little brother."

And then they say that the boy became mindful of what he had been told by his father and his grandmother. And then he was greatly afraid. And then he started to run; not very well was he able to run, for with the cradle-board he would hit his heels. And then again he heard his mother saying: "Do stay there! I want to suckle your little brother."

And then all the more did they weep when they heard their mother, and they did not want to listen to her. And then the same thing as before were they told by their mother: "Do remain there, I tell you! I really want to suckle your little brother, I tell you! You are surely doing him injury," he was told.

And then truly at full speed he ran, (and) nearer still could be heard the sound of her voice. Upon that he flung the awl, and then a great mountain came to be; everywhere over it were awls. And then far away they heard the faint sound of the voice of their mother.

Thereupon a skeleton caught fast its bones in among the awls. Accordingly they say that it said to the awl: "Make way for me, I am following my children!" But not in the least did (the awls) listen to her. And so once again she said to them: "Oh, do (let me

wä'tāgusīn. Wī'kādac kīkacki'u· imā kī'pācītciskang 'i^u migō-siwadci^u. Minawādac mī kīnō'pinacawāt unīdcānisa².

Mīdac mīnawā īgi'^u abinōdciyaḡ nōndawāwāt ugiwān, agāwa pitāpitāgusinit. Minawā nāsāb pi·i'kitunit: "Pīc! Nīwīnōnā ki-
5 cīⁿmā!"

Mīdac minawā a^u kwīwisāns ājiki'tcimawit nawatc ki'tcimād-cība'tōd; mīdacigu minawā ājipa'pitākutūntānācing. Mī minawā nōndawāwāt ugiwān, nawatc pācu' pīḡanwāwitāmīnit. Mīdac minawā mādcība'tōt, mī minawā nōndawat ugiⁿ. Ā'pidci pācu'
10 pīḡanwāwitāmīnit igut: "Pīc kicīⁿmā! Nīwīnōnā!"

Mīdac nawatc mādcība'tōd, mīdac mīnawā āji·ā'pāgitōd udānāḡ pīnā'kwān, mīdac pīnā'kwāniwādcī'^u ājipimātinānig udūtānā-ming. Mīdac ājiki'tcimādcība'tōd; kumā'pī minawā unōndawāwān, agāwa tābi'tāgusinit.

15 Kāwīn mīnawā wība kacki'u·si awi'kwā. Mīgu minawā nāsāb āḡank i^u wādcī'^u, kāwīndac upisī'kitāgusīn; wī'kādec kacki'u·. Mīdac minawā nōswāwāmāt, mīdac ināt: "Pīc kicīⁿmāⁿ! Nīwīnōnā kicīⁿmāⁿ!"

Mīdac ābinding ā'ta gītābi'tawāwāt. Mīdac awā kwīwisāns
20 ānigu'k ājipīmosāt, ā'pidci ayā'kusit; kayā ā'pidci cigwa tibikātī-nig. Nīngutingidac cigwa ānitātakanābit, owābandān wīgiwāmāns; ō'kumisān āndānit minawā bājik. Ā'pidci ocawānimigōn. Mīdac āgut: "Kitimāgisi, nōjis. Pīndigān!" udigōn.

pass)!" said she to them; "and as a reward I will be a wife to you all," she said to them. But not the least faith was placed in her word. And it was a long time before she was able to pass over the mountain of awls. And so once more she was in pursuit of her children.

And then again did the children hear their mother, faintly they heard the sound of her voice coming hither. In the same way as before it came, saying: "Bring him to me! I want to suckle your little brother!"

And then again the boy wept aloud, all the harder did he begin to run; whereupon again he bumped his heels (against the cradle-board). And now again they heard their mother, ever nearer kept coming the sound of her voice. And then again he began running, and once more he heard his mother. Very close came the sound of her voice, saying: "Bring me your little brother! I want to suckle him!"

Thereupon all the harder did he start to run, and this time he flung the comb behind, whereupon a mountain-range of combs strung out over the country at the rear. And then he began running at full speed; and after a while they again heard her, feebly could she be heard.

It was a long time before the woman was able to pass the place. And the same thing (she had said) before, she now said to the mountain, but no heed was given her; and it was a long while before she was able to pass. And so again she called after them, and she said: "Give me your little brother! I want to suckle your little brother!"

And only once they heard the sound of her voice. And then the boy walked with hurried step, very tired was he becoming; and it was now growing very dark. Once, as he was walking along, he raised his head to look, and saw a little wigwam; it was the home of another grandmother of his. Very much was he pitied by her. And he was told: "You are in distress, my grandchild. Come in!" he was told.

Mīdāc kâ·i·ji·ā·camigōwāt, kīnibā·i·gōwāt kayā. Weyâbaninig dāc minawā udigōn ō' kumisañ: "Āmbā, nōjis, unickān! Āmbā, minawā cayigwa kīgamādcā." Mīdāc minawā ājimīnigut ō' kumisañ kâ'tac-wīnit piwānağōn saka'tāğanañ kayā. Mīdāc āji·u·mbīwanā·i·gut
 5 uciⁿmāⁿ·yāñ mīdāc āgut: "Keyābi kīgapiminica·o·gowā a^u kīgiwā. Awidāc, nōjis, saka'tāğān māninān mī 'a^u skwātc kādā'pağinañ; mīdāc tcidāmaḍābīyañ kistcizībi. Mīcimā tcīwābamañ kistci·u·si-
 'kāsī tcīpabā·ā·gumut imā sībing. Mīdāc a^u kāğānōnañ kīğatinā:
 10 'Nīmīcōmis, skumānā ācawā·ō·cicinām, mañidō nimpiminica·o·gonān,'" udigōn ōkumisañ. "Mī kādīnat," udinān. "Kīpāci-dā·ā·mañ dāc i^u zībi, mī·i·'u kāwīn minawā kāyābi kīgapiminica·o·gusīwā. Wāwāni, nōjis, pisindawicīn ājikagī'kiminān," udinān.

Mīdec ājimādcāt kwīwīsāns minawā. Ningutingdac minawā ānipapimiba'tōd cayigwa minawā awīya ōnōndawān udōdānāming
 15 pīmañmāzināwī'tāğusinit. Pa'kic pīpīpāğinit, igut: "Mī·i·m āyān! Nīwīnōnā kiciⁿmāⁿ!"

Mīdāc kāğā't kistci ānigu'k mādcīpa'tōd a^u kwīwīsāns; kī'tcīma-wit kayā, kī'kānimāt ugīn nō'pinaca·o·gut; kayādac mī'kwāndāñk kīnisimint ugiwān, kayādac kusāwāt. Minawā ōnōndawān. Nawātc
 20 pācu' pīdwāwitañinit iguwāt: "Pīc kiciⁿmāⁿ! nīmīnōnā kiciwāⁿ!" udigowān.

Mīdāc ānigu'k mādcīpa'tōd. Minawā ōnōndawān, ā'pidci pācu' pidāñwāwitañinit. Nāsāp igut: "Pīc kiciⁿmāⁿ! Nīwīnōnā kiciⁿmāⁿ!"

And so, after they were fed, then by her were they also put to bed. And in the morning they were again told by their grandmother: "Come, my grandchild, rise up! Come! for soon again must you be going." Thereupon again he was given by his grandmother, as a means of protection, a flint and some punk. And then with her help was his little brother lifted upon his back, and he was told: "Still yet will you be followed by your mother. And now, my grandson, this punk which I have given you is the last thing for you to throw; thereupon you will be able to come out upon a great river. And there you will see a great horn-grebe that will be moving about over the water in the river there. And it shall be your duty to address it. You shall say to it: 'O my grandfather! do please carry us across the water, for a manitou is pursuing after us,' " he was (thus) told by his grandmother. "That is what you shall say to it," she said to him. "And after you have crossed over the river, then no longer will you be pursued. Carefully, my grandson, do you give heed to what I have instructed you," she said to him.

And so off started the boy again. And once more, as he went running along, he heard again the sound of her coming behind with the clank of bones striking together. At the same time she was calling after him, and saying: "Remain there! I want to suckle your little brother!"

And then, in truth, with great speed did the boy start running; and loud was he crying, for he knew that it was his mother who was pursuing him; and he was mindful too that their mother had been killed, and they were afraid of her. Once more he heard her. Still nearer came the sound of her voice, saying to them: "Give me your little brother! I want to suckle your little brother," (thus) they were told.

And then with speed he started running. Again he heard her, very near came the sound of her voice. The same thing as before she was saying: "Bring me your little brother! I want to suckle your little brother!"

Mīḍač a^u kwīwisāns gāgā't ki'tciśāgisit. Kāgā udōnāndān
 kā'i'gut ōkumisaṇ undci wāgunān ni'tam kātapaḡi'tōd. Wī'kāḍač
 omi'kwāndān. Ā'pidci pācu ōḍānāṅ udinānimān pāminica'o'gut.
 Mīḍač ā'paḡināt pīwānaḡōn, mīḍač zāsi'ka kīpīmaḡināḡ wāci'^u —
 5 pīwānaḡō wāci'^u. Mīḍač minawā āniwāḡ ki'a'pānimut wāsa
 tcitaḡwicing.

Awidač i'kwā ājicōskupisut pīwānaḡunk. Mīḡu ānu'u'gitā'kiwāt
 nāyāp minawā ājāyāpōsut. Mīḍač minawā āḍaṅk: "Mānu,
 pimusa'i'cin! Māckut kīḡawiwīm," uditān. Mīḍač wī'kā pitcīnaḡ
 10 kīkacki'u't. Mīḍačigu iwiti kā'u'ndāpōzut. Mīḍač minawā kimā-
 dcinicawād unītcānisa².

Mīḍač ninguting minawā kwīwisāns aṇipapimiba'tōd. Cayīḡwa
 minawā awiya pi'tābi'tāḡusiwaṇ udōḍānāmiwāṅ, iguwāt tibickō
 udānāṅ kā'i'ni'tamowāt: "Pīc kicīmā! Nīwīnōnā kicīmāⁿ!" Mīḍač
 15 a^u kwīwisāns nawātc ki'tci āniḡu'k pimiba'tōd. Minawā unōnda-
 wān: "Pīc kicīmā! Nīwīnōnā kicīmā!" Nawātc pācu pitānwāwi-
 tāminit. Īniwidāč kayā pāmōmāt ucīmāyānsaṇ wīṅā ki'kimōwan.
 Mīḍač minawā onōndawān, ā'pidci pācu pidānwāwitāminit; "Pīc
 kicīmāⁿ! Nīwīnōnā kicīmāⁿ!" Māḡwā ḍač tānwāwitāminit uḡī'ā-
 20 'paḡinān īni'^u skwātc saga'tāḡaṇaṇ, kī'i'kitut: "Mī'a'wā skwātc,
 nō'kumis! kāmijiyān. Sa'ka'a'n!"

Mīḍač kāgā't ki'tciwāci'^u ickutā pijicik tāta'kamaya'ī upi'kwa-
 nāwāṅ. Mīḍač mādcāwāt minawā āniḡu'k. Mīḍač 'a^u kwīwisāns
 nōndawāt uḡīn māḍwāki'tcimawinit. Awāntcicidāḡ mādcā, kayā
 25 wīn ki'tcimawit. Minawā onōndawān, aḡāwa tābi'tāḡusinit māḍwā-
 gistcinānīnawāḍāmunit. Mīḍač kayā wīnawā ā'pidci naṇīnawadā-

And then the boy, in truth, was greatly afraid. Almost forgot he what had been told him by his grandmother, which (of the objects) he should first fling away. It was a long while before he recalled (which) it (was). Very close behind suspected he the presence of her by whom he was pursued. Thereupon he flung the flint, and of a sudden there happened a range of mountains, — mountains of flint. And when some distance farther on, he then felt secure in having gotten so far away.

Now, the woman slipped on the flint. And even though she reached the top, yet back again she slipped. And so again she said to (the mountains): "Do, please, let me pass over you! In return I will be a wife to you," she said to them. And it was a long time before she succeeded. And from the place up there came she sliding down. And then again she went in pursuit of her children.

And so again the boy went running along the way. Soon again somebody could be heard coming behind, saying to them the same thing that in the past they had heard: "Give me your little brother! I want to suckle your little brother!" Thereupon the boy with even greater speed did run. Again he heard her: "Give me your little brother! I want to suckle your little brother!" Still nearer was coming the sound of her voice. And the little brother whom he bore on his back had been crying, till now he could cry no more. And so now again he heard her, ever so close came the sound of her voice: "Give me your little brother! I want to suckle your little brother!" And while he was hearing the sound of her voice, he hurled away as the last thing the punk, saying: "This is the last, O my grandmother! that you gave to me. Set it afire!"

And verily there was a great mountain of fire everywhere, stretching from one end of the world to the other at their rear. And then they went on again with speed. And now the boy heard his mother wailing with a loud voice. All the faster then he went, he too was weeping aloud. Once more he heard her, barely could the sound of her voice be heard as she wailed in deep grief. And then again they also wept for bitter grief. And then they say that

muwag. Mīḍac kīwāⁿ awi'kwā ājikīwitāskang i^u ckutā pīnic
kī·u·ditānk umi'kanāni unītcānisa⁸.

Īgi'widac ḡbinōtcīyag kīmaḍāpīwag zīpi. Mīḍac kägä't äjiwâ-
batamowāt ō 'kumisiwān kā·i'guwā'pañ. Mīḍac kägä't äjikanōnāt
5 kwīwisāns inī^u uzi'kāsiwān: "Skumānā, nimicōmis, ājawa·o·cicinān!
Mānido nimpiminica·o·gonān," udinān.

Mīḍac kägä't āgut kā·i'gut ō 'kumisañ. "Kīcpinsa wī'tōḍamañ
kādininān kigatājawa·o·nininim," udigowān.

"Äⁿye⁸," udinān.

10 "Kīnā'taḡu k·igatājawa·o·nin, kāwīn wīn kicīⁿmā," udigōn.

Mīḍac ānāt: "Kāwīn wīn i^u kitātābwātōsinōn. Ā'pidci nisāgi·ā·
nicīmāⁿyāns," udinān.

" 'Awisa!" udigōn; "kīnī'tamisa kīgatājawa·o·nin."

Mīḍac ānāt: "Ānīc kā·i·cikacki'tōyān tci·u·mbōmak nicīmāⁿ
15 kīcpīn paḡitōmak?" udinān.

" 'Ā, kīgakackitōn," udinān. "Paḡitōm!" udigōn.

Mīḍac kägä't wâ·i·cipaḡitōmāt mīḍac "Tapāngicin," ināndam;
mī minawā ājinōgīt.

"Paḡitōm!" udigōn umicōmisañ. "Kawīn tapāngicinzī," udigōn.

20 Mīḍac kägä't kāga'pī kā·i·jipaḡitōmāt wāwāni.

"Āwidac kīnī'tam kigatājo·o·nin," udigōn.

Mīḍac aⁿ zāzī'kisit kwīwisāns kā·i·jiki'tci·ā·nzanāmut. Pā'kic ināt
umicōmisañ: "Nimicōmis! mānō nicīmāyāns nī'tam ājawa·ō·c!"
udinān.

25 Mīḍac kägä't ājitābwā'tāgut ōmicōmisañ. Owābamigōnsa ā'pidci
sāgi·ā't ucīmāyan, kayā aiyāngwāmisit tciwāni·ā·sig. Mīḍac āgut:

the woman passed round the boundaries of the fire till she came to the path of her children.

Now, the children came out upon a river. Thereupon truly did they see what had been told them by their grandmother. And then in truth the boy spoke to Horn-Grebe: "Oh, please, my grandfather, carry us over the water to the other side! A manitou is pursuing us," he said to him.

Then of a truth was he told what had been told him by his grandmother. "If you will only do what I tell you, then will I carry you both across the water," they were told.

"We will," he said to him.

"You yourself only will I take across the water, but not your little brother," he was told.

And then he said to him: "Not to that sort of thing will I listen from you. Very fond am I of my little brother," he said to him.

"All right, then!" he was told; "you first will I carry across the water."

And then he said to him: "How shall I be able to put my little brother upon my back if I put him down?" he said to him.

"Oh, you will be able to do it," he said to him. "Let him down!" he was told by his grandfather.

And then truly was he in the act of letting him down, when, "Now he might fall," he thought; so again he hesitated.

"Let him down!" he was told by his grandfather. "He will not fall," he was told.

And then truly at last he let him down in a careful manner.

"Therefore first you will I carry across the water," he was told.

And then the older boy drew a deep sigh. At the same time he said to his grandfather: "O my grandfather! do please carry my little brother first over to the other side!" he said to him.

And it was so that his grandfather did what was asked of him. It was truly observed how so very fond he was of his wee little brother, and how careful he was not to lose him. Therefore was he

“ ‘Ā^u! pōsi’, kăgu dăc wīn tângawigānăckawici‘kăn!” udinān.
 Mīdăc āji·ā·jawa·ō·năt kī·a·săt agāming. Mīdăc kayă wīn pitcīnăg
 kī·ā·jawa·ō·nint. Mīdăc tăbickō agāming kī·a·yăwăt.

Mīdăc kī·i·gut ōmicōmisăn: “Mīci·u·mbôm kici^amă^a!” udigôn.

5 Mīdăc nawăt c kīwăni‘pănisit kī·u·mbômăt ucimă^ayănsăn, pī‘tci-
 dăc kă·i·jisănăgisit wīpăgitōmăt ni‘tăm. Mīdăc minawă kă·i·jim-
 âdcăwăt.

Ninguding idac minawă i‘kwă kayă wīn pităgwicinōgopăn imă
 zībīng. Mīdăc kayă ticickō ājiwăbămăt ini^u uzi‘kăsiwăn, inăt:
 10 “Skumăna, ājōwa·ō·cin, nicīm!” udinān.

“Awăspina!”

“Awa^u!” udinān. “Ninitcănīsăg niwīnō‘pīnănăg,” udinān.

“Awăspina! Kăwīn!” udigôn.

“ ‘Ā^u!” udinān; “măskut kīgăpăpōtcikana‘kawă nindăpisku‘kă,”
 15 udinān.

“Awăs kăwīn,” udinān.

“ ‘Ā^u, wăwīptăn!”

“ ‘A‘ă^usa’!” udinān. “Kăgudăc păcita·u·ci‘kăn,” udinān.

Mīdăc kăgă‘t iji·ā·jawa·ō·nigut. Mīdăc păcu tcigăbăt inăndăm
 20 a·i·kwă: “Mī dcităbikwăckuniyăn,” inăndăm. Mīdec ājipăci-
 tawăt ini^u usa‘kăsiwăn pă‘kic ănikwăckunit. Mīdăc ājipăngicing
 awi‘kwă nănăwaya·i·ki‘tcigăming. Mīdăc imă ickwăyătcimint
 awi‘kwă.

told: "All right! put him on, but don't you touch me on the back!" he said to him. And then he carried him over on the other side and put him on the other shore. And then was the other afterwards taken across. Therefore now were both on the other shore.

And then was he told by his grandfather: "Now, then! put your little brother upon your back!" he was told.

Whereupon he found it easier than before to lift his little brother upon his back, as easy he found it as when he first wanted to put him down. And then again they continued on their way.

And so next was the woman herself to arrive there at the river. And she too saw Horn-Grebe, and said to him: "Do, please, carry me over to the other side, my little brother!"

"Oh, bother!"

"Oh, do!" she said to him. "After my children am I anxious to pursue," she said to him.

"Oh, pshaw! No!" she was told.

"Come!" she said to him; "and in return you may have your desires with me."

"I don't wish to," he said to her.

"Come, hurry up!"

"Well, all right!" he said to her. "But don't step over me," he said to her.

Whereupon of a truth was she then being conveyed over to the other side. And so, as she was about to land, then the woman thought: "Therefore shall I now be able to leap ashore," she thought. Whereupon she stepped over Horn-Grebe at the same time that she leaped. And then down fell the woman into the middle of the sea. And at this point ends the story of the woman.

II.

Ningudingsa kīⁿwāⁿ ʔnipapimosāt a^u kwīwisāns ʔnipapimōmāt
 ucīmāyānsan, omaiyaginān ʔjināgwaṭinīg, mi^t tigōn kayā omaiyā-
 ginawān. Mīdāc kīwāⁿ ʔnāndānk: “Mīguca maiyagināgusiwāt
 ogō^u mi^t tigōg!” Wayībaḡwa maṭābiki^s tcigami. Mīdec imā mi^t tāw-
 5 ʔngāning asīnīsi^t kāni kayā. Mīdec ʔnāndānk ‘a^u kwīwisāns:
 “Ningapaḡitōmā ōmāⁿ nicīmāyāns. Ningawaṭami^t ā,” ināndam
 kīwāⁿ. Mīdec kāgā^t ʔjipaḡitōmāt; mīcimā ʔji^t ā^t swā^t ku^t kimāt
 kayā odābā^t ʔmowān kayā ani^t kāsini. Mīdec ʔjimōjigināmwāt
 asinīnsan wikickuwā^t ā^t ucīmāⁿ ʔyan. Mīdāc imā ʔyeyāwāt, owa-
 10 dami^t ā^t ucīmāyānsan.

Ninguting ōma a^t eyāwāt owaṇdamīwā^t ā^t ucīmāyānsan pāni-
 māgu awiya paṭcākisānit imā ayā tibicko; a^t kiwāⁿ zīyan. Mīdāc
 kīwāⁿ ʔgōwāt: “Wāgunen wāci^t tōyāḡ imā?” udigōwān.

Udinān dāc kwīwisāns: “Kāwīn kāgō, nintōtamino^t ā^t nicīmā-
 15 yāns mawit,” udinān.

Mīdec kīwāⁿ ‘a^u a^t kwāⁿ zī ʔnāt: “Nackā ōgowā ʔsīnisāḡ, unicici-
 wāḡ!” udinān.

Awidāc kīwāⁿ kwīwisāns kāwīn wī^t i^t jāsī. “Mīgū tāpisāwāt ōgo^u
 asīnisāḡ wādaminwānāt,” udinān.

20 “Nawātc ōgawā uniciciwāḡ,” udigōn.

ʔnīc kāwīn kīwāⁿ kwīwisāns wī^t i^t jāsī.

“Nackā ōgō^u, pināsi^t ka^u!” udigōn.

“Kāwīn,” udinān kwīwisāns; “tamawi nicīmāyāns pasigwīyān,”
 udinān.

25 “‘Ā, kāwīn!” udinān; “kāwīn tamāwisī,” udigōn īni^u a^t kiwān-
 jī^t i^t cān. Minawā awāṇdcic udigōn, “Pināsi^t ka^u!” udigōn.

II.

Once on a time, they say, as the boy was journeying along with his little brother upon his back, he marvelled at the sight of things, and the trees looked unfamiliar. And then they say that he thought: "So strange is the look of these trees!" And in a little while he came out upon the sea. And over there on the sandy beach was also a place of pebbles. And then thought the boy: "I am going to put my little brother down at this place. I will play with him to amuse him," was his thought, so they say. And it was true that he let him down; and there he set him (in his cradle-board) against a tree, and set free his little arms. He gathered pebbles for his little brother to keep him quiet. And there they remained, (and) he entertained his little brother.

Once while they were continuing there, and he was keeping company with his little brother to prevent him from crying, of a sudden somebody slid inshore with his canoe directly opposite to where they were; it was an old man. Thereupon it is said that they were asked: "What are you doing there?" they (thus) were asked.

Whereupon the boy answered him: "Nothing, I am amusing my little brother when he cries," he (thus) said to him.

And then they say that the old man said to him: "Just you look at these pebbles, they are pretty!" he said to him.

And it is said that the boy was not willing to go. "That is all right, for of sufficient pleasure are these little stones which he fondles in his hands," (thus) said he to him.

"But these are prettier," he was told.

Now, they say that the boy was not anxious to go over there.

"Just look at these, come get them!" he was told.

"No," said the boy to him; "to crying will go my little brother if I rise to my feet," said he to him.

"Oh, no!" he said to him; "he will not cry," he was told by that hateful old man. Again was he urged by the other: "Come and get them!" he was told.

Mīdāc kaga'pī a^u kwīwisāns ājipasigwīt kaḡwānisa'kwāwān dāc ucīmā^{nyānsān} mawinit. Mīdec minawā nāyāp ājiwawānāpit.

Mīdāc a^u a'kiwājiyic ājiki'tcipāpit; pā'pī'ā't īni'^u āpinōtcīyān ināt īni'^u pā'kic kwīwizānsān: "Anicā mawī. Pināsi'ka^u ōgo'^u
5 asīnī^{nsān}, uniciciwāḡ tci'ū'daminwānāt kicīmāⁿ!" udinān.

Mīdāc ājipasigwīt minawā; mīgu minawā ānwāt a^u āpinōtcīyāns. Mīdāc awāndcic āji'ī'jāt īni'^u a'kiwānzīyān. Mīdāc kīⁿwā ānāt a^u kwīwizāns: "Kāwīn awacīmā unicici^{nsi}wāḡ ōgō'^u asīnī^{nsāḡ}," udinān.

10 "Ōguwāsā," udigōn īni'^u a'kiwāji'ī'cān. "Ōguwā, ōguwā nintābwīng ningatasāḡ," udigōn. "Piwudā'pindāc!" udigōn kīwā.

"Kāwīn nicīmāⁿ mawī," ī'kito kwīwisāns.

Awāndcici a^u a'kiwāⁿjī'ī'c ā'pidci umigiskuskāzumān īni'^u kwīwisānsān, ināt: "Awāndcic pī'ū'dā'pin! Ningatasāḡ nintābwīng."

15 Mīdāc kaga'pī minawā āji'ī'jāt, mīdec kagā'pī āji'ī'jāt awī'ū'dā'pināt asīnī^{nsān}. Mīdāc kīwāⁿ a^u a'kiwāⁿjī'ī'c kā'ī'jipōsōnāwāpuwāt īni'^u kwīwisānsān tcīmāning; pā'kic pā'kitā'ā'nk. Mīdāc kīwāⁿ a^u kwīwisāns nōndawāḡubānān ucīmāyānsān mānsitākusinit, mādwāki^{*tcimawinit}. Minawā a^u a'kiwāⁿjī'ī'c pā'kitā'ā'n utcīmān.

20 Mīdāc minawā a^u kwīwisāns agāwa tāpi'tawāt ucīmāyānsān, kāyābi mādwāki^{*tcimawinit}; kāyā wīn ki^{*tcimawit}. Ānudac upāḡusānīmān īni'^u a'kiwāⁿjī'ī'cān tcināsi'kawānit ucīmāyānsān, awāndcicidāc pā'pī'īgōn; kāyā pā'kitā'ā'nk pā'kic utcīmānic. Mīdāc kwīwisāns kāwīn keyāpi nōndawāsīn ucīmāyānsān. Mīdec āḡut
25 kīwāⁿ īni'^u a'kiwāⁿjī'ī'cān: "Ōwiti āciwīninān nindānisāḡ ayāwāḡ; pāji'k dāc kīḡamīnin tciwīdigāmāt," udinān īni'^u kwīwisānsān. Awīdāc wīn kwīwisāns agāwa pīmātisi ā'pītcaskāndānk mī'kwānīmāt ucīmāyānsān.

And then at last, when the boy rose to his feet, with a fearful scream his little brother gave vent. And then down again he sat.

At that the old man laughed aloud; he made fun of the children, saying at the same time to the boy: "Just for nothing is he crying. Come get these little stones, pretty are they for your little brother to play with!" (thus) he said to him.

And then up he rose to his feet again, and once more cried the little baby. Yet nevertheless he went over to where the old man was. And they say that to him said the boy: "Not any prettier are these stones," he said to him.

"But these are," was he told by the malicious old man. "These here, these will I place upon my paddle," he was told. "Do come and take them!" he was told, so they say.

"No, my little brother is crying," said the boy.

But in spite of all, the devilish old man kept on insisting with the boy to take them, saying: "Anyway, come and take them! I will put them upon my paddle."

And then at last once more he started, and so finally over he went to take the pebbles. Thereupon they say the ruthless old man scooped the boy up with the paddle, and landed him in the canoe; at the same instant he struck his canoe. And then they say that the boy heard his dear little brother begin to cry, loud he heard him cry. Again the mean old man struck his canoe. And at that the boy was barely able to hear his fond little brother, still yet he heard him crying bitterly; he himself also cried aloud. Though he pleaded with the wicked old man to go to his wee little brother, yet, in spite of all, was he made fun of; and at the same time he struck his detestable old canoe. And then the boy at last (could) not hear his poor little brother. And then they say he was told by the hateful old man: "Over at this place whither I am taking you, my daughters abide; and one will I give to you for a wife," he said to the boy. And as for the boy, barely was he alive, so grieved was he at the thought of his dear little brother.

Mīḍač kǎgǎ't cayīgwa ʔnītcākisāwāt ʔndānīt mī'u a'kiwǎnzīyān.
 "Mī'i·mā ayān," udīgōn. "Pītcīnağ awiya kīgāpināsi'kǎg,"
 udīgōn. Mīḍač pānǎ kīwǎn a' a'kiwǎnzī ʔnījiku'pīt mīdec kīwǎn
 ʔnāt udānisa*: "Nīndānisitug! inini nimpinā. Awāgwāndāc nī'tam
 5 kǎbāgamība' togwān iwiti nītcīmān a'tāmāga'k mī'a·u kātayāwāt,"
 udinān.

"Naskā minawā awiya kīniga·ā·gwān a' kōsinān," i'kitōwāğ
 pǎ'kic ʔnīpāsigundcipa'i·tiwāt; īngi'u uckinīgī'kwāğ pa'i·tiwāt
 tcīmāning. Mīḍač tābicko pāğamīpa'i·itwāğ. Mīḍač kīwǎn wābā-
 10 mǎwāt kwīwisānsān sīndāna'kāng cingicininit. Mīḍač ā'kitōwāt
 " 'Ā*, 'ā, kǎgǎ'tsa inini wītugānān nīntānānimā!" i'kitōwāğ. Mī-
 nawā ʔnījiku'pīwāt.

Mīḍač kīwǎn a' wācimā'i·mint nāyāp āji'a·cāpāgisat, icāt nāyāp
 iwiti tcīmāning. Mīḍač āji·u·dā'pīnāt kwīwisānsān, cawānimāt.
 15 Mīḍač ʔnījiku'pīwināt ʔndāwāt; pīndīğānāt wāndāpīt dāc upā-
 gitīnān īnī'u kwīwisānsān.

Nīngudingdāc kīwǎn a'ī·ndāwāt, ʔnīcinā ātisō'kān, mindīdu
 cayīgwa a' kwīwisāns. Nīngudingdāc kīwǎn udinān a'kiwǎnzī īnī'u
 unīngwānān: "Mīsānā cayīgwa tcīpapā'a·ntucīpāyāngubān," udi-
 20 nān. Mīsa kīwǎn kǎgǎ't ājīmādcāwāt, papāmīckāwāt papā·a·ntu-
 cipāwāt. Mīḍač awīnīnī nīsidawīnāğ imā ucīmāyānsān kǎ·u·ndci-
 nāğānāt. Mīc kīwǎn nōndawāt awiya tāpī'tāğusinīt kitunīt:
 "Nīsāyān! cayīgwa nīnā ābī'ta nīma·ī·ğānī!" Nesīngigo tibicko
 i'kitōwān ucīmāyān. Mīḍač kǎgǎ't a' inini kaskāndānk. Kāwīn
 25 kǎgō i'kitosī. Mīḍač ājīkīwāwāt minawā.

Mīḍač nīnguting a'ī·ndāwāt ainīnī udinān wīwān: "Āmbā,
 pābāmīskātā!" udinān. Mīḍač kīwǎn kǎgǎ't ājīmādcāwāt.

And then truly now they slid inshore with their canoe by the dwelling-place of the old man. "At yonder place is where I dwell," he was told. "In a little while somebody will come after you," he was told. And then they say on, up from the shore, went the old man. And so it is told that he said to his daughters: "O my daughters! a man have I fetched home. Now, whichever runs to and first reaches the place of my canoe will be the one to have him."

"Maybe upon some other person has our father again inflicted sorrow," they said, as at the same time they sprang to their feet and ran out of doors together; hither came the maidens, racing to the canoe. And both in running got there at the same time. And then it is said that they saw the boy lying asleep in the peak of the bow. Whereupon they said: "Oh, pshaw! that really he was a sure-enough man was what I thought he was," (thus) they said. Back from the shore then they went.

And then it is said that the younger sister turned, swinging quickly round as she went back there to the canoe. Thereupon she took the boy up in her arms, for she pitied him. And then she took him up from the shore to where they lived; she fetched him inside to the place where she sat, and there put down the boy.

And by and by they say, while they were living (there), so the story goes, large grew the boy. And once on a time they say the old man said to his son-in-law: "It is a good time now for us to go hunting for ducks," (thus) he said to him. And then they say that in truth away they went by canoe to hunt for ducks. And now the man recognized the place where he had left his dear little brother. Whereupon it is said that he heard the sound of somebody's voice saying: "O my big brother! already have I now become half a wolf!" Three times, indeed, did his younger brother say the same thing. And then truly was the man sad. But he made no remark. And then they went back home again.

And then once upon a time, while they were dwelling (there), the man said to his wife: "Come, let us go out in the canoe!" he (thus) said to her. And so it is said that truly did they go.

Awidac kiwāⁿ a'kiwāⁿzī kāwin minwāndaⁿzī. Ināt udānisān:
 “Nin nintākiwītcīwā na ā·ngī,” udinān.

“Niyā!” i'kito i'kwā. “Kayā nin kuca niwīwītcīwā,” udinān
 ōsān.

- 5 Midac mīnawā ājimādcāwāt pābāmiskāwāt acudāwⁱ. Midac
 kiwāⁿ ānāt ini'^u wīwān, wīndamawāt undci ucīmāyān. Mīdec
 kiwāⁿ māgwā tibātcimut ānitibicko'kāmowāt kā·u·ndcipōswāba-
 wauⁿdibānān. Midac, “Naskā nābīn!” udinān unāpāmañ. Midac
 kiwāⁿ awinini inābit owābāmān-nīswi mā·i·ngāna² anigu'pipa·i·tinit.
- 10 Midac ānāndank: “Mī a^u nicīm pāji'k.” Kumā a'pīdac nō'piming
 minawā ōnōndawān ucīmāyān igut: “Nisayā! mīga'kina kīmā·i·n-
 gānawiyān. Kāwīn minawā kigamiguskātcisinōn,” udinān usayāyān.
 “Tāsing wayābāmātwānin ma·i·ngānağ 'nicīmā wayābāmağ,'
 kīgatināndam,” udigōn.

- 15 Midac ckwātc kiwābāmāt. Midac kayā kīnanā·ā·ndank a^u inini.
 Midac kā·i·nāt wīdigāmāgānān awinini kāgu tci·i'kitosinik āndā-
 wāt. Midac kāgā't kā·i·jītcigāt awi'kwā.

- Ningudingdac kiwāⁿ a·i·ndāwāt a^u a'kiwāⁿzī niguskāctcidā·ā·
 wābāmāt unīngwānān cayīgwa kī·ā·niki'tci·i·niniwinit. Midac
- 20 kīⁿwāⁿ nānāgātawānimāt ānīn kātōtāmōgwān tcīnīsāt; ōgusān dac
 kayā udānisān tciki'kānimigut. Ā'pidcidac kīnawīnāndam pānā
 ogañawābāmān ini'^u uningwānān.

- Ningutingdac kiwāⁿ ugi'ki'kāsi'kawābamigōn udānisān. Midac
 kiwāⁿ āgut: “Ānīnsa kīn a'panā ānābāmāt a^u kāgañawābāmāt?”
- 25 udinān awi'kwā ōsān.

And it is told that the old man was not pleased about it. (And) he said to his daughter: "I myself should have gone along with the son-in-law," he (thus) said to her.

"Oh, dear!" said the woman. "So was I myself eager to go with him," she said to her father.

And so another time they went canoeing about along the shore. And then it is said, while speaking to his wife, he was telling her about his little brother. Whereupon they say, while going on with his story, they were then passing the place opposite to where he had been scooped up into the canoe. And then, "Oh, look!" she said to her husband. Whereupon it is said that the man looked, and saw three wolves running up from the shore. Thereupon he thought: "One of them may be my little brother." And then at some distance off in the forest he once more heard his little brother say: "O my big brother! wholly now have I become a wolf. Never again shall I bother you," he said to his elder brother. "As often as you see the wolves, 'My little brother do I see,' shall you think," (thus) was he told.

And that was the last he ever saw of him. Whereupon the man also felt at ease in his mind. And then the man bade his wife not to say anything (about it) at home. And so truly the woman did (as she was told).

Now, once, it is said, while they were living (at that place), the old man became troubled in his heart to see that his son-in-law was growing into the full stature of a man. And then they say that he began to lay plans to find out how he might kill him; and yet, too, he feared that his daughter would know that he had done it. Very much was he bothered, all the time was he watching his son-in-law.

Now, once, they say, by the glance of an eye was he caught by his daughter at a time when he was looking at him. Whereupon it is said that he was asked (by her): "Why are you always looking at him whom you are gazing at?" (thus) said the woman to her father.

“Ā, ka, kānkuntīnōn nīntānānimāsī kāganawābamag,” i’kitu.
 “Ānicāgu nānāgatawāndāmān āninti kādiciṇāntawāndcikāyāng
 wābang,” cīgwinawi i’kitu a^u a’kiwāⁿjī’i’cigubān. Mīdāc kīgā’t
 kiwāⁿ ānāt ini’^u unīngwanān: “Wābang kīgāṇandawāntcigāmin,”
 5 udinān; “kīgatawīnōtci’ā·nānig nāmāwag,” udinān.

“Aye[!]!” udigōn.

Mīdāc kiwā awi’kwā ānāt unābāman: “Aiyāngwāmisin! kiwīnī-
 sik a^u; ā’pitci mātcī’a’kiwāⁿjī’i’ciwi. Mī’a’pānā āndōtānk, nīsāt
 awiya. Aiyāngwāmisin dāc kīn! Mīgu gāgā’t tcīnisik kīcpin kāgō
 10 ājimāmāndawizisiwānān,” udinān unābāman awi’kwā.

Mīdāc kīgā’t weyābāninig mādcāwāt, pōsiwāt, awinōtcinamā-
 wāwāt. Pa’kitā·ā·nk utcīmān a’kiwājī’i’c, pābigā ki’tcīwāsa kītā-
 gwicinōg; minawā paki’tā·ā·nk utcīmānic mī gīpickōnāgwātinig;
 minawā ābinding upaki’tāā·n utcīmān, mīdāc ā’tāgwicinowāt
 15 ājāwāt wa’tājinōdci·ā·wāt namāwān. Mīdāc kiwāⁿ ānāt a’kiwāⁿ-
 jī’i’c: “Mī’o·mā kādajinōtamāwāyāng. Mī’ku ōmā āndācinōtā-
 māwāwā’pan āmininīngibānig,” udinān unīgwānān. Ānicādac
 i’kito a^u a’kiwāⁿzī, kāwīn wī’ka awiya, ugīnōdci·ā·sīn ini’^u mādcī-
 nāmāwān.

20 Mīdāc kiwāⁿ a^u inini ānāt: “Māma’kāda’kamig kanagā nāmā-
 tādcikātāsīmik.”

“Māwījakīciwābāt, nintāmi’kawiyān.”

“Ōⁿ!” udinān a inini.

Mīdāc kiwāⁿ a’kiwānzi ā’kiditu: “Ambā, mīsa tcinōtci·ā·ngwa!
 25 Mayanāwa’kwāg mī tcīwābamāgwā. Ā’pitci māmanditōwāg īgi’^u
 namāwāg,” udinān unīngwanān. Mīdec ājimādcāwāt bāwī’tigunk.
 “Mīwiti ijān nāwādcīwān,” udinān. “Nīndāc ōmā nīngātagum,”
 udinān.

"Oh, for nothing in particular have I him in mind, that I should be gazing at him," he said. "I was only thinking where we might go hunting for game to-morrow," (thus) by way of an excuse replied that malicious old man. And then truly they say that he said to his son-in-law: "To-morrow let us go hunting for game!" he said to him. "Let us go to get sturgeon!" he said to him.

"All right!" he was told.

And then they say the woman said to her husband: "Be careful! for he wants to kill you; he is such an awfully bad man. That is what he is always doing, he is murdering somebody. And now do be careful! For surely will he kill you if you have not been blessed with the possession of some miraculous power," (so) said the woman to her husband.

And then truly in the morning they set out, they embarked in their canoe (and) went away to hunt sturgeon. When the hateful old man struck his canoe, at once far off were they come; when again he struck his old canoe, then the sight of land went out of view; when once more he struck his canoe, then they arrived at the place where they went to get the sturgeons. Thereupon they say that the mean old man said to him: "This is the place where we will hunt for sturgeon. It was at this place where the fishermen of old always used to hunt for sturgeon," (so) he said to his son-in-law. But not the truth was the old man telling, for never had anybody hunted for that evil sturgeon.

And it is told that the man said to him: "It is strange that there are no signs at all of habitation."

"Long ago it happened, as far back as I can remember."

"Really!" to him said the man.

And then they say that the old man said: "Come, let us now hunt for them! Exactly at noon is the time we shall see them. Very big are the sturgeons," he said to his son-in-law. And then they started for the rapids. "Over there you go at the middle of the rapids," he said to him. "And here will I remain in the canoe," he said to him.

Mīḍaḥ kǎgǎ't a^u inini äjikābāt, icāt iwiti nāwādcīwān. Pītcīnaḡi-dacigu kīwǎⁿ kǎ·ḡ·nitǎḡwicing imā kǎ·i·nint tci·i·cāt, mīnōndawāt pīpāḡinit ucimisān i'kidunit: "Mīcināmǎḡwātug! Kitacāmininim inini!" udinān. Mīḍaḥ cigu kayǎ pa'kitǎ·ḡ·nk utcīmān.

- 5 Awidāḥ inini inābit; panǎḡu kābitāwāninit mīcīnamāwān wī'kumi-gut. Mīc kīwǎⁿ awinini äjikānōnāt: "Tcī, tcī, tcī, nimicōmis! Kigīcawānimimiwābān," udinān.

Mīḍaḥ īngi'^u mīcināmāwāḡ kǎ·i·nōḡiwāt, kīcawānimigut.

- Mīḍaḥ minawā kīwǎⁿ kǎ·i·cikānōnāt, kī·i·nāt: "Nīmicōmis!
10 kīwāwicicin āndāyān," udinān; "kayǎ ḍaḥ kīgāmīc wānicicig mīdcīm kǎḡiwāwītawāḡwā ninītcānisāḡ," udinān.

Nīcinigobān unītcānisa⁸ awinini.

Mīḍaḥ kīwǎⁿ āḡut īni'^u mīcināmāwān: "'A!" udigōn; "kīgā-gumin."

- 15 "'A!" i'kito kayǎ wīn inini; "pōtcīnaḡǎ nimpimātis," ināndām awinini. Mīḍaḥ kǎgǎ't äjikumigut. Mīḍaḥ mī'kwāndām āndāwāt āja nāḡwana tagwicing. Mīḍaḥ kǎnōnigut omicōmisān igut: "Sāḡicigwānān a^u nāmǎ!" udigōn.

- Mīḍaḥ kǎgǎ't a^u inini äjisāḡicigunānāt, mīḍaḥ äcīcācigākuwānigut
20 īni'^u mīcnamāwān; mīḍaḥ iwiti ä'kumi'takamigāning pāḡicīn. Kāwīn kanāḡǎ nibīwisī, unamāman kayǎ usāḡicikunānān. Mīḍaḥ māḡwǎ' tciwī·ā·t umicōmisān. Mīḍaḥ mādcāt mīcināmǎ kayǎ ḍaḥ ānigū'pīt. Wāwicāndāḡk kipimātisit. Mīḍaḥ āḡipīndigāt āndāwāt, ōḡucku·ā·n wīwan, kayǎ kǎnōnigut: "Ānīn!" udigōn. "Āntic kiwī-
25 tcīwāḡāḡ?"

Ininidāḥ i'kito: "Ānīni!" udinān. "Mīna tcīpwāḍāḡwicing?

And then truly the man went ashore, he went yonder to the middle of the rapids. And as soon, they say, as he was come at the place where he was told to go, then he heard his father-in-law calling aloud, saying: "O ye Great-Sturgeons! I feed you a man," (thus) he said to them. And then he also struck his canoe.

Thereupon the man looked; and there, with wide-open mouth, was a Great-Sturgeon ready to swallow him. And they say the man spoke to him, saying: "Wait, wait, wait, O my grandfather! You have taken pity upon me in times past," he said to him.

Whereupon the Great-Sturgeons withdrew (into the deep), for he was pitied by them.

And then again, so they say, did he speak to one, saying: "O my grandfather! carry me back to my home," (thus) he said to him; "and I will give you whatever choice food that I may have to take home to my children," he said to him.

At the time two were the children the man had.

And then they say that he was told by the Great-Sturgeon: "All right!" (thus) he was told; "I will swallow you."

"All right!" likewise said the man, on his part; "for such indeed is my fate," (so) thought the man. And then truly was he swallowed. And now he was mindful that at home was he truly arriving. And then he was addressed by his grandfather saying: "Seize that sturgeon by the tail!" he was told.

Thereupon the man truly took hold of the tail with his hand, and then was he cast up from the belly of the Great-Sturgeon; and so there upon the shore he fell. He was not wet, and his sturgeon he held by the tail. Thereupon he gave thanks to his grandfather. And when the Great-Sturgeon departed, then he too went up from the shore. He was proud for that he had been saved. And when he entered into the place where they lived, he surprised his wife. And he was addressed by her saying: "What!" he was told "Where is your companion?"

And the man said: "Why!" he said to her. "Is it possible that

Māwija wīn kī'pimādcāḅan," udinān wīḅan. Mīḅac ānāt: "Tci-
bā'kwān!" udinān wīḅan. "Aḡamīng ningīḅaḡanā ḅamā."

Mīḅac paṣingutciṣāt awi'kwā. Aḅi'u·dā'pināt uda'ki'kōm.
Mīḅac ānitagwicing aḡamīng inābit imā kīpagudīnānit ḅamāḅan
5 unāḅamān, ā'pīticininit namāwa⁸! Kī'tciminwāndam awi'kwā.
Ku'piki'tōd nāyāp awi'kwā, aḅi'i·nāt umisāḅan: "Umbā! kigiki' tci-
nibākwa'i gomin!"

Paṣiguntciṣāḡwān kayā wīn umisā'i·mā, aḅināzibīpa'tōd. Mīḅac
kayā wīn wāḅamāt nībiwa namāwa⁸. Tābickō mōdcigiswāt.

10 Mīḅac kiwāⁿ awinini ānāndank: "Wāḡunān ā'pidci wāndci-
mōdcigisiwāt?" ināndam. Mīḡu' īni'ḅ mā'kwānimāt pāji'k pāpināt
ḅamāḅan; kāwīn kayā wīn oḡi'kāndaⁿzīn, kāwīn ḅac kayā kāḡō
wī'i·kī'kituṣī.

Mīḅac kiwāⁿ īḅi'ḅ i'kwāḡ wāwīp kī·u·ci·ā·wāt īni'ḅ namāwa⁸;
15 kīnamā'tā'ku'kānāwāt; kī·ḅ·ḡōnāwāt aḡwatcīng kayā pīndig
āndāwāt. Mīḅac kiwīṣiniwāt nībiwa, kayā ḅamāwi'tāmbīn uḡi·ā·m-
wāwān. īḅi'yudac aḅinōdcī·ḅ·ḡ upapā·ā·īndanamāwān īni'ḅ wa-
'tāmbīn.

Mīḅac kiwāⁿ awā a'kawāⁿzi taḡwicing pitcāḡisāt. Mīḅac īḡi'ḅ
20 abinōtcī·ḅ·ḡ nāṣipīpa·i·tīwāt pā'kic ta'ta'kunāwāt īni'ḅ u'tāmbīn.

Mēḅac kiwāⁿ ānāt īni'ḅ ūcicāⁿya⁸: "Ānti kā·u·ndinamāḡ māḅ-
ciyāḡ?"

"Nimpāpa·i·nānsa uḡīpitōn."

"Wāḡunān i'ḡi'ḅ?" udinān.

25 "Namāḅansa," uḡiḡō⁸.

"A! i'kitōwinān!" i'kito a'kiwāⁿzi. "'Ca, nimpāpa·i·nān!' Nōmi-

he has not yet arrived? Long ago was it since he himself started on his way back," he said to his wife. And then he said to her: "Cook some food!" he said to his wife. "Down by the water have I left a sturgeon."

And then up leaped the woman. She went, taking her kettle. And when she reached the shore, she looked at the place where her husband had put the sturgeon, and what a huge pile of sturgeons there was! Very happy was the woman. Running back up from the shore, the woman went, and said to her elder sister: "Come! he has fetched us a bountiful supply of food."

Then up must have leaped also her elder sister, for down the path to the water she went running. And she also saw the many sturgeons. Both were pleased.

And now they say that the man thought: "Why are they so very happy?" he thought. He had in mind only the one sturgeon that he had fetched; for he did not know about (the vast quantity of fish), and he also did not wish to say anything (about his adventure).

And then they say that the women quickly prepared the sturgeons for use; they smoked them upon drying-frames; they hung them up out of doors and inside of where they dwelt. And then they had a great deal to eat, and of sturgeon they ate. And the children went about outside, eating the spinal cord.

And they say, when the old man returned, he came riding his canoe upon the shore. Thereupon the children ran racing down the path to the water, at the same time holding in their hands the spinal cord.

And then they say that he said to his grandchildren: "Where did you get what you are eating?"

"Why, our father fetched it."

"What is it?" he said to them.

"Why, sturgeon," he was told.

"Pshaw! what foolishness are they saying!" (so) said the old man. "'Oh, it was our father!' Why, it is some time since that

kāna mīcināmāwān ugī'kumigōn kipāpa. 'Cigakuca ugācikutāmigōn a^u kipāpa·i·wā," udinān īnī'^u ūcicāⁿya⁸.

"Mīdec nimpāpā·i·nānsagu kī'tagwicin."

5 Aḡwīdāc a'kiwāⁿzi ā'pidci wānāgusininig tagwicin. Kāwīn kṇagā kṇgō pītōsīn. Mīdāc kṇbāt; mīdāc inābit, misiwā owābandān kṇgō aḡōtānig, aḡwāwānṇan aḡōtānig aḡwatcing. Kāyā ṇipīndigāt uwīngā mōckināḡwāwāwag pīndig. Mīdec kīwāⁿ a'kiwāⁿzi kṇgwīnawī·i·nābit. Weyābāmāt unīngwṇanṇan cācingicininit wāndābinit, kāwīn kṇgō i'kitosī.

10 Mīdāc kīwāⁿ minawā ninguting ānicīnā ātisō'kān mīnawā udinān uningwṇanṇan: "Tcipabāṇantukayāckwāwānwāyāngubṇan!"

Mīdāc kīwāⁿ ānāt: "Ānīn ṇangwṇana!"

"Mīsa wābṇang tci·i·caiyang," udigōn ujinisṇan. "Nīngi'kāndān anīndi ā'pidci tci·u·nicicing ayāgin kayāckwāwānōn," udinān
15 uningwṇanṇan.

Mīdāc kīwāⁿ awinini minawā aiyāngwāmimigut wīwṇan ā'pidci.

Mīdāc mādcāwāgubṇanṇan, pōsiwāt minawā. Mīgu mīnawā āndōdṇank a^u a'kiwāⁿji·i·c; pa'kitā·ṇ·nk utcimānic, āja mīnawā pāpigā wāsa pītagwicinōg; minawā pa'kitā·ṇ·nk utcimān mī
20 tagwicinowāt ki^utciminisābi'kunk; ki^utciminisābi'k. "Mī·o·mā," udigōn; "mīsōmā tcigābaiyank," udigōn.

Mīdec kṇgā't kabāwāt. Mīdec pṇbāmiwinigut ugitābik. Kṇgā't nībiwa umi'kānāwa. Anīc awinini wāwīp nībiwa udaiyāṇan; mā·u·dci'tōṇan wāwanōn, pāpōsi'tōd, nānāsi'kṇang mīnawā.

25 Mīdāc a'kiwāⁿzi minawā ināt: "Skumā iwiti ijān, na⁸āngī, nāsi'kṇan wāwṇanōn!"

"Mādcān kīn nāsi'kān!" udinān.

"Mādcān, mādcān! Nāⁿsi'kṇan, kidinin!"

by a big sturgeon was your father swallowed. In fact, by this time is your father digested," (so) he said to his grandchildren.

"Why, our father has already come home."

Now, the old man was late in the evening arriving home. Not a single thing did he fetch. And then he went ashore; and as he looked, everywhere he saw something hanging, pendant pieces hanging out of doors. And when he went indoors, brimful of things hanging was the space inside. And then it is said that the old man knew not where to look. When he saw his son-in-law reclining at his sitting-place, nothing had he to say.

And now they say that on another occasion, according to the story, he said to his son-in-law: "Let us go hunting for gull-eggs!"

Whereupon they say that he said to him: "Well, all right!"

"Then to-morrow will we go," he was told by his father-in-law. "I know where there is a fine place for gull-eggs," he said to his son-in-law.

And then it is said that the man was again told by his wife to be ever so careful.

Thereupon they started away, embarking again in the canoe. And so the same thing as before the hateful old man did; he struck his old canoe, and soon they were suddenly a long distance away; again he struck his canoe, whereupon they arrived at a great island of rock; (it was) a great island of rock. "Here is the place," the other was told; "here is just the place where we will go ashore," the other was told.

And then truly they went ashore. And then the other was guided round to the top. Sure enough, many (eggs) they found. And as for himself, the man soon obtained many; he gathered the eggs, loaded them in the canoe, (and) kept on going after more.

And then the old man again said to him: "Do go yonder, son-in-law, (and) get those eggs!"

"Go yourself (and) get them!" he said to him.

"Go on, go on! Go get them, I tell you!"

Mīdec kägä't mǎnū ijāt. "Māgicā ningagāsi'kawā," ināndam,
 "tcibwā·ā·nitagwicing tcīmāning." Aḡawākuta pītcini'kāwān
 pīnaḡickawāt. Mīdāc kǎ·u·ndcī·i·nāndank, "Ningatānimickawā."
 Payābāmītidāc inābit āja mīcawāḡān aḡamōwān. Mīdāc a^u inini
 5 nōndawāt i'kidunit: "Mīcikayackutug, kitācamininim inini; māⁿwī-
 ca'ku ājināndawāntamawiyāḡ!"

Mīdāc kägä't pānāḡu mīcikayāckwāḡ.

Mīdec kiwāⁿ awinini minawā nāsāb ānāt: "Tcī, tcī, tcī!" udinān.
 "Kigīcawānimimiwābān kuca," udinān.

10 Mīdāc ājinōḡiwāt.

Mīdāc minawā ānāt: "Nimicōmis, kiwāwicicig āndaiyān,"
 udinān.

"Aye^ʔ," udigōn.

Mīdāc awā inini pāḡi mādcītōd wāwānōn.

15 Mīdāc kiwāⁿ cayīḡwa pipōnīnit wā'kiwāwinigut mīcikayāckwān.
 "Ā'ā^u," udigōn; "nimpi'kwunāḡ owānāpīn."

Mīdāc kägä't āji·o·wānābit mīdāc ājimādcīsāt a^u micikayāck.
 Mīdāc ānipāpimisāt owābāmān īni^u a'kiwāji·i·cān ābi'tawōnāḡ
 aya'tawācininit pimināḡāmunit pā'kic pāḡa·a·'ku'kwānit. Mīdāc
 20 kiwāⁿ a^u mīcigayāck kǎ·i·jimīdcināt nāwā'kigān.

Mīdāc kiwāⁿ kǎ·i·cināncibitōd kīmināndank, mīdāc kiwāⁿ ā'kitut:
 "Pwā! mī yācmāgutiniḡ umu'uwā na^ʔāḡi kǎ·ū·mwugut."

Mīdāc kiwāⁿ awinini kītagwicimigut āndāt īni^u mīcigayāckwān.
 Mīdāc kīpāḡitinigut imā aḡamīḡ. Mīdāc kī·ā·nigū'pīt kī·ā·nipīn-
 25 digāt āndawāt.

Ā'pidci dāc kiwāⁿ minwāndāmōn wīwān kayā unīdcānisān. Pānā

And then truly against his wish he went. "Perhaps I can overtake him," he thought, "before he gets to the canoe." Slow indeed was (the old man) coming when he met him on the way. And that was why he thought, "I will overtake him." But when he turned round to look, already far out at sea was the other in the canoe. And then the man heard him saying: "O ye Great-Gulls! I feed you a man; long have you wished him of me."

Thereupon truly was there a great host of Great-Gulls.

And now they say the man said to them the same thing that he had said before: "Hold on, hold on, hold on!" he said to them. "Why, you have taken pity upon me in the past," he said to them.

Thereupon they withdrew.

And then again he said to (one): "O my grandfather! carry me back to where I live," he said to him.

"All right!" he was told.

And then the man took along a few of the eggs.

Thereupon it is said that now came and alighted Great-Gull, by whom he was to be taken home. "All right!" he was told; "upon my back shall you sit."

And truly, when he was seated, then away went Great-Gull flying. And as he went through the air, he beheld that contemptible old man in the middle of his canoe, lying there upon his back, singing as he went along, at the same time beating time against the canoe. And then they say Great-Gull muted upon his chest.

And then they say that afterwards, when he rubbed his finger in it, he smelled of it. Whereupon they say he said: "Phew! such is the smell of the mute of the one by whom (my) son-in-law was devoured."

And so it is said that the man was conveyed home by Great-Gull. And then he was let down over there at the shore. Thereupon he went on up from the water, and passed on into where he and the others lived.

And very pleased, so they say, were his wife and his children.

a^u i'kwä, "Amantcigunā niwītīgāmāḡan, minawā tcitāḡwicinog-wān!" ināḡḡam awi'kwä.

Midac minawā āḡut unābāmaḡan: "Niwīwīsin," udiḡōn. Midec kīmināt wīwaḡan wāwaḡōn paḡḡi kāpītōd. Midac ināt: "Tcīmāning
5 nībiwa nīḡḡi'a'tōḡan wāwaḡōn," udiḡān.

"'Ūn!" i'kitō i'kwä. Midac kīwā^a kī'kīsisāḡin paḡḡi kā'pītōnit unāpāmaḡan. Midac kīwīsiniwāt.

Midac kīwā^a iḡi'^u ābinōtcīyaḡ sāsāḡitapiwāt mīminawa wābāmā-wāt omicōmisiwān piḡḡwicininit. Midac āḡōwāt: "Wāḡunen
10 mādcīyāḡ?"

"Wāwanūn," udiḡawān.

"Wāḡunen tino wāwanūn?" udiḡā^ḡ.

"Kayāckwāwaḡnūsa," udiḡāwān.

"Ānti kā'u'ntinamāḡ?"

15 "Nimpāpānānsa uḡipītōḡan," udiḡāwān.

"A^a!" udiḡā. "'Ca, nimpōpōnōn!' Nōmī'kāna mīcikayāckwaḡan uḡiḡaḡwudāmigōn a kōsiwā," udiḡān.

Midec kīwā^a āji'u'ckipa'i'tiwāt iḡi'^u ābinōtcī'aḡ ḡnikīwāwāt.

Midac kīwā^a a^u a'kiwā^ajī'i'c āḡiḡu'pīt; ḡnipīḡḡiḡāt, kāḡā't ḡḡac
20 owābāmān uningwaḡaḡan ayānit pīḡḡik. Midec kāḡā't kwīnawī-i'nābi; kayā ināḡḡaḡk āḡiḡwābisigwān, ā'pītci kwīnawī-i'nāni-mān. Kāwīn ḡḡac kāḡō i'kituḡi minawā.

Nīḡḡuḡḡiḡ ḡḡac kīwā^a minawā udiḡān uningwaḡaḡan: "Na^ḡāḡḡi, miḡa minawā tcīḡaḡḡawāḡḡciḡāyaḡḡubān. Tcī'a'ndu'u'di'kwā-
25 yaḡḡ!"

"Āḡiḡ ḡaḡwaḡa!" udiḡān awiḡiḡi. Midac āḡāt wīwaḡan: "Uci-'tōn ma'kisīḡan."

Midac kāḡāt awi'kwä uci'tōd.

Midac kayā wīn a'kiwā^ajī'i'c uciḡciḡkātāḡiḡ uma'kiziḡan.

30 Midac mādcāwād; piḡōḡiḡiḡubān. Midac wāsa ḡḡḡwicinowāt,

Always was the woman (thinking), "I wonder how my husband is, and when again he will be home!" thought the woman.

Thereupon again was she told by her husband: "I wish to eat," (so) she was told. And then he gave to his wife the few eggs that he had fetched. And he said to her: "In the canoe are many eggs I put in," he said to her.

"Oh!" said the woman. And then they say that she cooked the few that her husband had fetched. Thereupon they ate.

And then it is said that the children were sitting out of doors, when again they saw their grandfather coming home. Thereupon they were asked: "What are you eating?"

"Eggs," they said to him.

"What kind of eggs?" he said to them.

"Gull-eggs, to be sure," they said to him.

"Where did you get them?"

"Why, our father fetched them," they said to him.

"Fie!" he said to them. "'Oh, it was our father!' Why, it has been some time since that your father was digested by Great-Gull," he (thus) said to them.

Thereupon they say that back sped the children, racing home.

And now it is said that the old man went on up from the shore; and when he passed on inside, truly, there he saw his son-in-law, who was within. And it was true that he knew not where to look; and he began to wonder what manner of person the other was, so very much was he puzzled in thought concerning him. But he had nothing further to say.

And so once on a time they say that he said to his son-in-law: "Son-in-law, it is now time for us again to go hunting for game. Let us go hunting for caribou!"

"Well, all right!" to him (thus) said the man. Thereupon he said to his wife: "Make some moccasins."

Whereupon in truth the woman made them.

And the mean old man likewise had some moccasins made.

Thereupon they set out; it was in the winter-time. And when

“Misa omā na^āngī, tci^u·cigāyāng,” udinān uningwānān a^u a^u·kiwāⁿzī. Mīdāc kiwāⁿkägä’t imā ucigāwāt, ki^u·tci^a·cigānāgān uci^u·tōnāwā. Kayādāc ki^u·tciⁱ·ckutā nābanāya·i. Mīdāc kiwāⁿ a^u a^u·kiwāⁿjī·i·c cayigwa ki^u·kicāndan k wā^u·tōdawāt uningwānān. Mī-
 5 dāc kiwāⁿ ānāt kā·i·ckwāwisiniwāt wānāgucininig: “Na^āngī,” udinān, “ki^u·tcipōduwān,” udinān. “Mīdāc ki^u·ki^u·tcipōdawāyān mī^u·tcigagītciyāng tcipāsamāng; kīdai·i·minānin kīkataiyagōtōmin kayā kima^u·kisinānin,” udinān.

Mīdāc kiwāⁿ kägä’t awinini ājipasigwīt, kägä’t ki^u·tcipōdawāt.

10 Äckwāpōdawānitidāc, udinān a^u a^u·kiwāⁿzī uningwānān: “Omā pī^u·a·pāgitōn mīšan ānint, pācu omā ayāyān. Ningapāgitīnānīn āniyā^u·tawāg ickutā,” udinān.

Mīdāc kägä’t awinini kiwā^u·kwā^u·kuwābināng tcīgaya·i· ayānit ini^u a^u·kiwāⁿjī·i·cān. Mīdāc kayā wīn awinini āji^u·u·cī^u·tād wī^u·ka-
 15 wicimut. Mīdāc ājikīta^u·kisināt āji^u·a·yagōtōd uma^u·kisinān, kā-
 wīn kānagā kägō ināndanāⁿzi, “Mīmāwīn ‘i^u·i^u ningadōtāgō,” tci^u·i·nāndan k. Mīdāc āji^u·u·jicimōni^u·kāt, kayā wīndāc a^u·kiwāⁿ-
 jī·i·c tcātcīgskutāwācin; kāwīn māci kagītci^u·sī. Mīdāc kiwāⁿ awinini ānāt: “Ānicinā! Ambā kagītci^u·ciwān tci^u·a·gōtōyan ini^u
 20 ini^u kima^u·kisinān tcipā^u·tāg māgwā ki^u·tcipāskānāg?” udinān.

Mīdāc kiwāⁿ a^u·kiwāⁿzī nābāngin iji^u·a·yā. Wī^u·kāgu pimiwā-
 wuniskā. Awidāc inini cācingicing mīdāc a^u a^u·kiwāⁿzī pītci-
 nāg ayagōtōd uma^u·kisinicān, pā^u·kic kayā ayīntānwāwā^u·tōd. Mīdāc kiwāⁿ awinini cigwa kāwīn ā^u·pidci wīnibāt. Awidāc a^u·ki-
 25 wāⁿzī awāntci^u·c kāgīgito, tātibātcimāt; untci^u·tagwu pā^u·kic tōtām ciktcī^u·a·iyā^u·kwi^u·ā^u·t ini^u uningwānān. A^u·pīdāc nībānit, ā^u·pidci

a long way off they were come, "Now this is the place, son-in-law, where we are to camp," (thus) to his son-in-law said the old man. And then they say that truly there they made camp, a great shelter-camp they put up. And also a huge fire at one side (was kindled). And now it is said that the contemptible old man had already, by this time, made up his mind as to what he would do to his son-in-law. Therefore they say that he said to him, after they had eaten in the evening: "Son-in-law," he (thus) said to him, "build up a great fire," he said to him. "And after you have kindled a big fire, then let us remove our moccasins, so that we can dry them; our clothes will we hang up, and likewise our moccasins," he (thus) said to him.

Thereupon they say that truly the man rose to his feet; in truth, a great fire he built.

After he had the fire going, then said the old man to his son-in-law: "Here in this place come you, and throw some of the fire-wood, near here where I am. I will put it on when the fire gets to burning low," he said to him.

Thereupon truly did the man heap up a pile near by where the mean old man was. And then the man, in turn, likewise made ready to go to bed. Accordingly he took off his moccasins and hung them up, for of nothing at all was he suspicious that should lead him to think, "Perhaps some evil will be done to me." And while he was making his pallet ready, the hateful old man was himself lying close to the fire; not yet had he taken off his moccasins. And then truly the man said to him: "Why, come! Why are you not taking off your moccasins (and) hanging them up to dry while yet the fire blazes high?" he (thus) said to him.

Now, they say that the old man acted as if he were asleep. Some time afterwards he rose (from his pallet). And while the man was lying down at rest, then the old man later hung up his miserable moccasins, at the same time he kept on talking. And now they say that the youth, in all this while, was not very eager about going to sleep. But the old man nevertheless kept on talking, he

ki*tciki*tcinfbānit. Mīdāc kīwāⁿ kǎgā't a^u inini kǎ·i·ciwābisit a'pī
nāpāt. Mīdāc awā a'kīwāⁿzī ayā'pī ājikānōnāt wī'kī'kānimāt
tcinfbānigwān. Kāgā'pīdāc awinini kīnfbāt, kāwīn nōndawāsīn
kānōnigut.

- 5 Mīdāc kīwāⁿ kǎ·i·ci·u·nickāt a^u a'kīwāⁿjī·i·cigubān, kǎ·i·ci·o·tā-
'pināmawāt uningwānān uma'kisinini, kī·a·'todin ckudānk. Kāgā-
dāc tcāgā'kidānī'k mī pitcīnāg kīgītut a'kīwāⁿjī·i·c, i'kitut: "Pā
'pa', tcāgītāg kāgō! Na^uāngī! kima'kīsinān tcāgītāwān!" udinān.

- Pāpā'kāgu pimiwānickā awinini. Mīdāc wābāndāngin uma'kī-
10 sinān tcāgītānig; ānawīdāc a^u a'kīwāⁿjī·i·c āja ugī·a·gwāwābi·ā·nān.
Mīdāc kǎ'kānawābāndānk awinini īnī'ū uma'kisinān kī'kawicimo
minawā. Mīdāc kīwāⁿ kāgicāp kī'pōtawāt a'kīwāⁿjī·i·c, mīdāc
ānāt unīngwānān: "Ānīn kātōtāman uma'kīzinīsiwān tcigīwāyān?
Wāsādāc kayā kitayāmin," udinān. "Kāwīn na nijwāwān kīgīpī-
15 tōsinān kima'kisinān?"

"Kāwīn," udinān.

"Kīgawīndamīn, na^uāngī, kādijictcigāyān. Ningakīwā," udinān.
"Ninganāsi'kānān kima'kisinān," udinān.

- Agāwadāc kīwāⁿ oganōnān awinini. Mīdāc ājimādcāt a'kīwāⁿ-
20 jī·i·c; wīndāc awinini mī·i·mā ayāt, ānīc kāwīn kaskitōsīn ningutci
tcī·i·cāt. Mīdāc nānāgatawāndānk ānīn kātijictcigāgwān, ugi-
'kānimān īnī'ū ācinisān kǎgā't tcināⁿzī'kānsininig uma'kīsinān.
Mīdāc kīwāⁿ nīdawātē a^u ājimādcī'tād ujī'tād wī'kīwāt. Mī
kīwāⁿ kǎ·i·jī·u·dā'pināt nīswābi'k asinīn, kǎ·i·jikijābi'kīswāt,
25 kī·i·'kitut: "Ā^u. nīmīcōmia, āmbā, wītō'kawicin tcikīwāyān!

was spinning stories; for a purpose of course was he doing it (which was) to the end that he might tire out his son-in-law. And when the other fell asleep, into a very deep slumber did he fall. And they say it is true that what the man had done to him happened while he was asleep. And the old man now and then was addressing him to find out if he were asleep. At last the man had fallen asleep, for he did not hear the other when he was spoken to.

And then they say that after the hateful old man had risen from his pallet, he then later took down the moccasins of his son-in-law (and) put them into the fire. And when they were nearly burned completely up, then spoke the base old man, saying: "Phew! something is burning up! O son-in-law! your moccasins are burning up," he (thus) said to him.

Slowly rose the man from his pallet. And then he saw that his moccasins were burned up, for in fact the evil old man had by that time thrown them out (of the fire). And then, after the man had taken a look at his moccasins, he lay down on his pallet again. And then they say that in the morning the hateful old man built the fire. Whereupon he said to his son-in-law: "What are you going to do about getting back home, now that you have no moccasins? And a long way off are we, too," he said to him. "Did you not fetch yourself two pairs of moccasins?"

"No," he said to him.

"I will tell you, son-in-law, what I will do. I will go back home," he said to him. "I will go fetch you your moccasins," he said to him.

Scarcely even an answer, so they say, did the man give him. Thereupon the mean old man started away; while the man himself remained there at the place, for nowhere at all could he go. And then he pondered what to do, for he knew that his father-in-law would surely not fetch his moccasins. And then they say that accordingly he began getting ready to go back home. And so they say that after he had taken three great stones (and) after he had heated them, he then said: "Now, my grandfather, come and help me to return home again! I long to see my children," he said.

Niwıntawâbāmāg ninĩtcānisag, " i'kito. Mīdāc kīgā't āji·u·dā-
 'pigwānāt ini'^u mīskwābī' kisunit ini'^u asīnīn; kwaya'kidāc wā·i·jāt,
 mī·i·witi gwaya'k ājiwābuwāt. Mīdāc awasīn kīgā't ājimādcī-
 pisut awācīmādac ābī'ta āwāninig kīnōgibiso. Mīdāc kā·ā·ni-
 5 'ā'pisut awasīn mīgu kā·ā·ni·i·jī·a·ni'tāwāng; mīdāc imā a^u inini
 kī·ā·nīpimusāt. Māgwādac ānīpimusāt, udāminisutawān pīmāya·i·
 awiya; mīdāc āji·i·nābit ōwābāmān dac mā·i·ngānān pīmusānit,
 ugi·u·ndcikanōnigōn: "Ānīn," udigōn: "nīsayā?"

Udinān dac awinini: "Kāwīn kīgō."

10 "Āntic ājaiyān?" udigōn.

"Ninkīwā," udinān.

Mīdāc pimiwāwīdciwāt ini' mā·i·ngānān kīgīgītōwāt. Awā nini
 pīpīpīmusā ānīndi asīnīn kā·ā·ni·a·pīsunit, awīdac mā·i·ngān
 pīmāya·i· pīmusā kōnī'kāng.

15 Mīdāc kīwāⁿ a'kiwāⁿjī·i·c tāgwucing āntāwāt, wī'kāgu pītcīnag
 kī·ā·nitatagucinōgubān, kāwīn kānagā kīgō i'kitusī.

Mīdāc wīn awī'kwā ājikagwātcīmāt ini'^u ōsān: "Ānti dac wīnā
 'a^u kīwītcīwāgān?" udinān.

"Ā, ātibī·i·tug. Panā kayā wīn nīngīpā'kā·i·gubān papānda-
 20 wāntcīgāt. Nīngī·ā·'pīdcikwīnawipī·ā," udinān. "Mīdāc kā'pī-
 ·u·ndckīwāyān," udinān udānisān. "Pītcīnag tatāgwīcin," udinān.

Mīdāc kīwāⁿ awinini māgwā pimiwīdciwāt ucīmān mā·i·ngānān
 ā'pīdci unānīgwāntāmōg pimiwīndcītiwāt; pā'kic pīmī·ā·nīnā-
 gamōwāg āndōdānksāgu awiya mānwāndāngīn. Awīdac inini
 25 kāwīn kānagā udōnāndāzīn cācāgunizītāt, ānawī pābā'pī. Mīdāc
 cayīgwa āji·u·dī'tānk umicōmīšān mīnī'k kā·i·jīmī'kānā'kāgut.
 Kīgādac ānītāgwīcinowāt, udigōn ucīmāyān: "Ānīn, mīna gīn ōmā
 wī·a·yāyān?"

And then truly he took these stones out (of the fire) red-hot; and directly (in the path) whither he wanted to go, along that course straight (ahead) did he roll them. Thereupon the stone truly started going, more than half the distance home it went before it stopped. And in the path where the stone had moved, along that course was the snow melted; accordingly by that way did the man travel. And while he was walking along, he began to feel the presence of somebody at his side; and as he looked, he beheld a Wolf walking along. And by him, from his place over there, he was addressed: "What," he was told, "my elder brother?"

And to him said the man: "Nothing."

"Where are you going?" he was asked.

"I am going home," he said to him.

And then, as he and the Wolf went along together, they kept up a talk. Now, the man walked along where the stone had rolled; and the Wolf passed along at the side, on the snow.

And they say that when the mean old man arrived at home, for he was a long time reaching home, he had nothing whatever to say.

Thereupon the woman herself asked her father: "And where is that companion of yours?" she said to him.

"Oh, I don't know where. He parted company with me, and also went his way hunting for game. I grew very tired waiting for him," he (thus) said to her. "And that is why I came home," he said to his daughter. "Anon will he be home," he said to her.

And now they say that while the man, and his younger brother the Wolf, were coming hitherward together, very happy were they as they walked along in each other's company; at the same time they went singing on their way in the same manner as one does when in a joyful frame of mind. And the man by no means forgot that he was in bare feet, yet in spite of that he kept on laughing. And then by this time he was come at the place which was as far as the path had been made for him by his grandfather. And when they were about to arrive, he was asked by his younger brother: "Why are you going to remain in this place?"

Kāwīndac kägō i'kitusī awinini.

"Ambä!" udigōn; "kīgātaniwīdcīwīn," udigōn ucīmāⁿyan.

Kāwīndac i'kitusī awinini. Mīdac äjicōmīngwä'tawāt agatān-dank tcīwīndamawāt i^u kā'i·jiwābisit.

- 5 Mīdac ägut ini^u ucīmāyan ma'ingānan: "Ambä!" udigōn; "aninānāba·a·nicin!" Kayä wīndac a^u ma'ingān kāwīn kägō owi·i·nāsīn usayāyan.

- Mīdac kägä't äjimādcāt. Mīdac kägä't aninānāba·ā·nāt. Weyībaḡu anipimisāt u'pītcimāndān ckutä. Mīnangwāna cigwa
10 tagwicing ändāt. Mīdac ini^u ucīmāyan piwä'kwāmuninik umi-nisä'kənāwā mī·i·mā ä'i·jiwīnigut ini^u ucīmāyan. Mīdac ägut: "Mī omä kā·u·ndcipa'kā·i·nān," udinān.

"Äye[!]!" udinān.

Mīdac ägut: "Omä nācīsītōn ninintcīng kizitān!"

- 15 Mīdac kägāt awinini ändōtānk kā·i·gut ucīmāyan ma'ingānan.

Mīdac kägä't: "Mādcān wāwīp!" udigōn. Mīdac kägä't awinini mādcība'tōd. Mīdac kītagwicing ändāt anipīndigāt. Mī pītcīnaḡ təcikāḡitcīd a^u a'kiwäⁿjī i c. "Mīna pītcīnaḡ kayä kin?" udinān uningwānan.

- 20 Awīdac na[!]āngī kāwīn kägō kənāḡä i'kitusī. Pisānigu udinān, "Äye[!]," i'kitu.

- Mīdac kīwāⁿ a^u a'kiwäⁿjī·i·cigubān kā·i·ckwāwīsīniwāt wēnā-gucik. Mīdac kīwāⁿ a'kiwäⁿzi pānā kīwāⁿ ukānawābāmān ini^u unīngwānan, kwīnawīnānāmāt. "Amāntc kādānā'pinanāwāḡān?"
25 udinānimān. A'pānā uḡānawābāmān uckijigwaning. Mīdac kā-gä'pī äjīkənōnigut udānīšan: "Änīnsa änābāmāt a^u pānā?"

"Ä, kāwīn kägō!" i'kito. "Anicāḡu nīngānawābāmīmān māmī-gunīsīwān pābāmīsānit tcīgaya·i· uskīcigunk," udinān udānīšan.

But nothing did the man say.

"Come!" he was told; "I am going to accompany you," he was told by his younger brother.

But the man did not speak. And as he smiled at him, he felt ashamed to tell him about what had happened to himself.

Thereupon was he told by his younger brother, the Wolf: "Come!" he was told, "walk along in my footsteps!" And the Wolf also had nothing more to say to his elder brother.

It is true that then they started on. Whereupon truly did he follow in the footsteps of the other. In a little while, as he went along, he caught the smell of fire. It meant that now he was arriving at home. And then to the place where their path for fire-wood forked off was he led by his younger brother. Thereupon he was told: "It is here that I shall part from you," he said to him.

"All right!" he said to him.

And then he was told: "Rub your feet here on my hand!"

Whereupon in truth the man did as he was told by his younger brother, Wolf.

And then truly: "Go with speed!" he was told. Thereupon truly the man started running. And when he arrived at home, he passed on into the lodge. It was at a time when the hateful old man was in the act of taking off his moccasins. "And have you just come, too?" he said to his son-in-law.

But the son-in-law said nothing at all. He simply said to him: "Yes," he (thus) said.

And then they say that after the contemptible old man had eaten, it was then evening. And so they say that the old man kept gazing constantly at his son-in-law, not knowing what to make of him. "What in the world can I do to kill him?" was his thought of him. All the time was he gazing at him in the face. Thereupon he was addressed by his daughter saying: "Why on earth are you always gazing at him?"

"Oh, for nothing!" he said. "I was only watching the dragon-fly that was flying close about his face," he said to his daughter.

Kāwīndac kägō mīnawa udināⁿsīn, ānawi ugi'kānimān īni'^u ōsan āndōtawānit unābāman.

Mīdāc kiwāⁿmīnawā ninguting a'kiwāⁿzī ā·i'ndawāt ānāt uningwānan anīcnā ātisō'kān: "Mīsa cigwa mīnawā tcibāndawāntcigā-
5 yāngubān," udinān.

"Ānīn nāngwāna," udinān awinini. Mīdāc mīnawā ānāt wīwān awinini: "Uci'tōn nima'kisinān nījwāwān," udinān.

Mīdāc kägā't awi'kwā kā·i'ji·u'ci'tōd uma'kisinān, ā'pidci wāwāni ug·i'uci'tōnan, ugīpīmigitānan ningutwāwān.

10 Mīdāc mādcāwāgubānān mīnawā. Mīdāc cigwa mīnawā wāsa kitāgwicinōwāt. Kumā'pi minawā uganōnigōn ujinišan wāsa kā'tāgwicinowāt, mīdāc a'kiwāⁿjī·i'c ānāt uningwānan: "Mī omāsa tci·u'cigāyāng. Mīdāc kayā omā kāwāndciyāng tci·ai'yāndawāntcigāyāng."

15 Mīdāc kägāt kā·u'cigāwāt, kī·a'ciganāgāwāt. Awīdāc īnini kī·a'yīdana'kāmīgīs kīmanīsāt, wīndāc a'kiwāⁿzī kītcātcīkickutāwācin. Mīdāc wānāgucik kīckwāwīsiniwāt mīmī·a·wā nāsāb āndodānk a^u a'kiwāⁿjī·i'c. Kāwīn minawā kī·i'jimāminonāndanzi awinini; ā'pitci mā a'kiwāⁿjī·i'c owāwī'kimān īni'^u uningwānan,
20 mīdācigu ā'pidci wāndcini'tāpapāmāniwāsik. Mīdāc minawā tati-bātcimut a^u a'kiwāⁿzī. Kā·i'cinibāt ainini, mīdāc māgwā nibāt minawā kanōnāt uningwānan, ināt: "Eⁱ, na'āngī! pītcimāgwāt, kägō tcāgitā minawā!"

Awīdāc awinini kāwīn oganōnāsi; mī ki'kāndānk kitcāgisamāgut
25 uma'kisinān. Ogi'kāndān awinini keyābi ningutwāwān ayāt uma'kisinān pāmigitānig. Mīdec weyābāng unickāwāt mīdec āgut ucininšan: "Kägātsāna kigi'tci·i'ciwāpis tcāgitāgin a'panā kima-'kisinān," udigōn.

But nothing more said she to him, for though she knew what her father had done to her husband.

And now they say, on another occasion during the time that they were dwelling there, the old man said to his son-in-law, so the story goes: "It is now time for us again to go hunting for game," he (thus) said to him.

"That is true," (thus) to him said the man. Thereupon again to his wife said the man: "Make two pairs of moccasins for me," he said to her.

And it was true that when the woman had finished his moccasins, very nice was the work she did on them, she did one pair with porcupine-quills.

Thereupon they set out again. And so in a little while a long way off they were come. By and by again he was addressed by his father-in-law after they had come afar. And this the old man said to his son-in-law: "Now, here is a place for us to make a camp. And also from this place will we go to hunt for game."

And it was true that they pitched camp, they made a shelter-camp. And the man worked away gathering fire-wood, while the old man himself lay close by the fire. Thereupon in the evening, after they had finished eating, then in the same way as before behaved the malicious old man. Again was the man not mindful of the wrong that had been done to him, and that was the very reason why he paid no heed to him. Thereupon again the old man began relating stories. After the man had gone to sleep, and while he was slumbering, then again (the old man) addressed his son-in-law, saying to him: "Hey, son-in-law! something smells, something is burning up again!"

But the man did not speak to him; for he already knew that his moccasins had been burned up by the other. The man knew that he still had one pair of moccasins which were quilled. And so in the morning, after they had risen, he was told by his father-in-law: "Truly are you exceedingly unfortunate to have your moccasins always burning up," he (thus) was told.

Kāwīn i'kitusī ainini; kī'a·ni·u·jī'tā kīpīzi'kəṇ minawā ānint ma'kisīṇan.

Mīc minawā kī'papāṇandawāntcigāwāt. Minawāḍac wānā-gucininig mīgu minawā nāsāb āndōtəṇk a'kiwāⁿzi; minawā uci'tā-
 5 wəḡ tcīnībāwāt; mīḍac minawā ayaḡōtōwāt uma'kisiniwān tci-pā'tānig. Mīgu imā ayanimi'kwīnit īni'^u uḡnisāṇ, kī'ṇtagōtōd uma'kisīṇan; uḡnisāṇ uma'kisinini agōtānig uḡ'ṇgōtōṇan uma'kisī-
 ṇan; māskutidac wīn agōtānigibān uma'kisīṇan ogī'ḡgōtowāṇ uma'kisinini. Mīḍac kā'i·jikawicimowāt. Kumā'a'pidac minawā
 10 awidac kīwāⁿ awinini ugīpī'ā·n aməntc kātā'i·ndinigwān.

Mīḍac kəḡā't cayīḡwa kīwāⁿ pimi·u·nickāwāṇ. "Nibā," inānimi-gut. Mīḍac pāmicipīna·ṇ·ngin īni'^u uma'kisinini, āḡipagidīṇanḡin cktāṅḡ, Mīḍac a^u a'kiwāⁿjī'i·c kəcitinā āḡikawicimut, mīḍac āḡikigitut: "Pā'pa'! kəḡō pītciemā'tā.— Na'āṅḡ, kima'kisīṇan!"
 15 udinān.

Pasingudcisāt awinini awinawatināṅin uma'kisīṇan kāmāsku-takōtōpāṇ, mīḍac ānāt: "Ōnōwāsa nīn nima'kisīṇan. Kīnisa kima'kisīṇan kātēcāḡisumāṇ," udinān.

"Kāwīn," i'kito. "Kīn kima'kisīṇan," udinān.
 20 "Kāwīn," udinān awinini. "Naskā! nīn pimigitāwāṇ nīn nima-'kisīṇan," udinān. "Kāwīn ḍac kīn pīmigitāsīnōn kima'kisīṇan," udinān īni'^u a'kiwāⁿjī'i·cāṇ.

Mīḍac kīwāⁿ pītciemāḡ kī'kāṇḍāṇk a^u a'kiwāⁿjī'i·c kītēcāḡisāṇk tibiṇawā uma'kiziṇan. Mīḍac kīwāⁿ awinini kājītīnā uci'tād
 25 wī'ṇ·nikiwāt. Mīḍac ānāt: "Ānīc mīsa tcīṇaḡāṇinān," udinān.

Mīḍac ā'kitut a^u a'kiwāⁿzi: "Wīṇḍamawī nīndānis tcībītōt nima'kisīṇan."

The man did not speak; he went on making preparations, putting on his other moccasins.

Thereupon again they wandered about, looking for game. And so, when it was evening, in the same manner as before acted the old man; again they made ready to go to sleep; and so again they hung up their moccasins to dry. Then at the place over there, the instant that his father-in-law had turned his back, he then changed the place of his moccasins; the moccasins of his father-in-law were now hanging where he had hung his own moccasins; in the place where his own moccasins had been hanging he now hung the moccasins of the other. And then they went to bed. And then for some time afterwards, so they say, did the man wait to see what the other would do.

And then truly by now, they say, was he risen from his pallet. "He is asleep," the (youth) was thought to be. And then he took down the other moccasins (and) he laid them in the fire. Whereupon the hateful old man at once lay down, and then said: "Phew! a smell of something comes this way.—Son-in-law, your moccasins!" he said to him.

Quickly springing to his feet, the man went and grabbed his moccasins, which he had hung up in a different place, and then said to the other: "Here are my moccasins. It is your moccasins that have been burned up," he said to him.

"No," he said, "it is your moccasins," he said to him.

"No," to him said the man. "Look! worked in quill are my moccasins," he said to him. "And not quilled are your moccasins," he said to the disagreeable old man.

And then they say not till now did the mean old man realize that his own moccasins had been consumed in the fire. Whereupon they say that the man at once made ready to go back home. And then he said to the other: "Now, then, I am going to leave you," he said to him.

Thereupon said the old man: "Tell my daughter to fetch my moccasins."

"Aye!" udinān. Mīdāc ājikiwāt ainini.

Mīdāc kiwā^a a^u a'kiwāzi kă·a·nimādcānit uningwānan kayā wīn
 5 'kīwāt, mīgu mīnawā wayība ā'tāyābi'kicin. Mīdāc minawā ānuwī'i·cigicābi-
 ki'tci·a·no'kīt wī'kiwāt.

Mīdāc kiwā^a awinini ānitaḡwicin āntāwāt. Mīdāc ānāt: "Mī
 a'pānā iwiti kipāpā kīnaḡaḡaḡ. Ukītcāgasānan uma'kisinan,"
 udinān īni'^u wīnimōn.

10 "Ū!" udinān. "Kāga'pīduksa mayāmī'kawitōtāsut. Ā'pidci
 ānōdc kī·a·yindōdank," i'kitu awi'kwa. Mīdāc kiwā^a ā'kitut
 minawā: "Māmī nōmaḡ ta·a·yā iwiti. Uga'ki'kāndān ī^u ā'pidci
 ānōdc kī·a·i'ndōtānk," i'kitu. "Pānimā wābānk ninga·u·ji'tōwānan
 ma'kizinan," i'kito. Mīdāc kiwā^a gāgā't weyābāninig kī·u·ci'tōd
 15 īni'^u ma'kizinan. Mīdāc kiwā^a ānicnā ātiso'kān awidāc kayā i'kwā
 sāzi'kisit, ājini'kāzugubān Pīdābānō'k, mīdāc awi'kwa kīwāna'pi-
 tōd īni'^u ma'kisinan wīmādcitōd. Mīdāc kā·i·ciwunickāt awi'kwā
 kāgā tciwābānininig, mīdāc kīsāga·a·nk kā·i·ckwāsasāgāwāt. Mīdāc
 kā·i·jikīgitut paḡitōt īni'^u ma'kisinan: "Ōnu'^{we} ma'kisinan kitānis
 20 Pītabānō'k opītōnan." Mīdācigu kā·a·ni·a·'pīsi'kāmaḡatinig wābān
 mīgu' imā kī·a·ni·a·yāmaḡatinig ma'kisinan, kī·u·tisigut a^u a'ki-
 wā^aji·i·c.

"Ā'tā, nīndānis Pīdābānō'k!" Mīdāc wīpī'tcīt a'kiwā^azī.
 Kā'kīci'tāt kī·a·nimādcā kī'kiwāt; agāwa ugacki'tōn pimusāt.
 25 Kā·i·nātcit kī'twān ānikīwipimusāt cācāḡānisit. Mīdāc ānitaḡwicin
 āntāwāt. Kāwin kāgō awiya ūdikusin. Mīyā'ta minawā nānāgata-

"All right!" he said to him. And then back home went the man.

Thereupon they say that after the departure of his son-in-law, the old man likewise did all sorts of things. He too tried in vain heating a rock, but soon would the rock become cool. And again he tried heating it, and another time it would quickly become cool. Truly he worked hard to get back home.

And now they say that the man kept on till he arrived at home. Whereupon he said to one (of the women): "Back at yonder place have I left your father. All burned were his moccasins," he (thus) said to his sister-in-law.

"Really!" she said to him. "And so at last he brought it on himself. Very persistent is he always in the doing of some sort of mischief," said the woman. And then they say that she said again: "Just for a while, now, let him be there. He will then realize the consequence of his repeated efforts at doing all kinds of things," she said. Thereupon they say that truly on the morrow she then made the moccasins. And now they say, so goes the story, the woman who was older than the other, who bore the name of Coming-Dawn, was the woman who tied the moccasins into a bundle, as if she meant to take them. Thereupon, when the woman had risen from her couch at nearly the time of the break of day, then accordingly out she went from the lodge, after she had arrayed herself in fine garments. And so, after she had spoken, she flung the moccasins: "These moccasins does your daughter Coming-Dawn bring." Thereupon, at the moment when the light of day was breaking, then to yonder place at the same time went the moccasins, going to the place where the old man was.

"Good for you, O my daughter Coming-Dawn!" And then was the old man going to put them on. After he was ready, he then started on his way back home; hardly was he able to walk. His feet had frozen on account of his attempt at walking on the snow in bare feet. And now he kept on until he arrived at home. Not a single word had any one for him. What he did again was to

wābāmāt īnī^u uningwāṇan; inānimāt ānīn kā·i·jikacki·u·t tcipiki-wāt, ināndām. Māgwādac kanawābāmāt mī odānisān ājimāgwayā-bāmigut mīdac āgut minawā: “Anīnsa ānābāmāt kānābāmāt?” udinān.

- 5 “Ā^a kā! Ānicāsagu kanawābāmimān īnī^u maskutciwiwān pābā-mōtānit pīndcīya·i· uskīcigunk,” udinān. Minawāgu kāyābi ūwī-ji·a·‘tawān uningwāṇan. Mīdac ājimi·‘kwāndank ōwiti kistcīkīc-kābi·kāng; mīdac ānāndank. “Mī·i·witi kādiciwinag,” ināndām. Mīdac kīwā^a minawā ayeyāwāt ā·kitut a·kiwā^azi: “Āmbāsīnōnā,
10 na^aāngī, awicācōskutciwātā ōwiti!” udinān. “Cācōskutciwāmi-wābān kuca·ku māwīja āmininīngibānīn,” udinān. “Ningi·kāndān ānti unicicing,” udinān.

Mīdac ā·kitut awi·kwā: “Cigwa kutakīn minawā!” udinān īnī^u ōṣan.

- 15 “Ā, ānicāsagu nintīnā. Ozām pīsānayāyang pācigwān; kayādac pī·tcāgījiga·k. Owitīdac tci·a·wa·tātiyāng,” udinān udināsān.

Kāwīndac kāgō awiya udikusīn, ānawi ugi·kānimāwān wā·i·jic-tcīgānit īnī^u ōsiwān ānāndāminīt kayā.

- Mīdac minawā kṇōnāt unigwāṇan: “Ānīn, na^aāngī, kīwī·i·-
20 cānā?” udinān.

“Ānīn nāngwana!” i·kitu.

“Āmbāsa!” udinān.

- Mīdac mādcāwāt, mādcīnā·u·dābānā·kōn. Mīdac iciwināt unin-gwāṇan kāticicōcōskutciwāwāt. Mīdac kīwā^a cigwa kitāgwicīnu-
25 wāt, ānīn kādiciwānank awinīni kīckābi·kāni nāngwāna! “Awisa, na^aāngī, kīni·tāmsa kīgacōskutciwā,” udinān.

“Ānīc dāc kīn?” udinān.

keep a constant eye upon his son-in-law; his thought of him was to know how he ever succeeded in getting back home, such was his thought. And while he was watching him, then by his daughter was he caught looking (at him). Whereupon he was told by her again: "Why are you always looking at him whom you are gazing upon?" she said to him.

"Oh, nothing! I was merely looking at the whirligig-beetle that was crawling about inside of his eye," he said to her. And still again he wished to contend with his son-in-law. And then he thought of that great steep cliff yonder. And this he thought: "Over there will I bring him," was his thought. And now they say that again, while they were continuing (there), the old man said: "I tell you what, son-in-law, let us go tobogganing at yonder place!" he (thus) said to him. "Down the hill long ago used to slide the men of times gone by," he thus said to him. "I know where there is a fine place," he said to him.

And then said the woman: "There you go again!" she (thus) said to her father.

"Why, only in jest am I saying it to him. So quietly are we continuing in the same place, and, too, the days are so long. And over there we can go and have a contest," he said to his daughter.

But there was not a word for him from any one, for well they knew what their father wanted to do and what his thoughts were.

And then again he addressed his son-in-law, saying: "Why, son-in-law, do you want to go?" he said to him.

"Well, all right!" he said.

"Then come on!" he said to him.

And then they set out, taking along their toboggan. And then he took his son-in-law to the place where they were to coast down the slope. And now they say, on the occasion of their arrival, what did the man behold but a steep cliff! "Now, then, son-in-law, you are the first to go coasting down," (the mean old man) said to him.

"And why not you?" (the son-in-law) said to him.

“Ānīc, pānimā nīn iskwātc,” udinān. “‘Awa!” udinān.

“Awisa,” udinān inini.

Mīdāc kiwāⁿ cayīgwa ājiwawācicimāt īni^u udābānā[’]kōn, mīdāc ānāt īni^u unīngwāṇan: “Mī[’]ku āndōtamuwā[’]pān āmininīngibānīn, 5 ājita[’]kupisut a^u wācōskutciwāt,” udinān. “Mīdāc kayā gīn kā[’]i[’]jita[’]kupisuyān,” udinān; “māgicā kīgagitāc,” udinān.

Ānīn, mīdāc kīgā[’]t awinini ācietcigāt; mīdāc ājita[’]kupinigt īni^u ujīnsan udābānākōng. “‘Ā^u, mīsa[’] kā[’]i[’]jikāntciwāpininān,” udinān. ‘Ā^u, ānīc mīsa cāyīgwa a^u a[’]kiwāⁿzī ājiwawājikābawit ānīn 10 i^u ā[’]pidci kā[’]i[’]jiki[’]tcikicīpisugwān ināndan^k. Pā[’]kādcigu kāsasa[’]ka[’]a[’]mīt a^u a[’]kiwāⁿjī[’]i[’]c, mīsa[’] kāntciwāpināt udābānā[’]kōn. Kāwīn kṇagā wīmādcāsī a^u udābānā[’]k, ānawidāc i^u kīckābi[’]kā intigu cōncā[’]kwāt[’] ājināgusit awāśīn tibi wāntcinō[’]kickāgwān. Minawā ānigu[’]k ōgāntciwābināt.

15 Mīdāc ānāndan^k a^u inini: “Mānu, pāngī nīngamādcīyābōn!” Mīdāc kīgā[’]t. Mīdāc ānāndan^k: “Kījik nīngīcawānimigobān.” Mīdāc kā[’]i[’]jī[’]ā[’]pidcināgāskāt a^u utābān.

Naskādāc inābiyu[’]k! tibi[’]ku wābandamāg kīckābi[’]kā kīwā[’]bāmāwa kījik pata[’]kisut nāwādābi[’]k. Mī īni^u kācawānimigt a^u 20 Macōs unīngwāṇan.

Mīdāc kiwāⁿ kā[’]ā[’]pidcipwānawi[’]ā[’]t tcimādcīyāpōnit mī kiwā[’]niskāt awinini kīyāpa[’]u[’]tisut. Mīdāc kī[’]a[’]kwāmātcīwātābānāt īni^u tābānā[’]kōn, mīdāc ānāt: “‘Ā^u, kīnī[’]tam dāc,” udinān.

“Awisa!” i[’]kito a[’]kiwāⁿzī. “Ānīc mī kayā nīn kādiciwābisiyān,” 25 ināndan^k tibickō unīngwāṇan kā[’]i[’]jicawānimigōwizinit.

"Why, not till (you are) done, (then will) I (go)," (the man) said to (his son-in-law). "Come on, now!" said (the son-in-law) to him.

"Very well," to him said the man.

And now they say that already had (the father-in-law) fixed in place his toboggan, whereupon he said to his son-in-law: "This is what the men of yore used to do, on (the toboggan) was tied the one who was to go coasting down," he said to him. "Therefore will you too have to be bound on," he said to him; "lest perhaps you bounce off," he said to him.

Well, and so that truly the man did; and so he was bound (with cords) to his toboggan by his father-in-law. "All ready, now I am, to push you off," he said to him. Now, then, now it was that already was the old man standing in place, thinking in what direction (the youth) would be going with such awful speed. With great eagerness did the malicious old man dig his feet (into the snow for a purchase to push), and now he began heaving against his toboggan. But not at all would the toboggan move, even though the cliff was as smooth as ice, for such was the look of the rock down which (the youth) was to slide, (but the toboggan would not go). Again with his might he heaved against it.

And now willed the man: "Only let me slide but a little way!" And so he did. And then he thought: "The cedar took pity upon me once in times past." Thereupon the toboggan stopped in its downward flight.

Therefore now look you! wherever you behold a high cliff, there you will see a cedar standing near the edge of the rock. That was the one by whom was blessed the son-in-law of Mashōs.

And then they say, after (the old man) could not start him coasting down, then did the man get up (and) untie himself. Thereupon back to the top he fetched his toboggan, (and) said to the other: "Now, then, it is your turn," he (thus) said to him.

"All right!" said the old man. "Naturally the same thing will also happen to me," (so) he thought, (believing he would be blessed) in the same way as his son-in-law was blessed.

Mīḍaḥ awinini kâ·i·jita'kupunāt udābānā'kung kâ·i·nabinigut-saḡu. Mīḍaḥ kiwāⁿ ā·i·ndaḥi'kawāt wī·a·'pī'tcimādcī·ā·pōsu a^u udābān. "Ānīc mīsa i^u!" udinān. "Ā^u, mī·i·^u!" ājikāntciwābināt udābānān.

- 5 Panāḡu Micōs mādcīyābōnu, mīsa'paṇā ābidābōnut a'kiwāⁿzī. Kumā'pī kiwāⁿ cavīḡwa pāpīpāḡi a^u a'kiwāⁿzī, i'kitut: "Nintcī-māmbān!" Minawā, "Nintcīmābān!" Minawā, "Nintcīmāmbān!"

- Mīḍaḥ kiwāⁿ ingi^u i'kwāwāḡ ki'kānimāwāt cayīḡwa ōsiwān kī'pa'kinawimint. Mīḍaḥ 'i'gi^u utcimānini wā·i·cimādcāmāḡatinig.
10 Mīḍaḥ īgi^u i'kwāwāḡ ki'tciwīṇamōwāt, wīmādcāmāḡatinig ānindi āndanānimigunit. Anita'kwābitōwāt; mīḡu kiwāⁿ ājimāṇmādwāskāḡ i^u tcīmānic, wā·a·'pī'tcimādcāmāḡa'k.

- Mīḍaḥ kiwāⁿ awinini kâ'kwīnawibī·ā·t, "Mīsa' kāḡa'pī kīpā'ta·i·tisut," udinānimān. Mīḍaḥ āni·a·cikiwāt. Ānitāḡwicingidāḥ
15 āndāwāt owābandān ājināḡwātinig imā kâ'tajimāṇmāntcikunā-mowāt i^u tcīmān ingi^u i'kwāwāḡ. Mīḍaḥ imā a·i·ntāwāt, mīḍaḥ keyābi nōḡum āntawāḡwān.

Pinawidis kī·a·gotā Maḥōs utātisō'kānan.

SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

4. OTTAWA-WOMAN

(Udāwā'kwā[?]).

- Nīḡudingsa kīⁿwāⁿ kī·a·i·ndā udāwā'kwā, niji'kāwizi. Kāwīn
20 ininiwān udayāwāsīn ānōdc kāḡō udōji'tōn, a'picimunān ka'kina ḡāḡōn kâ·i·jitciḡawād i'kwāwāḡ, māckimudan kayā; mī·i·^u āniwā'k

Thereupon the man bound him to the toboggan in the way that he himself had been tied. And now they say that while he was busy with him, eager was the toboggan to coast away. "All right, now!" he said to him. "Go ahead!" He shoved off the toboggan.

And then old Mashōs started sliding off, forever away went coasting the old man. After a time, they say, then with a loud voice the old man began calling: "O my canoe!" Again, "O my canoe!" Again, "O my canoe!"

Thereupon it is said that the women knew that now was their father being vanquished in the contest. And then was his canoe eager to go. Whereupon the women tried with great effort to hold it back, (but) it was eager to go where it was thought (the master) was. They tried in vain to tie it down; but they say that the miserable boat got to creaking, so anxious was it to be off.

And now they say that after the man had become tired waiting for the other's return, "Therefore at last has he done harm to himself," was his thought of him. And then on his way back home he went. And on his arrival there at home, he saw how it looked about the place where the women had striven to hold the canoe. And there they lived, and perhaps even to this day they may be there.

The gizzard of the ruffed grouse now hangs aloft for the story of Mashōs.

SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

4. OTTAWA-WOMAN.

Now, once on a time, it is said, there was an Ottawa-Woman; she was alone. She did not have a husband, yet various things

kāwin ā' pidci kackāndaⁿzī nicikāwizit. Apa' kwaiyaṇ gayā udōji-ā-n
pa' kibōdcigā.

Ningudingidac ugi' kändān abinōdcīyaṇ ayāwāt wīyawing. A' pī-
i-dac cayīgwa wānigi-ā-wasut, pīnāwaṇ nī'tam kīnigiwaṇ ga'kina
5 təc aṇōdc pābāmisātcig āndaswāwānagiziwāt — pīnāwaṇ ga'kina
gayā pināsiwaṇ. Mīwaṇi'^u kānigi-ā-t ga'kina ogī-a-niṇaṇigō,
mīyā'ta pīnāwaṇ, kāwin ugīnaṇiguzin. 'A^a'^u bīnā gī'kito:
"Kāwin nīn wī'kā niṇaṇaṇāsi wa^a'^u kiṇānān; a' paṇāgu mōⁿjaṇ
pā'cu niṇaṇatayā tibitci-a-yāgwān kiṇānān."

10 Midac 'iⁱ'^u ā' pidci wāndciwāngawizit 'a^a'^u pīnā.

Minawā ninguding ugi' kändān abinōdcīyaṇ ayāwāt. A' pī-i-dac
minawā wādcidcisānig tcīnigi-ā-wasut, minawā ugīnigi-ā-n ga'kina
āndaswāwānagisinit awāⁿsiyaṇ. Mīgō-i'^u mīnawā kā-ṇ-nījinaṇani-
gut ka'kina, mīyā'ta wābōsōn, kāwin ugīnaṇigusin. Kī-i-'kitō
15 'a^a'^u wābōs: "Kāwin wī'kā nīn niṇaṇaṇāsi wa^a'^u kiṇānān,"
kī-i-'kidō. "Mī-o-māⁿ paṇā tcīnaṇaṇadabiyaṇ."

Aṣin idac wābōzunk ijināguzitug; mī-i'^u ājini'kādagwān ī-i-māⁿ
wābōs ṇaṇadabit. Mōⁿjaṇ īgi'^u anicinābā^g ugītībādotānāwa 'iⁱ'^u
wābōs ṇaṇadabit ijinī'kātag. Mī-i-dac 'a^a'^u wābōs mōⁿjaṇ
20 wāndcipimādisiwād anicinābā^g; usāgi-ā-n īnī'^u ugīn, 'a^a'^u
wābōs.

Midac mīnawā kī-a-i-ndāt 'a^a'^u udāwā'kwā. Ninguding mīnawā
ugi' kändān ayāwāt abinōndciyaṇ. A' pī mīnawā nāgi-ā-wasut
kīⁿgōⁿya^g ugīnigi-ā^g, ga'kinagu āndaswāwānagisiwād kīⁿgōⁿyag.

she made, — mats and all the things that women are wont to make, likewise bags; for that very reason was she not so very sad that she was alone. Reed mats she also made, and she spun twine.

Now, once she felt that there was a babe within herself. And when the time came for her to be delivered, there was born first of all a ruffed grouse, and then all the various creatures of the air, as many as there were, — ruffed grouse and all the birds. Now, by all those to whom she had given birth was she forsaken as fast as they came, save only by the ruffed grouse, by it was she not abandoned. The Ruffed Grouse spoke, saying: "Never will I leave this mother of ours; for always will I be near by, no matter at what place our mother may continue."

Such is the reason why so very gentle a ruffed grouse is.

Another time she felt that she was with child. And when the time was come again for her to be delivered, again she gave birth to all the game-folk, as many as there were. Now, by them all, too, was she forsaken as fast as they came, save only by the hare, she was not deserted by it. Said the Hare: "Never will I leave this mother of ours," he said. "Here in this place will I always sit."

There was a rock, probably in the likeness of a hare; accordingly it may have been called by the name of A-Hare-that-is-seated-there. Always have the people referred to what was called The-hare-that-is-seated.¹ Therefore such is why the hare is always around where dwell the people; he loved his mother, the hare (did).

And so there continued Ottawa-Woman. Another time she felt that she was with child. When the time was come for her to be delivered, to fishes gave she birth, to all kinds of fishes, as many as there were.

¹ The seated hare is frequently spoken of in Ojibwa mythology. It generally, though not always as here, is associated with Nānabushu.

Migu menawā gakina gi'a·ninagaṇigut unīdcānisa², miyā'ta adi-
 'kamāgwan, kāwīn ugīnagaṇigusīn. Mi'i·'u kā'i·'kitot 'a'a'u adi-
 'kamāg: "Kāwīn nīn wī'kā ninganaṇaṇāsī 'a'a'u kīgaṇān. Ka'kina
 miziwā a'kīng tībisāga'i·gaṇ tci'a·yāgwān, pō'tcīmān ningatayā,"
 5 kī'i·'kidō.

Mīdāc i'u kā'gā't ājiwābā'k, miziwa ayāwāt kīngō'yag ka'kinagu
 sāga'i·gaṇīng kīngō'i'kāwān. Mīdāc minawā ʔnōdc kīgō inānu'kī-
 gubāṇān. 'A'a'u odāwā'kwā ānāwindubāṇān ku'kumisinān.

Ānīc mī ā'kosit.

5. SNAPPING-TURTLE AND CADDICE-FLY (Mi'kinā'k umi'tigwāpicimuni'kā kayā).

10 Ningudingisa' kīnwā^a odātōwag ga'kina āndaswāwāṇagizit—
 mi'kinā'k, tātābi'kinā'k, pōsī'kado, mīskwādāsi; mī'i·'u ga'kina
 ājimāmawiodā'tōwāt. Wīnidāc mi'kinā'k ugīmāwi. Ningudingi-
 dāc mi'kinā'k inā'kunigā wī'ʔndubānit; umitigwāpicimuni'kān
 uwiawimigānān. Mī jigwa ujī'tāwād wī'ʔndubāniwāt; kī'kistci-
 15 mānidōkāzu mi'kinā'k. Ā'pī wā'ʔndubānit kīkī'tci'īnāndam
 gayā.

20 "A yo-u nindāmāyā'ō'sā,
 Ya ō, ya 'i², ya 'i², ya 'i², ya 'i².
 A yo-u nindāmāyā'ō'sā,
 Ya ō, ya 'i², ya 'i², ya 'i², ya 'i².
 A yo-u nindāmāyā'ō'sā,
 Ya ō, ya 'i², ya 'i², ya 'i², ya 'i²."

Mīdāc kīmādcāwād ā'pidci nībiwa uwīdcīwān udūckīnigīma².
 A'pī'īdāc wādisāt umi'tigwāpicimuni'kān odā'tōnit, pijiji'k paṇa-
 25 māgaṇān uda'kunānāwān; kāwīn pa'kān gāgō ogī'a·yāsīnāwa,
 miyā'tagu paṇamāgaṇān. Mī'īdāc cigwa māwinādamuwād ī'i·'u

So again by all her children was she forsaken as fast as they came, save only by the whitefish, she was not left by it. For this was what Whitefish said: "Never will I leave this mother of ours. In every place upon earth wherever a lake may be, even there will I be," he said.

And that, sure enough, has come to pass, everywhere are there fishes, and in all the lakes are there fishes. Thereupon she took up her work again, making all sorts of things. Ottawa-Woman was the name that our grandmother was called.

Well, that is as far as (the story) goes.

5. SNAPPING-TURTLE AND CADDICE-FLY. •

Musk-Turtle

Now, once on a time they say there was a town of every kind (of turtle) that was, — a Snapping-Turtle, a Soft-Shelled Turtle, a Musk-Turtle, a Painted-Turtle; thus the total number of them that lived together in a town. Now, Snapping-Turtle himself was chief. So once on a time Snapping-Turtle announced that he planned to go to war; against Caddice-Fly was he going to fight. Thereupon they then made ready to go to war; greatly did Snapping-Turtle conjure for magic power. At the time when setting out for war, very proud was he too.

"A yo-u, I am leader of a war-party,
Ya ô, ya 'iê, ya 'iê, ya 'iê, ya 'iê.
A yo-u, I am leader of a war-party,
Ya ô, ya 'iê, ya 'iê, ya 'iê, ya 'iê.
A yo-u, I am leader of a war-party,
Ya ô, ya 'iê, ya 'iê, ya 'iê, ya 'iê."

And so, when they started away, very many youths he had in his company. And when he got to where Caddice-Fly had a town, nothing but their war-clubs did they have in their hands; nothing different did they have, simply their war-clubs. Accordingly, when they rushed to attack the town, the town of Caddice-Fly, then

ūdāna, mi'tigwapicimunic udūdāna, mī·i'·we mīgādiwād. Kīcpin awiya nisint pōdānidiwag mī·i'·^u minawā pīmādisiwād; kayādac pā'pāsaganāndiwag mīgu gayā i^u āndōdādiwāt, pōdānidiwāt. Kayā īni^u mi'tigwapicimunic uduckinīgīma² āndōdaminit awiya pigwaga-
 5 nāmint, pōdānidiwag; mēdac nāyāp nābisāwāt ājināguziwāt. A'pī ānināwa'kwāg, mī·i'·^u cigwa cāgōdci·i'nt mi'kinā'k; kāwīn kacki·i'·disiwag tcībi·i'·mādcī·i'·diwād, āpidci ki'tci mīgādiwag. Kāga'pī mi'kinā'k cāgōdci·ā. Kāga'pī ga'kina kīnisimā uduckinīgīma²; wīnā'ta mi'kinā'k kāwīn kīnīsāsī, kī'ta'kunā. Ugīkanawānimigōn
 10 umi'tigwapicimuni'kān. Kāwīn pagitināsī tcīpābāmusāt. Kāga'pī dāc kī·i'·kidō mi'kinā'k: "Taga, pagidiniciyu'k! Kāwīn ningamādcāsī. Mōⁿjag ningawīdcīwā kīgwīsīs," udinān īni^u umi'tigwapicimunikān. Kīpāgudinā. Kā^gā't mōⁿjag uwīdcīwān īni^u uckinawān, umi'tigwapicimunikā ugwisān mōⁿjag pābāmusāwag. Ningū-
 15 dīngidāc i'kidōwag 'a^a·^u uckinawā mi'kinā'k gayā: "Taḡanā, pābāmādisidā!" i'kitōwag. "Ōwidi ina'kakā ningābī·ā·nunk ijādā!" Ugigagwādcimān ōsān 'a^a·^u uckinawā, ugīpāgīdinigōn dāc ōsān.

Mīdāc kīmādcāwād mi'kinā'k wīdcīwād īni^u uckinawān; pīnic
 20 kīmāḡābīwād kīstcīkīstcīgāmīng. Mīdāc imāⁿ pābāmusāwād mītāwāngāng. Ninguding kāgō onōndānāwa māḡwāsīninig, tcīsa'kān āḡama'kīng. Mīdāc ā'kidot 'a^a·^u uckinawā: "A'pāgīcsa ijāⁿyānk," i'kidō 'a^u uckinawā.

"Āwaⁿ, ijādā^e!" udinān mi'kinā'k. "Ānīn dāc kādicikaskitōyānk
 25 tcī·i'·caiyāng?" udigōn. "Omāsa bīnsun nīningwīnk."

Mēḡac kā^gā't imā kī·a·sāt īni^u skīnawān unīngwīnk. Mēḡac kīpā'kubīt a^u mi'kinā'k āḡama'kīng ijāt āniwāk; kīnwāⁿj kī·ā·ni-

did they fight with (the Caddice-Flies). When any one was slain, they breathed upon him, whereupon back to life he came; and if they had their shells cracked, then the same thing they did to one another, they breathed upon one another. The same, too, did the youths of Caddice-Fly whenever any one was torn to pieces, they breathed upon him; whereupon they would take their places, looking the same as before. When it was getting well on towards noon, then was Snapping-Turtle being overcome; (his youths) were becoming unable to bring one another back to life again, very hard were they fighting one another. At last Snapping-Turtle was vanquished. In the end all his youths were slain; only Snapping-Turtle himself was not slain, he was taken captive. He was guarded by Caddice-Fly. He was not allowed to walk about the place. So at length said Snapping-Turtle: "I say, do you set me free! I will not go away. All the time will I go in company with your son," he said to Caddice-Fly. He was set free. Sure enough, all the while was he in company with the youth, the son of Caddice-Fly and he were always walking about the place. Now, once on a time said the youth and Snapping-Turtle: "Come, let us go on a journey!" they said. "Over this way, toward the west, let us go!" The youth asked his father, and he was given leave by his father.

Thereupon they departed, Snapping-Turtle going in company with the youth; (they continued on) till they came out upon the great sea. And then there they wandered along the beach. Presently they heard the sound of something fall, (it was) a con-juring-lodge on the other shore. Thereupon said the youth: "Would, indeed, that we might go over there!" (so) said the youth.

"Very well, let us go over there!" to him said Snapping-Turtle. "And how shall we be able to get over there?" (Snapping-Turtle) was asked. "Do you get into this armpit of mine."

Whereupon truly there in his armpit he placed the youth. So then down into the water went Snapping-Turtle; to the other shore he

- taji'tā aḡāma'kīng kī'i-jāt. A'pī'i-dac ānimōckamut ogīpaḡidinān
 ini'^u uckinawān. Mī'i-dac ājiwābandamowāt pada'kidāni'k tcī-
 sa'kān. Mīdāc kā'a-nijipīndigāwāt i'i-māⁿ tcīsa'kāning, ā'pidci
 mōckināwa⁸ imā āyānit pīndik tcīsa'kāning; kāgīgitōwa⁸ naḡa-
 5 mōwa⁸ gayā. Īgi'^u pīndik tcīsa'kāning āyāwāt udaji'i'ndānāwa
 miziwā owā kijik undinūn kayā; mī'i'^u wāndcimamāsi'kāg i'i-wā
 tcīsa'kān. Kīwī'tāgīk wāndānima'k, kā'pīciwāba'k māwija, kayā
 kādānījiwāba'k pānimā—mī'i'^u ga'kina āndajindamowād. Kīn-
 wāⁿjidāc kā'a-yāwād imāⁿ tcīsa'kāning, kī'a-nizāga'a-mōg minawā.
 10 Inābiwāt iwidi aḡasina'kakā ningābī'a-nunk wābandāndānāwa
 wādcī^u, nībawa gayā pābāmisānit pīnāsiwa⁸ wābāmāwa⁸. Mīna-
 wādec i'kido 'a'a'^u umi'tigwāpicimuni'kā ugwiṣan: "Taḡa, ijāda⁸!"
 udinān mī'kina'kwān.

"'Ā^u, ijādā⁸!"

- 15 Kī'i-jāwāḡ, nībawa ugīwābāmāwa⁸ paḡadcaiya⁸. Pā'jikidāc
 ogī'o-dā'pinān 'a'a'^u uckinawā mī wīn ini'^u kā'pīḡiwānāt. Mīnawā
 kī'pīpīndigāwāḡ iwe tcīsa'kān; kāwī'kā aḡwāsāsiniṇi. Awīdac
 uckinawā ugīḡāḡwādcimān ini'^u nāganizinit: "Ningudingina'ku
 kībitci'i-sā ū'u tcīsa'kān?"
 20 "Kāwīn wī'kā kībitcisāsiniṇōn mini'k pā'kīwāḡk, kāwīn gayā
 wī'kā ḡāgībitcisāsiniṇōn mini'k kādānia'kīwāḡk. Kīcpīn ā'ta mīziwā
 ānigu'kwāḡ owe kijik aḡwā'tink miyā'taⁱ māḡijā tcigībitcisāḡibāḡ.
 Kāwīn kanāḡatc wī'kā tātāḡaḡu anwā'tiⁿzinōn ānigu'kwāḡ owe
 kijik."
 25 Mīdāc kā'pījisāga'a-mowāt; mīnawā ugīpina'o-wān imāⁿ uning-
 wīng ini'^u uckinawān, kayā ini'^u paḡadcaiyaḡ. Mīdāc kā'pījipa-
 'kubīt mī'kinā'k, pīḡiwāwāt. Kāḡāḡac paḡmīḡāḡāt mī'kinā'k ugī-
 mī'kwāndān ga'kina kīnisimindibāḡ uduckinīḡīma⁸. Mīdāc kā'i-ji-
 gitciwāpināt ini'^u uckinawān paḡadcaiyaḡ gayā. Ningudci kī'i-na-
 30 'kwājiwā mī'kinā'k. Awīdac umi'tigwāpicimuni'kā ugwiṣan aḡāwa

from sky & fro.
 went in a fairly easy way; a long while he spent getting over to the other coast. And when he came out on the shore, he let the youth out. Thereupon they beheld the conjuring-lodge standing there. And so, when they went into the conjuring-lodge, (they saw that) it was very full of them who were there inside; they were talking and singing. They that were inside of the conjuring-lodge were talking about the full extent of this sky, and of the winds; that was what caused the conjuring-lodge to sway. Of the wide circle of the sky from whence blow the winds, of what had happened in times long ago, and of what was to come to pass in the future,—concerning all such things did they talk. And after they had been in the conjuring-lodge a long while, they up and went outside again. On looking off towards the west, they beheld a mountain, and many birds that flew about they saw. So again said the son of Caddice-Fly: "Pray, let us go over there!" he said to Snapping-Turtle.

"All right, let us go!"

They went over there, many young birds they saw. Now, one of them the youth took up, and that one he fetched back. Again they went into the conjuring-lodge; never did it cease swaying to and fro. And the youth asked of him who was leader there: "Is there ever a time when this conjuring-lodge is still?"

"Never has it ceased swaying since the world began, and never will it be still as long as the world lasts. Save only when the whole expanse of this sky is calm, then only might it perhaps cease swaying. Never seemingly is it calm at one and the same time in all the length and breadth of this sky."

Thereupon they came on out of doors; again (Snapping-Turtle) placed the youth in his armpit, and the young bird also. And then down into the water came Snapping-Turtle, back on their homeward way they came. And when nearly reaching the shore, Snapping-Turtle became mindful of all his youths that had been slain. Whereupon he flung out (into the water) the youth and the young bird. Off in another direction through the water went Snapping-

kīmōckāmo. Pā[°]cu' ayāmagatini, aḡawādac ugīgacki'tōn kī'pimi-
 jagāt; kayä ini^u upānadcāⁿyäⁿsimān ā'pidci kīcāpwāpāwāwān.
 Ugīpāswān dāc kāmijagāt. Mīdāc kīpmādcāt pīgīwāt. A'pī'i'dac
 kā'taḡwicink ōsān āndānit, ā'pidci ugīsāgi'ā-wān ini^u pānadcaiⁿ-
 5 yaṇ.

Nāḡadcidāc kī'pī'ā-nimi'kī'kā; tibickō imāⁿ ayāt pānadcāⁿ
 mī'i-māⁿ kī'pinōndāguziwād animi'kīg kī'piwābāmāwād unīdcāni-
 siwān. Minawādec kī'ā-nikiwāwāḡ animi'kīg.

Midac kā'i-jimādcāwād pināwidis kī'ā-gōdā.

6. SNAPPING-TURTLE GOES TO WAR

(Mi'kinā'k nāndubāṇi).

- 10 Ninguding kīⁿwā mi'kinā'k wīnā'taḡu pā[°]jik. Mīdāc kā'i-
 nāndāḡ: "Pānimāⁿ ningadānināndawābāmāḡ kāwīdcīwāḡwā."
 Mīdāc kīmādcād; ningudingīdāc ogī'ā-ni'u'di'tān wādciwān;
 mēdāc imāⁿ kā'i-jād ugīdā'ki, mē'dāc ājipībāḡit; "Awānān kāwī-
 dcīwāḡ tcīnāndubāṇiyān?" Awi'a'dāc omādwāna'kwā'tāḡōn:
 15 "Nīn kīgawīdcīwīn tcīnāndubāṇiyān!"

"Ā^u, ondās!" udinān. Pācudāc pā'ā-yānit ini^u ininiwān,
 oḡānōnān mi'kinā'k: "Ckumāⁿ pigawādcīn kāta'i-jīwumbānān
 mīgāzoyāḡ!"

Pāḡamāḡandāc uda'kunān 'a[°]a'^u inini. Mīdāc kā[°]ḡā't pīḡa-
 20 ḡwādcīt. "Hahahu', hahahu', hahahu', hahahu'!" Cīḡwa umāⁿ

Turtle. And the son of Caddice-Fly had a hard time keeping on the surface of the water. A short way was the (land), and barely was he able to reach the shore; and his young bird was soaking wet. He dried it by the fire when he got ashore. Whereupon he started hitherward on his way back home. And after he had arrived at where his father lived, very fond became they of the young bird.

And after a time there came up a thunder-storm; straight over where the young bird was came the roar of the Thunderers that had come to see their young. So back on their homeward way went the Thunderers.

And so, after they had gone, the gizzard of the ruffed grouse hung aloft.

6. SNAPPING-TURTLE GOES TO WAR.

Once on a time they say a Snapping-Turtle (was) all alone. And this was what he thought: "After a while I will go seek for those in whose company I shall go." Thereupon he departed; and by and by he came to a little hill on the way; and when he got to yonder hill-top, he then cried with a loud voice, saying: "With whom shall I go when I set out for war?" Then came the sound of some one's voice answering him: "I will go with you when you go to war!"

"All right, come hither!" he said to him. And when near by the man was come, to him Snapping-Turtle spoke, saying: "Just you come and show what you would do should we get into a fight!"

Now, a war-club in his hand the man held. Thereupon truly hither he came, making a show (of what he would do). "Hahahú, hahahú, hahahú, hahahú!" When here the man was come, at (Snapping-Turtle) he came brandishing the club

paḍaḡwicininit ini^u ininiwaṇ ugīpīminīma^u·gōn 'i'i^u paḡamāḡaṇ.
 "Mēḍaḥ kāḡat ḡinibu, mī'kinā'k!"

Mīḍaḥ kiḡusāt. "Intawātci kīwān," udinān, "māḡicā kidāni-
 sigō mīḡāding," udinān.

- 5 Mīḍaḥ kī'kīwād 'a^a·^u inini kī·ḡ·nimādcā dac mī'kinā'k; mīnawā
 ninguding kī·ḡ·nia'kwāmādciwā wādciwīng. Mīnawā ḡīpīpāḡi:
 "Awānān ḡāwīdcīwāḡē tcīnaṇdūpaṇiyān?" Mēḍaḥ mādwābībāḡi-
 waṇ: "Nīnawīnd!"

"Ondās, ondās!" udinān.

- 10 Kīpitaḡwicinōḡidaḥ mīskwādāsiwāḡ nībiwa. Mīḍaḥ ānād: "Sko-
 māⁿ kaḡwātciyu'k kādōdamāḡobaṇ mīḡāsoyaṇk!"

Mīḍaḥ ka'kina kā·i·ji·o·dcī'tāwād, tibickō aśnīḡ kījināḡuziwāḡ.

"Ānīc, mīsa' ogō^u kāwīdcī·ḡ·ḡwā," i'kido mī'kinā'k.

- Mīḍaḥ kīmādcāwād ṇandubaṇiwād. Ningutingidaḥ ṇanībāwād
 15 tibi'kaḡdinīḡ mādwāṇaḡamō pā^ḡ·jik mīskwādāsi, mīḍaḥ āna·ḡ·nk:—

"Mīci'kāⁿwā! ōdānāḡi kīdā'tawānigōmin yā^aha!

Nīndinā'pawā yā^aha, nīndinā'pawā yā^aha, yā^aha!"

- Mī'kinā'kidāḥ nwāndawād unīckimigōn. Mēḍaḥ kā·i·ji·u·dā-
 'pināḡ umō'komān kī·i·nōdā i·i'·māⁿ ayānit mīḍaḥ ḡaḡwādcimād:
 20 "Ānīn ā'kidoyaṇ?"

"Kā, ūdānāḡ iīzaṇ ka'kina kīnisigōmin nīndinābandam,"
 i'kido.

- Mēḍaḥ mī'kinā'k kā·i·jikīckigwājwād. Mēḍaḥ minawā kī·ḡ·ni-
 mādcāwād. A'pī·i·dāḥ wādisāwād anicinābā ōdā'tōnit, mī'kinā'k
 25 ogī·i·nā^s ka'kina ucīmāḡaṇīcima^s: "Mī·u·māⁿ ayaiyu'k. Ninga-
 tijā, ningānadawā'to." Pā^ḡ·jik uwīdcīwan umījinawāmaṇ. Mīḍaḥ
 ijāwād ayānik wigiwāmaṇ, pā^ḡ·jikidaḥ cābundawānīḡ kī'pīndi-

as if to strike him. "And now truly you shall die, Snapping-Turtle!"

At that he became afraid of him. "You had better go back home," he said to him, "lest perhaps you be slain in battle," he said to him.

And so, when back home went the man, then on his way went Snapping-Turtle; on up another hill he climbed. Again he called with a loud voice: "With whom shall I go when I set out for war?" Whereupon came the sound of voices calling aloud: "With us!"

"Hither, hither!" he said to them.

So came the Painted-Turtles, arriving in throngs. And then he said to them: "Just you show what you would do should we get into a fight!"

Thereupon all withdrew into their shells, like stones was their look.

"Well, it is with these that I will go," said Snapping-Turtle.

Thereupon they set out to go to war. And one night when they were going to sleep, a certain Turtle was heard singing, and thus he sang:—

"O Snapping-Turtle! in a town are we prophesied an evil fate, yā^aha!
Such was my dream, yā^a-ha! such was my dream, yā^a-ha, yā^aha!"

And when Snapping-Turtle heard him, he was angered. Thereupon, taking up his knife, he crawled over to where he was, and then asked him: "What did you say?"

"Why, that in a town we shall probably all be slain, was what I dreamed," he said.

Thereupon Snapping-Turtle cut off his head. And then they continued on their way. And when they came to where some people had a town, Snapping-Turtle said to all his soldiers: "In this place do you remain. I will go thither, I will go to reconnoitre." He went along with one of his attendants. And going over to where there were some wigwams, into a certain long-lodge they

gäwəg nibādībi'k. Mēdəc ānād uwīdcīwāgənan: "Bäbäjik kīckigwājwādā!" Pəpəjikidəc ogīnisāwān ʔnicinābān. Ōdayā·u·bīnōmunāwān ustigwānan. Mīdəc kā·i·jikāzowād; mī'tigwanāgənan a'tā, imāⁿ dac pīndik mī·i·mā kī'kāzowād.

- 5 Kigijābidəc kīmi'kawāwəg nīⁿj kīckigwāwād. "Awəgwān kā'tōdamogwān," i'kitōwəg. Mīdəc kā·i·jināndawābədciğāwād miziwā əgwədcing, kāwin awiya ogīmi'kawāsiwāwān. Kāgə'pī kī·i·'kidōwəg: "Kəṇəbətəc mī'kinā'k 'a^a'u kā'tōdānk." Mēdəc ä'kidowād: "Kigīwābāndānāwā na ānawī 'iⁱ'u mī'tigwanāgənan?"
- 10 "Kāwīn," i'kidowəg.
Pə'jik idəc ʔnicinābā ogīpā'kinān 'iⁱ'u unāgənic. Mīdəc imāⁿ kə'gə't ayāwād mī'kinā'k kayā a^u mījinawā. Mī'kinā'kidəc kīta'kunā; awīdəc askābāwis kīmādcība·i·wā, kāwīn kītābibināsi.
"Āwisə', nisādā mī'kinā'k!"
- 15 Māgwā kīgīgitowād kītagwicnōg kī'tcinībiwa mīskwādäsiwəg. Mēdəc ä'kidōwād: "Ā'ä, nəčkä kuca mīskwādäsiwəg! Kə'gə-tigunā kāwīsinimin!"

Mīdəc mindimoyäyəg umackimodāwān udā'pinəmwād, kīmoⁿ-jagināwād. Mīdəc kīkistciwisiniwād mīskwādäsiwa^ə, mī iğī^u
20 cemāgenijəg.

- Mī'kinā'k idəc ickudəng wī·a·'pəginā wīnisind. Mēdəc ä'kidot:
"Kāwīn, nīndādcāgizwāg iğī^u abinōdcīyəg anikibwunāmozoyān."
- "Ā, kəṇəbətəc gə'gə't," i'kidowəg. Minawā i'kidāwəg: "Indawā kījāgamidānk pəginādā!"
- 25 "Ā, kāwin!" i'kido mī'kinā'k. "Nīndādcāgizwāg abinōdcīyəg."

"Kə'gə't māwīn," i'kidowəg. Mīnawādec kī·i·'kidōwəg: "Indawā nibī'kāng pəginādā!"

entered during the silence of the night. And this he said to his comrade: "Let us each cut off a head!" So each slew a person. They concealed the heads in the bosom of their garments. Thereupon they hid themselves; a wooden bowl was there, and there inside was where they hid themselves.

Now, in the morning there were found two that had their heads cut off. "Somebody must have done it," they said. Thereupon they made a search everywhere out of doors, but they did not find anybody. At length they said: "Maybe it was Snapping-Turtle who did it." Thereupon they said: "You have of course looked at the wooden bowl?"

"No," they said.

So one person uncovered the miserable wooden bowl. And there, sure enough, were Snapping-Turtle and the attendant. Now, Snapping-Turtle was taken captive; but the attendant took to flight, he was not captured. "Now, then, let us kill Snapping-Turtle!"

While they were holding forth in talk, there came up a great host of Painted-Turtles. Whereupon said (the people): "Oh, just look at the Painted-Turtles! Surely, without any doubt now shall we have food to eat!"

And when the old women picked up their bags, they gathered in (the turtles). Thereupon they had a great feast on the Painted-Turtles, those that had been soldiers.

It was proposed that Snapping-Turtle be flung into the fire to be killed. Whereupon he said: "Nay, I might burn up the children while I am smothering in the smoke."

"Why, perhaps (it is) true," they said. Again they said: "Therefore into water that is hot let us fling him!"

"Ah, nay!" said Snapping-Turtle. "I might burn up the children."

"True, that might be," they said. And again they said: "Therefore into the water let us fling him!"

"Mī·i·'u tōdawiciyu'k," i'kido mi'kinā'k.¹

Mēḍac māmawī kīnawāḍināwāt mādcīnāwāt nibī'kāng, mi'kinā'kidac kīmaḡmīndcimā'kwikāzo pā'kāgu. A'pī·i·dac tāgwaḍi-māwād nibī'kāng ugīpaḡināwān, mēḍac imāⁿ kī·a·ngwundcing
5 'a'a'·u mi'kinā'k.

Pä'jikidac i'kwä nibinādīt ogīmīṣawānimān wi·a·mwāt ini'·u mi'kinā'kwān. Mi'tig ogī·o·dā'pinān mādcigwānāt. Mi'kinā'kidac kāwīn kā'gä't kinibozi. Ugīnīṣān ini'·u i'kāwān, ogīkīcki-gwājwān, mīḍac kī·a·nimādcīkwaciwāt anāmīndīm. Minisābikōn-
10 gidac kīmaḍwä·a·gwā'tā, mi'kinā'k maḍwānaḡaḡam·:—

"Nīnīṣa, ninginisā yā·a·wi'kwä!

Nīnīṣa, ninginisā yā·a·wi'kwä!

Nīnīṣa, ninginisā yā·a·wi'kwä!"

Kīmi'kawā^ē 'a'a'·u i'kwä imāⁿ tcīgibīg kīckigwāt. Mī·i·dac
15 nīgigwān kā·i·ji·a·nōnāwād tcīgogīnīt tci·a·winisāt mi'kinā'kwān. Nīgigidac kī'pāpi: "Aⁿ, aⁿ, aⁿ, aⁿ!" Mēḍac kīpa'kubīt aⁿ nīgig. Mi'kinā'k idac ogīwābāmān pīgōgīnīt nīgigwān, mi'kinā'k idac ogī·a·wi·a·'kāmawān. A'pī·i·dac paḡicagāmākwajiwāt nīgik mi'kinā'kwān ogīta'kwāmigōn wītaḡayānk. Mīḍac īgu' iⁿ kāyābi
20 äjināḡuzit 'a'a'·u nīgik. Kīmaḍwāsāḡibīt 'a'a'·u nīgik maḍwāi'kido: "Aⁿ, aⁿ, aⁿ, aⁿ, ninda'kwāmig nindaḡayānk!"

"Paḡitām!" udināwān idac ini'·u mi'kinā'kwān.

"Pānimā kīstci·a·nīmī'kī'kāḡ ningābaḡidamā."

Pānimā idac kāstci·a·nīmī'kī'kānig ugīpaḡidamigōn ini'·u mi'kinā'kwān. Mēḍac nīgik ḡī'kiwāt āndāt. Kīnwānj ogī·ā·'kuzin
25 nā'kwān.

"That do you to me," said Snapping-Turtle.¹

And when at the same time they all seized him to carry him to the water, Snapping-Turtle pretended to resist by grabbing hold of things, but without (real) effort. And when they were come at the water, they flung him (in), and so there on the water floated Snapping-Turtle.

Now, a certain woman who went to get some water desired to have Snapping-Turtle to eat. A stick she picked up (with which) to draw him inshore. But Snapping-Turtle was not really dead. He slew the woman, he cut off her head, and at that he swam off into the water below. Out upon a rocky island he could be heard coming forth from the water. Snapping-Turtle was heard singing: —

"It was I, I slew the woman!

It was I, I slew the woman!

It was I, I slew the woman!"

The woman was found down by the edge of the water with her head cut off. And so it was Otter they employed to dive into the water to go slay Snapping-Turtle. And Otter laughed: "Ha, ha, ha, ha!" Thereupon into the water dived Otter. Now, Snapping-Turtle saw Otter coming hitherward under the water, and Snapping-Turtle went to intercept him. And when close inshore Otter was swimming, then by Snapping-Turtle was he bitten at the penis. And that is the way Otter still looks. When out from the water into view came Otter, he could be heard saying: "Oh, oh, oh, oh, I am bitten at the penis!"

"Let it go!" they then said to Snapping-Turtle.

"Not till a great thunder-storm comes up will I let go my hold from him there."

And not till after a great thunder-storm came up was he set free by Snapping-Turtle. Thereupon Otter went back to his home.

¹ It is usual to tell of the snapping-turtle objecting to be thrown into the water.

wīṭaḡai. Mēḡaḡ ä'kidot: "Nīnīmōk kăḡkigwāṭamowād imān kīṭa'kwāmit a^u mī'kinā'k mī'i'ṽu tcinōdcimoyān."

Kăḡgä'tidăc wīnimō⁸ ogīkaskigwānigōn 'i'i'mān wīṭaḡayāng. Mī'i'ṽu kīnōdcimut.

- 5 Mī'kinā'kidăcwīn, kī'ṽa'nimădcā, kī'ṽa'nikiwāt. Kă'i'jitaḡwicing dăc āndāt, ogīwābandān pināwidis kī'ṽa'gōdānik.

Mīsaⁱ ä'kōsit.

7. LYNX AND THE SHE-SKUNK

(Pījy Jigāgu'kwā kayä).

- Ninguding kīwā, kī'ā'indā pījy^u. Jigāgu'kwān uwīdigāmān. Mī-
dăc imān āndăcināndawāndcigāt 'a^u pījy^u; ănōdcigăgō oni'tōn—
10 wābōzōn, pināwān, cīcībān—wā'ṽa'camāt wīwān; nānīngutinūⁿ
kayä āmī'kwān unīsān. A'pī'i'dăc ānipibōnk ănōdci'ā'n amī'kwān
ā'pidci wīninūwān. Ā'pidci'ṽu misawānimān wī'ṽa'mwāt wīwān.
Kāwīn ugīnisāsīn amī'kwān. Ningudingidăc udinān wīwān:
"Kidānipā kuca'ku kăjiga'kin," udinān.

- 15 'A^a'widăc i'kwā ugī'kānimān wīnisigut unābāman.

- Kīmūdc ubināsi'kān āndāwāt nāndawābāmăd wīwān tcinībānit.
Ningudingidăc kăjiga'k nibinădit 'a^a'ṽu i'kwā, owābāmān unābā-
man pābāmusānit, ăḡāming pabāmusānit. Awīdăc i'kwā āmī'kwān
kīmōckamowān imān unda'i'bāning. Ugīnawadinān uzidāning
20 īnī'ṽu āmī'kwān, umīndciminān, mī'i'ṽu ājipīpăḡimăd unābāman:
"Pījē'ṽu, undās! amī'kwa awā! nimīndciminā^a!"

Pījy^u idăc pīnābi. "Păḡidin măḡwā ninōdci'ā'!"

Mīdăc kă'i'jipăḡidināt, kī'kīwā 'a^a'ṽu i'kwā āndāwāt. Ogī'a-

A long while was his penis impaired. And so he said: "If my sisters-in-law would sew up the place where I was bitten by Snapping-Turtle, then I should be healed."

And to be sure, by his sisters-in-law was he sewed up at his penis. Accordingly he began to recover.

And as for Snapping-Turtle, he went away; on his way back home he went. And when he arrived at home, he saw the gizzard of a ruffed grouse hanging aloft.

And that is the end (of the story).

7. LYNX AND THE SHE-SKUNK.

Once on a time, they say, there lived a Lynx. A She-Skunk he had for a wife. It was there that Lynx hunted for game; every kind of thing he killed, — rabbits, ruffed grouse, ducks, — what he wanted to feed his wife on; sometimes a beaver too he killed. And when winter was coming on, he obtained some beavers that were very fat. He very much desired to eat his wife. He had not killed a beaver (for some time). So once he said to his wife: "You should really sometimes sleep during the day," he said to her.

Now, the woman knew that it was the desire of her husband to kill her.

In secret would he approach where they lived, to see if his wife was asleep. Now, once in the day-time, when the woman went to get some water, she saw her husband walking from place to place, roundabout on the other shore was he walking. And while the woman (was there), a beaver came up out of the water at the hole in the ice. She seized the beaver by the feet, she held it tight, and then she called aloud to her husband: "O Lynx, hither! Here is a beaver! I have hold of him!"

Now, Lynx looked over to where she was. "Let it go, for I am hunting it!"

And so, when she let it go, back went the woman to where they

'tōṇan mīṣa'n gayādac aṣinīn ogī'a'sān i'i'māⁿ tcostlgwāni'paṇ;
ogipaḍagwana'ā'n idac.¹ Mē'i'dac kā'i'jikāzut pīndik āndāwāt.

A'pīdāc pījy^u paḍagwicing pā'ka ubināsi'kān āndāwāt. Mīdāc
wābāmād awīya nībānit, mīdāc udāckan pada'kunang. Mī'i'dac
5 ājipajiba^uwāt inī'^u aṣinīn mī'i'dac kīkī'kāndank aṣinīn pajiba^uwāt,
mīṣan gayā a'tānig i'i'māⁿ. Mēdāc kā'i'jinandawābāmād wīwan
tibikā'i'jānigwān; aḡwādcīng kayā miziwā kīnandawābandcigāt,
kāwīn ogīmi'kawāsin. Kī'pīndigādac. "Aṇōdc ningatijictcigā;
māgijā tabā'pī tibikāzogwān." Mīdāc kā'tōdank: ogīsāgisitōn
10 udininiwīwin; ugīma'katāwinān una'kwayai. "Cigāguskwā
ugawipā'pitōn udaya'i'm tibi'a'yāgwān, āṇādō, āṇādō, āṇādō,
āṇādō!"

Awidac i'kwā kāga'pī kīpā'pī kīpā'pī kaṇawābāmād āndoda-
minit. Nwāndawāt pā'pinit wīwan, kīsāgidcisā, kī'a'ndawābād-
15 cigā kīwi'taiya'i' āndāwāt; kāwīn ogīmi'kawāsin. Mīnawā gīpīn-
digā; pīnic nīsing i'i'^u kītōdam, ānawimīnawā kī'pā'piwan. Gāga-
'pī'i'dac kītābā'pī 'a'a'^u i'kwā, kāwīn mīnawā kīpā'pīsī. Pījiwidac
kī'a'nawāndcigā indawā. Ānawī oḡanawābāmīgōn wīwan, kāwīn
dac wīn owābāmāsīn. Mīdāc kā'i'jikāwicimat tcīgiskudā, 'a'a'^u
20 pījy^u oḡaḡozitōn u'kāt ogidigwānk. Mīdāc nānājinānk unāzidi,
mēdāc kā'i'kidot: "Nīndābā'pī'i'gō māwīn Nāngawī sāga'i'gāning
nīmī'i'ding nānāyāskināzidiyāḡōtcinān." Mēdāc kā'i'ji'udā'pī-
nang mō'komān ugīmānijānidac ubwām. Kā'i'jita'kunāngidac,
"Nīngamīdcīn," ināndam. Mēdāc kā'i'ji'a'bwāt. Kā'kījidānig
25 ogīmīdcīn. Ā'pidci omīno'pidān. Mīnawā kwākaya'i' ugīmānī-
jān, mīnawā ogīmīdcīn. Mī'i'^u kītābisinīt. Mīnawā dac kīkī-
wicīmō; miziwā kaḡwātīnidizō; wīsāḡāndam umisāt, uzām kītābisi-

lived. She put some fire-wood in place, and a stone she laid there for the head; and she covered up (the figure).¹ Thereupon she hid inside of where they lived.

And when Lynx was arriving home, softly he approached where they lived. And when he saw some one asleep, he then took his horn (chisel) up in his hand. And when he stabbed the stone, he then learned that it was a stone he had stabbed, and that some fire-wood too was there. Thereupon he sought for his wife, who had gone he knew not where; and everywhere out of doors he sought, but he did not find her. Then he went inside. "All sorts of capers will I do; perhaps she will laugh, wherever she may be concealed." Now, this was what he did: he stuck out his manhood; he blackened it at the end. "Let She-Skunk laugh at what is her own, wherever she may be, where, where, where, where!"

Now, the woman at last did laugh when she observed what he was doing. On hearing the sound of his wife laughing, he rushed out of doors, he went seeking everywhere roundabout where they dwelt; but he did not find her. Back within he returned; even a third time he did it, still again she would laugh. So at length the woman had her fill of laughing, no more did she laugh. And Lynx ceased his merriment in consequence. Even though he was observed by his wife, yet he himself did not see her. And when he lay down to sleep beside the fire, Lynx hung one leg over the other knee. Accordingly, as he rubbed the under side of his hip, this was what he said: "I should doubtless be made fun of if I were at the dance at Sandy Lake with the hair on my rump hanging down." Whereupon, picking up a knife, he sliced a piece off his ham. Then taking up (a piece) in his hand, "I will eat it," he thought. Thereupon he roasted it upon a spit. After it was done cooking, he ate it. Very savory he found the taste of it. Another piece from the other side he sliced off, again he ate of it. Thereupon he had all he wanted to eat. So once more he lay down to sleep; all over

¹ This is not clear. The woman made a figure of some one asleep in order to deceive her husband, and cause him to think that it was she.

nīt. Umi'kōtcīnān umisat pā'pāgāni'k. "Kāṇāḃatc nīmini'u,"
ināndam. Mēḃac kā'i'jimāḃijang umisat, kā'gā't kīgōn umi'kō-
dcīnān. Mī'i'ḃac wāwī'kubitōd i'kwāgātāsā. Nawatc ānigu'k
uwī'kubitōn, mī'i'ḃa kīpa'kibināt umisadān. Mēḃac kī'ḃ'ḃcidcisāt
5 skudānk.

Cigāgu'kwā ḃac kipaḃigundcisā kī'ḃ'gwāwāpināt, āja ā'ḃidci
kītcāgizowān. Mīḃac i'i'ḃa ānawi kā'i'jipimāḃci'ā'd unābāman.
Mī'i'ḃac i'i'ḃa kā'i'jināguzit pijy^u; kīⁿwusāwīngwāt, mī'i'ḃa kā'i'nā-
'kizut. Kāwīndac ugīmīnwānimāsīn i'i'ḃa ijināguzinit. Ninguding
10 ḃac maḃkawāgunāwāḃing kīmāḃcā 'a'a'ḃ i'kwā kīwābināt unā-
bāman. Kayā wīn ḃac pijy^u nīci'kā kī'a'yā. Mīḃac a'ḃanā
nījī'kāwizit, kāwī'kā uwīḃciwāsīn wīwān.

Ningudingiḃac pabāndawāndciḃāt, pijī^u ogīwāḃandān pīnāwidis
kī'ḃ'gōḃānig! Mīsa' ā'kōsit.

8. THE FISHER AND THE RACCOON

(Udcīg Āsibān kayā).

15 Ningudingisa' udcīg maḃāpī sāga'i'ganīng uskābānāḃinini. Mī-
ḃac kīgōn unōndān, "Ṭānk, ṭānk, ṭānk, ṭānk!" Ināḃit awīya owā-
ḃamān pimipa'tōnīt, mē'i'ḃac ānwānit, "Ṭānk, ṭānk, ṭānk, ṭānk!"
"Īctāyā, nīḃci! Ondās, pījān!"

Mīḃac kījipījānit āsīḃanān. Mēḃac pā'i'nwānit, "Ṭānk, ṭānk,
20 ṭānk, ṭānk!"

"Wāgunān 'i'i'ḃa kā'i'nwāg?"

"Kā^a, ningīḃagujwā, ningīḃagujwā nīndī, mēḃac nīnāḃic kīsāḃāpī-
giskāg! Mīḃac mī'kwām imā ningī'ḃ'sa, mī'i'ḃac ājipimipa'tōyān;
mīḃac awā mī'kwām kā'i'jiodābānāg, mīḃac awā, 'Ṭānk, ṭānk,
25 ṭānk, ṭānk!' kā'i'nwāwāḃing. Nāḃkā! kayāḃīn 'i'i'ḃa tōḃan!"
Mīḃac kīmāḃcāḃ āsīḃan.

was he feeling of himself; he had a pain in his belly, for too much had he eaten. He felt that his belly was hard. "Perhaps I have pus in me," he thought. And so when he lanced his belly, sure enough, he felt hold of something. And when he tried to pull on it, he flinched. Still harder he pulled on it, whereupon he tore apart his belly. And then he fell headlong into the fire.

Now She-Skunk sprang to her feet to pull him out, but already was he very much burned. But nevertheless she rescued her husband. And that was how Lynx came to look so; he became yellow-eyed, for that was how he was burned. But she did not like the way he looked. So once, when the snow was frozen hard, the woman departed, forsaking her husband. And so Lynx too was all alone. Thereupon was he always alone, never was he in the company of his wife.

Now once, when he was out on a hunt for game, Lynx saw the gizzard of a ruffed grouse hanging aloft! And that is the end of (the story). *What is this?*

8. THE FISHER AND THE RACCOON.

Now, once on a time a Fisher came out upon a lake that had just frozen with a covering of thin ice. And then he heard the sound of something, "Tąk, tąk, tąk, tąk!" As he looked, he saw somebody who was running across, and who was making the sound, "Tąk, tąk, tąk, tąk!" "Oh, (I) say, my friend! Hither, come here!"

Thereupon hither came a Raccoon, and he came with the sound, "Tąk, tąk, tąk, tąk!"

"What is that noise?"

"Oh, I have cut it open, I have cut open my anus, and therefore my entrails have fallen out into exposure! And so I placed a piece of ice there (on the entrails), whereupon I then started to run; and then as I dragged that piece of ice, accordingly, 'Tąk, tąk, tąk, tąk!' was the sound it made. Now, come! the same thing do you!" Whereupon away started Raccoon.

Udcigidac ogīpaḡucwān udiyaṇ. Paṅgī·i·dac ugīwī'kupidōn
 onāḡic. Mī·i·dac ājimādcād, mādcipa'tot; mī·i·dac paṅgī nōndā-
 ḡwadinig "Taṅk, taṅk, taṅk, taṅk!" Äckamigo wāsa uḡani'tān.
 Ningudingigu kāwin ugaskitōsīn tcimādcād 'i'i'u ka'kina unāḡec
 5 kīmādcāmaḡadinig, ka'kina unāḡic. Mēḡac kā·i·jipa'kibi'tōd,
 mē·i·dac kīmādcād. Ogi·a·ndawābamān āsibaṇaṇ, kīnīckādizid.
 Ningudingidac ogīnaḡickawān āsibaṇaṇ. Mēḡac ānād: "Kīnīna
 kāwābaminān sāḡa·i·ḡaṇing?"

"Kāwīn," i 'kido āsipaṇ.

10 "Kāḡā't kīṅuca!" Mī·i·dac ājimigānād. A'pī·i·dac ḡānisāt
 wāwīp ogīpaḡudcīnān. Māḡwādec kījidānig āsipaṇunāḡic, udcīḡ
 ugīpīna·ā'n udi·ā·ṅ. Mīḡac wīn 'i'i'n kā·u·naḡijid 'a'a" udcīḡ.
 Kayādac ugī·a·mwān īni' āsibaṇaṇ.

Misaⁱ ä'kōsit.

9. THE MINK AND THE MARTEN (Cāṅgwāci wābijāci ḡayä).

15 Ninguding kīⁿwāⁿ cā'ṅgwāci; pimājaḡāmāba'tō ninguding idac
 owābāmān kīⁿḡōⁿyaṇ. Ogusānidac ānawimīgānād; a'pidci omisa-
 wānimān. "A'pāḡic aṁwāḡ," ināḡaḡam. "Ānīn ḡādōḡamān
 tcinisāḡ?" ināḡaḡam. Kīḡa'kīwāba'to ḡac.

Mīnawāḡac owābāmān kīstcikinōjān, mī·i·dac ānād: "Kīstci-
 20 ·ō·ḡā nīḡīwābāmā o'māⁿ awāḡisa'kīwe. Anōdc kidig, kīḡi'kāmi-
 ḡīsaḡu."

Mēḡac ä'kidot 'a'a" oḡō: "Ānīn ājimid, 'a'a" mayānādisid
 nāsawādāmi'kaṅ?"

Mīnawādec ḡīḡa'kīwāba'to. Mīnawādec kīḡa'kīwāba'tō. Mīḡac
 25 mīnawā ānād oḡāwaṇ: "Kīstciginōjä ayā omāⁿ awāḡisa'kīwe

And now Fisher cut open his anus. A small part of his entrails he pulled out. Whereupon he started away, he started running; whereat a feeble sound he could hear, "Tạnk, tạnk, tạnk, tạnk!" Farther he kept hearing it. And presently not was he able to go, for all his entrails began spilling out, all his entrails. And so after he broke (the entrails) off, he accordingly started away. He went hunting for Raccoon, for he was angry. And by and by he met Raccoon. Whereupon he said to him: "Are you the one I saw at the lake?"

"No," said Raccoon.

"Indeed, you surely are!" Whereupon he fought him. And when he had slain him, quickly he cut him open. And while warm were yet Raccoon's entrails, Fisher put them inside of his own anus. And this was how Fisher got his entrails back again. And likewise he ate up Raccoon.

L That is as far as (the story) goes.

9. THE MINK AND THE MARTEN.

There was once a Mink; he was running along the shore, when of a sudden he saw a fish. Now, he feared it, but he was loath to fight it; with much desire he longed for (the fish). "I wish that I might eat it!" he thought. "What shall I do to kill it?" he thought. Then he went running across the point of land.

So next he saw a large Pike, and this he said to it: "A large Pickerel I saw over at the other end of this portage. All sorts of things is he saying about you; indeed, he is telling unpleasant things about you."

Thereupon said Pickerel: "Why is he talking about me, that ugly creature of pendulous chin?"

Then he went running back over the portage. And so again he said to Pickerel: "There is a big Pike over at the other end of

Anōdc gidig mayānādisid wā'kaniwid." Nibawa nibawatasing
kiga'kiwābā'to, anōdc kī'a'i'nādcimud.

Kāga'pī'i'dac kī'i'kido: "Ningādawimigānā." Mīdac kīnōjā
kā'i'jikiwitā'kuciwād. Kayā winidac cāngwāci kiga'kiwābā'to,
5 mēidac mīgādiwād kīnōjā ōgāgayā. Cāngwācidac ōgānawābāmān
mīgādīnit. A'pī'i'dac wāyabāmād nisidinit, mī'i'we ājināgāmud:—

"Pōnī'i'diyu'k, kāmiskwiwāpīnānitim!"

A'pī'i'dac kānisidinit mī'i' kī'a'yāgwādābānād, wiba'kāmigāng
ogipābindiganān. Mīdac īmā^a ka'īndād kīnwā^{nj}.

10 A'pī'i'dac ānīpībōnining, ninguding ōgīnāgickawān wābijāciwān,
mī'i'dac ā'kidōwād māmawī tcidāwād pīpōninig. Mēdac kāgā't
kī'u'ci'tōwād āndāwād; mē'i'dac īmā^a kā'ūndcimāmādcāwād
nāndawāndcigāwād. Wābijāci wīn, wābōzōn onōdci'ā'n, pīnāwān,
ādcidāmōn, awābigānōdci'ā'n. Wīndac cāngwā^{nj}i, kīngōⁿyān ā'ta
15 onōdci'ā'n. Ānāwidac ācandīwāg, pāngī wābijāci, kā'wī'ka odac-
āmāzīn cāngwāciwān wābōs uctīgwān. Cāngwāci idac mindawā.
Kayāwīnidac cāngwāci kāwīn odacāmāsīn wābijāciwān ojigwānān.
Kayā wīndac wābijāci mindawā.

Pānimādac kīstcīkīwādininig mī'i' kābā'tōd uctīgwānān, kāwīn-
20 dac udacāmāsīn cāngwāciwān ujigwānān. Ningudingidac kīstcī-
kīwādininig, mē'i'dac sāga'ā'ng cāngwāci. "Ā^ē, kī'tcinōdīn!"
i'kido.

"Ānīndi wāndīng?" i'kido wābijāci.

"Pāndābuctīgwāningīsa' undānimāt."

25 Ningunding idac gayā wīn wābijāci āgwādcīng ijā, "Ā^ē
kī'tcinōdīn!"

"Ānīndiwāndīng?"

"Ujigwānāsān sa'kū kīmīdcīng mī'i'wīdī wāndānima'k," i'kido
wābijāci.

30 A'pī'i'dac ānīnībīninig mī'i' gīpa'kāwīnidīwād.
Mīsa' ā'kōsit.

this portage. All sorts of things is the ugly bony creature saying about you." Many a time back and forth he went running over the portage, all sorts of things was he reporting.

And then finally (Pike) said: "I will go fight him." And so Pike swam around to the place, whereupon with each other fought Pike and Pickerel. Now, Mink watched them as they fought. And when he saw them killing each other, this was the song he sang:—

"Leave each other alone, you will draw blood."

And after they had killed each other, he then drew them out of the water, into a little hold he fetched and put them. And so there in that place he lived for a long time.

And when winter came on, he once met Marten, whereupon they declared that they would live together during the winter. So thereupon, indeed, they built a place where to dwell; and so from thence they departed when they went to hunt for game. As for the Marten, he killed the hares, ruffed grouse, squirrels, rats. And as for Mink, fishes only he killed. Even though they gave each other food, yet but a little did Marten (give), never did he give Mink a rabbit's head to eat. And so Mink became discontented. And now Mink did not even feed Marten a fish-tail. And as for himself, Marten grew sulky.

Now, after a while a great wind blew from the north, and that was when he was cooking some heads, but he did not feed Mink with a tail. Now, once a great wind was blowing from the north, when out of doors went Mink. "Oh, a great wind!" he said.

"From whence is the wind blowing?" said Marten.

"From the hare's head, of course, blows the wind."

And presently Marten too went outside. "Oh, a big wind!" (said he).

"From whence is the wind blowing?"

"From that part of the fish-tail (usually) eaten is of course the place from whence the wind is blowing," said Marten.

Now, when summer came on, they separated from each other. That is as far as (the story) goes.

10. THE LYNX (Pījy^u).

Nīguding isa kīⁿwāⁿ, āⁱ·ndāgoban pījy^u. Mīⁱ·māⁿ ānda^jinanda-
wāndcigād, ʔnōdcigāgōn oní^t·tōn—wābōzōn pināwān kayā cīcīban
kayā ninguding onisān. Ningudingidac ogī^u·disigōn wīdcipijiwān,
mīⁱ·dāc ānādcimu^t·tāgud: “Pāji^k wādcī^u i^widi ayāma^dgād,
5 kīckāⁱ·pī^k·kā, gāga^t·tsa kī^t·ci^u·nicicin inābing wāsa a^k·ki tābābami-
nāgwād. Nāckā ijān kawābandān.”

“Āⁿē, nīngādija,” i^k·kido^t a^a·u pījy^u. Mīⁱ·dāc wayābang kīmādcād
pījy^u. A^p·iⁱ·dāc kāsāgātciwād mīⁱ·^u kīwābandang wāsa^t a^k·ki
tābināgwādinig. Mīⁱ·dāc kāⁱ·ji^o·nābid inābit, pā^k·kic nīskīng-
10 wānit.

Mīsaⁱ· ā^k·kōsit.

11. THE AWL AND THE CRANBERRY (Megōs macgīgimin kayā).

Ningudingisa^t gīⁿwāⁿ, kīⁱ·dāwag me^gōs macgīgimin gayā;
agāmīndā^t·kudātiwag. Mīdāc ā^k·kidōwād kənōnidiwād: “Ānīn
kīn kādōdāmāmban wīⁱ·pinīsigōyāng?”

15 Mēdāc ā^k·kidot megōs: “Nīndāsāgidcibiⁱ·wāsa nīn. Kīnidāc,
ānīn kādōdāmāmban?” ināⁿ māckīgimin.

“Kayānīn nīndāsāgādcibiⁱ·wā.”

Ningudingidac ʔnīcinābān udōdisiguwān wīnīśīndawa. Mīⁱ·dāc
kāgā^t·t wāⁱ·jisāgidcibā^t·tōd me^gōs, mēdāc imāⁿ kipāda^t·kā^k·kwisād;
20 kāwīn ogīkāskidōsīn tcīgītciwā^t·tād. Kayā wīndāc mācgīgīmīn,
kīsāgidcibā^t·to, mēdāc imāⁿ āgwādcīng kipāskidcīng. Mīdābīsko
kīnīśīdīdisōwād.

Mīsaⁱ· ā^k·kōśīd.

10. THE LYNX.

Now, once on a time, they say, there used to live a Lynx. There at the place where he hunted, every kind of thing he killed,—hares and ruffed grouse and ducks he sometimes killed. Now, once he was visited by a fellow-Lynx. And this was what he was told: "There is a mountain off yonder, it has steep sides, and truly a very fine view of distant country can be seen. Better go and see it."

"Yes, I will go," said Lynx. And so on the morrow away started Lynx. And when he came out upon the mountain, he thereupon saw afar the country that could be seen at a distance. And so, after he was seated, he looked, and at the same time he was squinting.

That is as far as (the story) goes.

11. THE AWL AND THE CRANBERRY.

Now, once on a time, they say, there lived an Awl and a Cranberry; they lived on opposite sides of the fire. And this they said when they conversed together: "What would you do if some one should come to kill us?"

And then said Awl: "I would indeed betake myself outside. And as for you, what would you do?" she said to Cranberry.

"I would also run outside."

Now, once by some people were they visited, in order that by them they might be killed. Accordingly, in truth, out of doors did Awl mean to run, whereupon she stuck into a pole; she was not able to get herself free. And as for Cranberry, she ran outside, and there out of doors she burst herself. And so both of them killed themselves.

And now that is the end (of the story).

12. THE FIRST-BORN SON

(Mətcī 'kiwis).

Ninguding'i'sa kī'wā^a kī'i·dā mədcī'kiwis. Midā'tciwən ugwi-wisən, udānisa⁸ gayā midā'tciwā⁸. Mī'i·dec ä'kidōwād ig'i'·u uskinawäg: "Änij, nōsā, mīisa' cigwa dcipa'käwinigōyən. Pa''kän a'king ningədiijāmin."

- 5 Mēdəc gägä't kī'a'·pəgidināt ogwisisa⁸; mē'i·dəc kīmādcāwād. A'pī'i·dəc kā·o·di'tamowād kādāwād mī'i'·u kī·o·ji'tōwād wīgī-wām. Mī'i·dəc i'mā^a wā·u·ndciwād əndawəndcigāwād; ənōdcigāgo oni'tōnāwa kāmīdciwād. Mī'i·dəc äcitcigāwād: päcigwənini umī'kənāwa; ni'tamidəc zāzī'kisit ənipa'kāmuni umī'kəna əjād
10 nendāwəndcigād; mīnawādec päjīk zāzī'kisit ənibə'kamuni umī'kəna əjād nendawəndcigād; mīgu mīnawā ənizāzī'kisit ənipa'kāmunik umī'kana; mīgu i'·u pənā əndōdamowād nendawəndcigāwād, pīnicigu ka''kina papa'kāwād.

- Ningudingidəc dägucinuwād əndāwād owābandānāwa awiya
15 kidəgwicininīt əndāwād. Wāwāni kīnənā'i·tcigādāni pīndig; i''kwā əjināmā'tōd; dcībā'kwān kayā a''tāni; wāwāni gayā kī'a'·pici-mōnigā cingub'i'isa'; kayādəc mī'sən a'tāniwən əgwədcing. Mī'i·dəc ä'kidot zāzī'kisit mədcī'kiwis: "Skumā^a wābəng ningədap ningabi'a awəgwən ayəwigwən."

- 20 Gägä't idəc wāyābəninig kī·ə·bi mədjīktwis, kāwīndəc awiya ogī·o·disigūsīn.

- Mīnawādec wāyābəninig ka'kina kīmādcāwəg. Mīdəc mīnawā gīdəgwicīnōgwən 'a'a^a i'kwā; mīnawā gītciā'kwāsa; ka'kina gayā wāwāni kīpinitcigā, kāwin dəc imā ayāsi'. Mīnawādec
25 weyābəng əni·ā·nikāzāzī'kīzit kī'i·kido: "Skumā^a nini'tə'm ningədap."

12. THE FIRST-BORN SON.

Now, once on a time, they say, there dwelt a first-born son. Ten was the number of his sons, and his daughters were also ten. Thereupon said the youths: "Well, my father, the time is now at hand for us to be leaving you. To a different land are we going."

And so, in truth, he let his sons depart; whereupon they started away. And when they came to the place where they were going to live, they then built a wigwam. And so from that place they set out when they went to hunt for game; all kinds of things they killed, what they were to eat. Now, this was what they did: each of them had a road; now, the road of the eldest was the first to branch off towards where he was to hunt for game; and the road of the next eldest then branched off towards where he was to hunt for game; and so on, (as they stood) next in order of age, the road of each one went branching off; and now that was what they always did when they went to hunt, (the roads continued branching off) until all (the youths) had separated.

Now once, when they had come back home, they observed that somebody had come to the place where they lived. Nice was the arrangement (of things) inside; it was like the work of a woman; and some cooking had been done; and carefully arranged were the balsam-boughs at the sleeping-places; and there was also some fire-wood outside. Accordingly said the one who was eldest: "I will simply remain at home to-morrow. I will wait to see who it can be."

And truly on the morrow the first-born remained at home, but by nobody was he visited.

Therefore on the next day all went away. And then evidently must the woman have come again; again she must have done some cooking; and everything was nicely cleaned (in the wigwam), but she was not there. So on the next day he that was the next in age said: "Just let me take a turn remaining at home."

Kägä't weyāḅaninig kī·a·bi gəḅəgījig, kāwīndəc gayä wīn awīya ogī·o·disīgusīn. Mīgū·i·^u kā'tōḁamowād pīnci'gu cāngəswi ig·i·^u uskinowäg.

Mīḁac 'a^a a^u nayāmawī ucīmā·i·mīnd, mī·a·^u wīni'təm ābi't.
 5 A'pī·i·ḁac ka'kina kāmādcānit usayäya^a mī·i·^u kī·u·disigut i'kwāwən; kägä't səzägā·i·kwāwan. Mī·i·ḁac kī'pī·u·nābī'təgut wīdi-gāmigut.

A'pī·i·ḁac təgucinowad uskīnowäg kīgīstcīmīnwāndəmög wāḅam-āwād i'kwāwən wīdigābit ucīmā·i·wān. Mīḁac īni·^u kā'pāmī·i·gō-
 10 wād, gītciḅā'kwānīd, ka'kina gayä udayä·i·miwān kīḅanā·i·'tōd 'a^a a^u i'kwā.

Mī·i·ḁec kā·i·nā'konigāwād mō^aḵəg wīni'təm tcīḁəgwicing a^u wādigāt inini; a^aawīḁac səzi'kizīt, məḁcī'kiwis, kāwīn kīminwāndazī. Kī·i·nāndəm: "A'pāgic nīnwīdigāmāgīḅan!" Nīngudin-
 15 gidəc kīgicāḅ ānimādcāwād a'pikā·ḁ·nīpā'kāt 'a^a a^u məḁcī'kiwis; kīnīḅawī məgwā cingup kāwāḅamād ka'kina kāpīmosānit wītci-kiwā^aya^a; mī·i·^u kī'kīwād. Mīḁac kī'kasut pā'co wīgiwāming. Mī·i·ḁac əwī'kwā a'pī kāwīckwā'tāt pīndig, mēḁac pīzāga·a·ng wīmānisād. Pāḵik īḁac mī'tīgōn ogī'pīmīganawāḅamān pā'tāmi-
 20 sən. Mēḁac məḁcī'kiwis wāḅandəng wāsəmwīn, mē·i·ḁac 'a^a a^u mī'tig ka''kina kīpīgīskīsāt. Mē·i·ḁac əḵi·ā·wāḁōd mīsən a^aawī'kwā. Nīngūdingīḁac animī'kogāḅāwīnit mī·i·we kī·i·kwutāskawāt umi-'tigwāḅin 'a^a a^u məḁcī'kiwis, oḁasawān ogīnāḅīsītōn udā'tcāḅīn; mī·i·ḁac kīmōdc əḵīnāsi'kawād wīnīmon mēḁac əḵīpīmīwād. Ogī-
 25 'pīgənawāḅamīgōn. "Pā'pīnīziwāgən, məḁcī'kiwis, əḵītciḵāyən!"

Mēḁac pīdcīnəg kī·ḁ·nīmādcād məḁcī'kiwis.

A'pī·i·ḁac pāḁəgwicing 'a^a a^u inini wāwīdigāmāgānit, kāwīn ayāsiwan imāⁿ āndāwād. Mēḁac kī·ḁ·ndawāḅamād; imāḁac

Verily, on the morrow he staid at home all day long, and by nobody was he visited. And that was what happened even to all the other nine youths.

And now there was the one who was their younger brother, it was now his turn to remain at home. And when all his elder brothers had gone away, then was he visited by a woman; indeed, she was a beautiful woman. And so by his side she came to sit to be his wife.

And when back home came the youths, they were very happy to see the woman that was a wife to their younger brother. Thereupon by her were they waited upon, for them she cooked, and all their garments the woman fixed.

And now it had been agreed among them that the one who was married would always come home first; but he who was the eldest, the first-born, did not like it. He thought: "Would that I had been the one to marry her!" Now, one morning they were setting out one after another, when the first-born had left to go his way; he stood among some balsams, watching all his brothers as they went walking past; and then he went back home. Thereupon he hid himself near the wigwam. And so, after the woman had finished her work indoors, she then went outside to gather some fire-wood. There was a tree which she observed had dry wood. And then the first-born beheld a flash of lightning, and at that the entire tree was splintered into pieces. And then the woman began carrying the fire-wood. Now, once while she had her back turned towards him, then it was that with his knee the first-born strung his bow, his feathered arrow he fixed upon the cord; thereupon slyly he went up to his sister-in-law, and then shot her. By her he was observed when approaching. "What foolishness, first-born, in what you are doing!"

And then presently on his way went the first-born.

Now, when home had come the man who had the wife, not present was she there where they lived. Thereupon he went to look for

ändaçimanisä'pañ i'ku 'a^a i'kwä mī'i·māⁿ kīmī'kawād aḡāwa-
pimādisinit. Mēdāç äñāt: "Awänän kă'tōdō'k?"

Mēdāç ä'kidot awi'kwa: "Mī·a^u kīsayāⁿiwā sāzī'kisit mī·a^u
kă'pipimut cäbā." Mī·i·dāç ägut: "Nindawā ningudci·i·juwici-
5 cin."

Mēdāç kägä't kīmādcīnat. Mī·i·dāç ägut wīwan: "Wīgiwāmāns
ogi'tōn, mī·o·āⁿ dci·a·yāyān. Pānimāⁿ kīmidāsogunāḡa'k pīnan-
dawâwâbamicin."

Mīdāç kī'kiwād 'a^a inini; kīḡaçkândang.

10 A'pī·i·dāç ka''kina täḡucinowād ininiwāḡ kāwin owâbāmā-
siwāwān ini^u wīnimōwān. Kīmōdcidāç ogīwindāmawā^s wītcī-
'kī·wä^{ya}: "Mēḡuca' a^u kīsayānān kă'pīmwād." Kāwindāç
ningut ogī·i·nāsiwāwān usyāⁿ·i·wān. Kayāwīndāç maḡci'kiwis
kīḡaçkândamō'kāso.

15 Mīdāç mīnawā wīnawāḡu paḡmidisowād. A'pī·i·dāç nācwāso-
gunāḡadinig ā'pitci kī·i·nāndām wīnandawâbāmāḡ wīwān, mī·i·dāç
äji·i·cād. A'pī·i·dāç äñidābābandang wīgiwāwāns, mī·i^u bwâbāmāḡ
kīstcipñāsiwān aḡni·o·ndcipaḡsigwa·o·nit; mī'tigungidāç kīpōniwān
īdāç ägut: "Kitinigā·i·dis, ozām wība kī'pīnandawâbamiyañ."

20 Mīdāç a'pañä mādcānit paḡsigwa·ō·o·nit.

Mēdāç kāyā wīn kīmādcād nō'pīnāñāt a'pañä ḡwaya'k ningā-
bi·a·nong. Ningudingidāç wādcīwing mī'tigon kănwā'kusinit
kī·a·'kwāñdāwā, mēdāç ḡḡwādcīmāḡ ini^u mī'tigōn: "Kāwīni'na
tcigīḡwâbāmāḡ 'a^a pāminō'pīnāḡ?"

25 Mēdāç ägut: "Mī·u·māⁿ kī'pīmipōñit nīstigwāning; mī·a·'pañä
ḡwaya'k ningābi·a·nong."

Mēdāç mīnawā kīmādcād, mēdāçigu i^u kă'tōdang kaḡäḡijīk,
mī'tigō^s ḡḡwādcīmāḡ. Nāningudinginōḡ āḡā'wā ogītābwā-

her; now at the place where the woman was wont to gather fire-wood was where he found her barely yet alive. Therefore he said to her: "Who did this to you?"

Whereupon said the woman: "It was that elder brother of yours, first to be born, he was the one who shot me this morning." So then he was told: "Please take me away somewhere."

Whereupon truly he started away with her. And now he was told by the woman: "A small wigwam do you make, and it is there that I will stay. Not till ten days are up must you come to seek for me."

Thereupon back home went the man; he felt sad about it.

And when all the men came home, they did not see their sister-in-law. Thereupon secretly he informed all his brothers, saying: "It was indeed our elder brother who shot her." Yet they said not a word to their elder brother. Now, the first-born made believe that he was sad too.

Thereupon once more were they waiting upon themselves. And when the eighth day came round, he became extremely anxious to see his wife, whereupon thither he went. And when he was coming in sight of the little wigwam, he then saw a large bird rising from the place and flying away. And when it alighted on a tree, he was then addressed by it saying: "You are to be pitied, for too soon have you come to look for me." And then off it went flying away.

And he too set forth, following after it, keeping always straight towards the west. Now, once upon a mountain he climbed a tree that was standing high, and so he asked of that tree: "Did you not see the one that I am pursuing after?"

Whereupon he was told: "To this place it flew, and alighted upon my head; and then away it went straight towards the west."

And so once more he started on. And now that was what he did all day long, of the trees he made inquiry. Sometimes he could barely get within sight of it, but that was usually when he came to a turn in the trail. And when it was evening, he

bamān mēdāc nawātc pāngī wāski'kād. A'pī'i'dāc wānāgucig
ō'komisañ ogi'o'disañ tānit, mēdāc, mēdāc ki'pindigāt.

"Ānindi, nōjis, ājāyañ?"

"Nin wīdigāmāgañ nimpiminō'pinānā."

- 5 "Niyā! nōjis, kāwin kidā'a'timāsī. Saṇagat tci'ō'disañdibañ.
Mī'o'mā ginibāt pindig. Na'ckā wābandañ mīskwi!"

Mēdāc kīgāt wābandaṅ miskwīwininik imāⁿ kīnibānit. Mī'i'dāc
ki'a'camigut ō'komisañ pā'ta'i'mīnañ pimidā gayā tagunigādāni.
Mīdāc kīnibāt. Wayābāninigidāc mīnawā ogi'a'camigōn ō'ko-
10 miṣaṇ.

Mīdāc mīnawā kīmādcād, pañāgō kwayo'k ājād. Mīdāc
mīnawā kaḃāgijik gagwādcimād mi'tigōn. Nāningotinōng, "Pā'co
ki'pimī'i'ja," udigōn. Nāningotinong, "Aḃāwa ki'pimitābinā-
gusi," i'kidowañ. Mīmīnawa i^u ājiwācki'kād. A'pī'i'dāc mīnawā
15 wānāgucig mīnawā ō'komisañ ogi'o'disañ.

"Āndī, nōjis, ājāyañ?"

Ogiwīndamāwān idāc nō'pinānāt uwīdigāmāgañ.

- Mēdāc āgut: "Niyā! nōjis, kāwin kidā'o'disāsī." Mīdāc
mīnawā ki'kaḃā'tod a'ki'kōnsig pācigomināḃ mañōmin. A'pī-
20 i'dāc kā'kicidāḃ mañōmin obī'i'nā'ko'a'māgōn a'ki'kōnsaṇ. "Nō-
jis, wīsinin^a."

- Mēdāc ānāndaṅ awinini: "Kāwīn nindātāpisiñsī, osām pañgī
mēdāc nindacamik nō'komis." Onīndcingidāc osiginān i^u mañō-
nin; ā'pidci mōskināni oninte pīnicigu kītābisini. Mēdāc ki'a'wini-
25 bāt. Mīnawādec kīgicāb kā'i'ckwa'a'camigut ō'komisañ mīnawā
ki'a'nimādcā; pañāgu kwaya'k ājād. Mīdāc mīnawā āndōdaṅ,
kaḃwādcimād mi'tigō²: "Kigīwābāmāna awīya tci'pimisād?"

Nāningudinung udigōn mi'tigōn: "Mī'o'māⁿ ki'pūnīd nis-
tīgwāning."

came to where his grandmother was abiding, whereupon he entered.

"Whither, my grandson, are you going?"

"Of my wife am I in pursuit."

"Ah, me! my grandson, you never will overtake her. It is hard for you to reach her (there where she has gone). Here within this very place she slept. Look, see the blood!"

Thereupon truly he saw that the place was bloody where she had slept. Thereupon he was fed by his grandmother upon dried blueberries and upon grease mixed with them. And then he went to sleep. And in the morning he was again fed by his grandmother.

Thereupon again he started on, always straight ahead he kept going. And so again all day long he kept inquiring of the trees. Sometimes, "Close by she came when she passed," he was told. Sometimes, "Hardly could she be seen when she was passing," they would say. And then again he turned off the trail. And when it was evening again, to another grandmother of his he came.

"Whither, my grandson, are you going?"

Thereupon he told her that he was in pursuit of his wife.

Whereupon he was told: "Ah, me! my grandson, you will never come to where she is." Thereupon next she boiled one grain of rice in her tiny kettle. And when the rice was done cooking, he was handed the tiny kettle with a stick. "My grandson, eat."

Whereupon then thought the man: "I shall not get enough to eat, such a small bit is my grandmother feeding me." Then into his hand he poured the rice; ever so full was his hand, (and continued so) till he was sated with food. And then he went to sleep. And on the following morning, after he had been fed by his grandmother, he started on his way again; and always straight ahead he kept on going. Thereupon he did the same thing as before, he inquired of the trees: "Did you see any one flying by?"

Sometimes he was told by the trees: "Here on this head (of mine) it alighted."

Migwa'pañä kwaya'k äjäð. Mīnawādec wānāgucig ugī'o'disān
a'kiwāⁿzi'ā'n.

"Pīdigān, nōjis," udigōn. Mīnawādec ugī'ā'camigōn mañdā-
minān a'ki'kōnsing. Kā'i'skwāwīsinid ugāgwādcimigōn umicō-
5 misān: "Änindi äjäyañ, nōjis?"

Mī'i'dac ānād: "Nīwidigāmāgañ ninō'pinānā."

Mī'i'dac āgud: "Änawāndcigān, kāwin kīdāwadisāsi. Nībiwa
ānicinābān ubānādcī'ā'n."

Mēðac ā'kidot maðci'kiwisāns: "Nīwī'i'jāsago."

10 Udigōn umicōmisān: "Mīnawā bējik kimicōmis kīga'o'disā
unāgucig, mī'i'dac 'a'a wāwāni kāwīndamō'k ājiwāba'k ājäwāñ."

Mēðac kīmādcād mīnawā; mīwa'pañä ājidcigāt, kağwādcimād
mī'tigōn. Mīnawādec wānāgucig ugī'o'disān omicōmisān; mīna-
wādec ogī'a'camigōn wīyās pimidā gayā. Mīðac kīnibāt.

15 Kīgijābidac ogīkañōnigōn omicōmisān: "Nāwa'kwāg kīga'o'di-
'tān kīckābi'kāg; mēðac imāⁿ tciwābāñdamañ u'kañan minī'k
imāⁿ nābōwād ānicinābāg." A'kiwāⁿzīdec ki'ā'ndonigā umāc-
kimodāng, mēðac imāⁿ kā'o'ndinañg pīwābi'kōn, osāwābi'kōn;
nīwindac ogīminigōn; wāgābi'kaðōn nīwin, mīðac īni'^u kāmādcī'tōð.

20 Mī'i'dac kī'u'di'taṅg kīckābi'kā, mēðac imāⁿ kīwābāñdāñg
nībiwa u'kañan. Mēðac kī'o'dā'pināñg nīⁿj pīwābi'kōn. "Änīn
gādōðamān ōnu'^{we}?" Mēðac kīgutci'tōð āsīning, mī'i'dac kīpa-
da'kisānig, mīnawādec pāji'k ogī'a'pāgidōn; mī'i'dac mādcād
kīckābi'kāñg a'kwāñdawād.

25 A'pī'i'dac wāsa'āyād, cigwa ājiwāsīnini i^u biwābi'k, kāwīn
paṭa'kisāsīnōn; ogīwābīnāñ. Pājikidac mīnawā ogī'o'dā'pināñ.
Mīnawā pājik ōgīwābīnāñ, mīnawādec pājik ogī'o'dā'pināñ. Mīðac
mīnawā mādcād. A'pī'i'dac mīnawā ājiwāsānīñg kāwīn paða-
'kisāsīnōn. Ē! mīðac āji'ā'gōðcing. "Tābwāgubāñnīn nañgwaña
30 nīmicōmis kā'i'kito'pañ." Mīðac gīnānāgaðawāñdāñg mī'i'dac

And always straight ahead he kept going. And on the next evening he came to an old man.

"Come in, my grandson!" he was told. So next he was fed corn in a tiny kettle. After he had eaten, he was asked by his grandfather: "Whither are you going, my grandson?"

Thereupon he said to him: "Of my wife am I in pursuit."

So then he was told: "Stop looking for her, for you will never overtake her. Many people has she brought to destruction."

Whereupon said the youth: "I am determined to go."

He was told by his grandfather: "To another grandfather of yours will you come this evening, and he will be the one to tell you rightly about the place where you are going."

Thereupon he started on again; and he did what he had been continually doing, he kept on asking the trees. And on the next evening he came to his grandfather; and next he was fed upon meat and grease. Thereupon he went to bed.

And in the morning he was addressed by his grandfather saying: "At noon you will come to a steep cliff; and there you will see the bones of all the people that have died there." Then the old man sought for something in his bag, and then he took out from it some metal, some pieces of copper. Now, four was he given; bent into the form of a hook were the four. And these were what he took along.

And when he was come at the steep cliff, he then saw there many bones. Thereupon he took two metal pieces. "What am I to do with these?" And when he tried them on the rock, they then stuck where they hit; thereupon with another he struck (against the rock); and so on up the cliff he climbed.

Now, when he was far (up), then dull became the (point of the) metal, it did not stick (into the rock); he flung it away. So another he took. Another he flung away, and another he took. And then again he started on. And when again it became dull, it did not stick (into the rock). Alas! so there on high was he hanging. "Verily, the truth my grandfather told in what he said." There-

kimi'kwānimād māⁿmāⁿngwān kī'pawānā'pān mägwā uskinawā-wit. Mēdāc ā'kidot: "Tağa, māⁿmāngwāng ningatijināgus." Mīdāc kägāt māⁿmāngwāng äjināgusit. Kāwindec ā'pidci'o:gaski-tōsīn icpiming tcī'i:jād. Mī'i:dāc kī'pōni a^u māⁿmāngwa wā'kun-
 5 ing. Mīnawādec kī'i:kido: "Tağa, cīcībing ningadijināgus." Kägä't idāc cīcībing kī'i:jināgusi. Mī'i:dāc kīpāsigwa'u't mēdāc ānwād: "Kwāⁿ, kwāⁿ, kwāⁿ, kwāⁿ." Mēdāc kikācki'u't ogidābi'k kī'i:jāt. Pangī'i:go ānimādcād ogīmi'kāng kīckābi'kānig. Ogī-wābandān idāc a'sīn mō'komāning äjināguding. Kāwīndāc oğas-
 10 kitōsīn imāⁿ tcipīmosāt. Kägä'pī'i:dāc mīnawā kī'i:kido: "Tağa, ādcidāmōng ningadijināgus." Mēdāc kägä't ādcidāmōng ijināgusid. Mē'i:dāc ādcidāmō ājimādcipā'tōd. Pā'kic nōndāgusi, "Şank, şank, şank, şank!" inwā. A'pī'i:dāc kā'tāgwicing nīsā'ki mīnawā kīmādcā kwāya'k äjā'pan.

15 Ningudingidāc unāgucininig mī'i:'u wābandāng odāna, wīgī-wāmānsidāc owābandān imāⁿ īskwāodēna. Kayādāc owābāmān mī'tigōn pāda'kisōnit nāwaya^{ti} odānāng, ke'kiwāonā'tig. Kīpīndigādāc imāⁿ wīgīwāmānsing, mindimo'āⁿ·yān imāⁿ tāwān.

"Nōjis, pīndigān!" utigōn. Mēdāc ā'kidōnit: "Wābāng wīket-
 20 ci'a'·tādīm ogimā'o·dānisān wīwīdigāwān. Awāgwān kāpa'kinā-gāgwān mī'a'·u kāwīdigāmād īni'·u ogimā'o·dānisān. Ayāngwāⁿ-mizīn, nōjis, kayā gīn kīgānandimego."

Kägä't idāc wayābāng kī'pīnāndumā gayā wīn 'a'a^u inini, ka'kīna gayā odānāng āyāwād uskinawāg kināndomāwāg. Mīdāc
 25 wābāmād āşan, mīskwāsan. Mī'i:dāc ā'kidot 'a'a^u ugimā: "'A'a wās tātānginādāc pīndcaya^{ti}; awāgwānidāc kāda'ku kānigwān onīndcīng mī'a'·u kāwīdigāmād nīndānisān."

Nībawa ānicinābāg kīpīndigāwāg, ānōdc gayā pināsiwāg.

Mī'i:dāc kīmādcī'tād a'·u ās; ka'kindāc ogikutci'ā·wān tcī'a'gu-

upon he recalled to mind (what had been told him in a dream), and so thought of a butterfly about which he had dreamed during the time of his youth. Accordingly he said: "Now, like a butterfly will I look." Whereupon truly like a butterfly he appeared. But not so very high was he able to go. Thereupon the butterfly alighted upon some black lichen. So then again he said: "Well, now like a duck will I look." And truly like a duck he looked. Thereupon, as up it flew, it quacked: "Kwäⁿ, kwäⁿ, kwäⁿ, kwäⁿ!" Thereupon he succeeded in getting to the top of the mountain. But a short way he went, when he discovered an abyss. And he saw a rock that had the form of (the blade of) a knife. He was not able to walk by that way. So at last again he said: "Now like a squirrel am I going to look." Whereupon truly like a squirrel he looked. And then the squirrel started off on a run. At the same time it could be heard with the sound, "Şank, şank, şank, şank!" (such) was the sound it made. So when he was come at the foot of the mountain, he started again straight on to where he was going.

Now, it was once on an evening that he beheld a town, and a small wigwam he saw there at the end of the town. And he also saw a pole standing in the centre of the town, a flag-pole. And so he went into the little wigwam, (and he beheld) an old woman dwelling there.

"My grandson, come in!" he was told. And this she said: "To-morrow there is to be a great contest, for the chief's daughter is to be married. Whoever shall win in the contest will be the one to marry the chief's daughter. Do as well as you can, my grandson, for you will also be invited."

So truly on the morrow they came to invite the man, likewise all the youths of the town were invited. And so he saw a mussel-shell, a red mussel-shell. Thereupon said the chief: "This mussel-shell is to be touched on the inside; now, on whosoever's hand it shall stick, he shall be the one to marry my daughter."

Many people went inside, likewise all the various kinds of birds.

Thereupon the mussel-shell started on its course; and every one

'känit, kâwîndac awiŷa kî·a·gu'käsîwân. Wînidac 'a^au mädci-
 'kiwisäns, "Taŷa kâwînawiŷa tawi·a·gu'käsîwân unindcîng!"
 inändan'k. Pînicigu kägä ka'kîna odānagîtāngināwān îniwä äsan,
 kâwîn dac kî·a·gu'käsîwân. A'pî·i·dac päcu päyānit kî·i·nāndam
 5 'a^au mädci'kiwisäns: "Indackä namä'kwān! ningîpawātānābān."
 Mēdac kägä't namä'kwān kî·a·yānig imāⁿ unindcîng. A'pî·i·dac
 papagîdinimind îni^u äsan mî·i·^u kîtanginād pîndcaya·î, mîdac
 kî·a·gu'känit imā unindcîng.

"Ē!" kî'tcibîbāgiwag. "Ē^ēi, ogimā·o·dānisan tawîdigāwān!"

10 Mî·i·dac kî'kistciwî'kunding, nîbiwa pämädesitcig kîwî'kumā-
 wag. Wînimō^ē gayä cāngaswi, wîwān dac mî·i·we midä'tciwād;
 wîtä^ē gayä midä'tciwān.¹

Mî·i·dac imāⁿ kî·a·yād 'a^au inini. Ningudingidac oŷanōnigōn
 ojijāyān: "Na^ēangic, kîcpîn cîgādāndamān kîdābabāmusä." Mē-
 15 dac kägä't kîmādcād micawaskudä, ogîwâbandānidac imā mō'ki-
 dcîwānipîg. Mîdac imāⁿ pî'tä wâbandang mîskwānig; ogî·o·dā-
 'pinān idac odāsing idac ogî·a·tōn. Nîⁿj ogîmî'kānan mō'kidci-
 wānibigōn; mîgo mînawā i^u gä'tōdang 'iⁱ·^u pî'tä odāsing kî·a·tōd.
 Mî·i·dac kî·a·nikiwād ändāwād. A'pî·i·dac wayâbāmîgud wîwān
 20 ujîbî·i·gādānig udāsan, kîmōdcigisi 'a^a·^u i'kwä.

Odinān ogîn ōsan gayä: "Nîⁿjîn ma'kwag kîmî'kawâwag,"
 i'kito awî'kwä.

'A^aawidac inini kî·a·gädcî. "Kâwîn ningimî'kawāsîg ma'kwag."

"Kägä't ku'ca kîgîmî'kawāwag ma'kwag. Näckä wä gidäs
 25 äjināgwa'k! Pî'tä kuca!" i'kido.

Päjîk idac wî'tān pîjāwān mî·i·dac wâwâbāmîgud, mēdac ägud:

had a chance to make it stick, but on no one did it stay. And as for the lad himself, "I wish it would not stick to any one's hand!" he thus thought. And so it went, till nearly all had touched the shell, but without success, for it did not stick (to any one). Now, when it was coming near, the lad thought: "If only now I had some glue! I dreamed of it (once) in the past." It was true that some glue happened there upon his hand. And when they came, placing before him the shell, he accordingly touched it on the inside, and then it stuck there to his hand.

"Hurrah!" with a great shout they cried. "Hurrah! for the chief's daughter is to be married."

And so there was a great time extending invitations to the feast. Many beings were asked. His sisters-in-law were nine in number, so therefore his wives were ten; and his brothers-in-law were also ten.¹

And so there at the place continued the man. Now, once he was addressed by his father-in-law saying: "Son-in-law, if you become weary of the place, you should go off on a walk." Thereupon truly he went away, (and came) to a great plain, and he saw a place where the water came forth (like a fountain) from the ground. And now he saw a foam there that was red; he took some, and upon his leggings he put it. He found two fountains of water; and he did again what he had done before, he put some foam upon his leggings. Thereupon he went his homeward way. Now, when he was observed by his wife with his leggings marked in design, joyful was the woman.

She said to her mother and her father: "Two bears have been found," said the woman.

And the man was embarrassed. "I did not find any bears."

"Truly, indeed, you did find some bears. Just glance at your leggings (and see) how they look! Why, there's froth!" she said.

Now, one of his brothers-in-law came, and by him was he exam-

¹ Meaning rather that the women might all be his wives if he wanted them.

"Nackä nītā! kägä't ma'kwag kigīmi'kawāwag." Mēdac ä'ki-dowād: "Wāḅangisa' kīgāḁijāmin tcināsi'kawāgwa ma'kwag." Mī'i'dac wayāḅaninik kimādcāwād. "Ānīndi kīwāḅandaman?" inān 'a'a^u inini.

- 5 Mēi'dac kiki'kinō'a māngād. A'pī'i'dac kāwāḅandamowād, kī'i-'kidowag: "Kä'gä't ma'kwa omāⁿ ayā."

Pangī'i'dac pī'kwāḁinā imāⁿ tcīgayā-ī mō'kidciwanibi'i'gung, misa' imāⁿ iyād a^u ma'kwa. Pājik idac nā'tānōndāguzid ogī'a'nō-nāwān tcisāgi'tōd iwe pī'kwāḁi'nāns. Mēdac kē'gä't kipisāgi-10 tcimōckamāt 'a'a^u ma'kwa. Wīnawādec imāⁿ gānibawiwād ogī-pa'kitāwāwān ginisāwād. Ānindidac ogīkiwāwināwān īni'^u ma'k-wān, ānindidac kēyābi kī-i'jāwag pājik mō'kidciwanibig; mēi'dac mīnawā pājik ma'kwān imāⁿ kā'o'ndināwād. Mēdac gayā wīnawa kī'a'nikiwāwināwād.

- 15 Mīdac igu i^u mōjag kā'tōḁang 'a'a'^u inini, kināḁdawāḅandang mō'kidciwanibigōn; nībawa ma'kwān ogīnīsāwān; nībiwa mī'i'dcīm ogī'a'yānāwa ājinī'tāgād 'a'a'^u inini.

Ningudingidac kī'tibādcimo a^u maḁci'kiwisāns: "Nīsayānyag ayāwag ōwidi kā'pa'o'ndciyān; cānga'tciwag. Kāḅaḅatc kaskān-20 ḁamōg."

Mīi'dec āgut ojijānyān: "Ānīj, kīcpīn wī'kīwāyān kīdāgiwe. Ogowāḁac kinīmōg kidaiyāni wīdcīwāwag."

Mīi'dac wayāḅaninik kimādcāwād, pa'kān idec kī'a'ni-i'jāwag. Kāwīn imāⁿ ucāyābi'kānig kī-i'jāsīwag. Mīgo pānimā kīsāgāpi-25 'ka'ḁ-mowād mīi'dec kā-i'ji-u'nābiwād īgi'^u i'kwāwag. Kināḁḁapi-wād kīckābi'kāng, mīi'dec āgut wīwan: "Omā nimpī'kwānāng ayān. Pidcīnāgigu wābamiyān jībini'kāniyān mīi'māⁿ ugīdcā-a'ya-ī pagizun. Wāwāni mindcimīn."

Mēdac kägä't a'pī jābini'kāninit wīwan īi'mā kā'pagizut, 30 wāwāni kimindicimī. Mēi'dac ka'kina kā-i'jipimisāwād. Pācudac

ined. Thereupon he was told: "Look, my brother-in-law! truly some bears have you seen." And then they said: "To-morrow, then, will we go get the bears." So then on the morrow they set out. "Where did you see them?" was said to the man.

Thereupon he pointed out the place. And when they had seen the place, they said: "Truly, a bear stays here."

Now, there was a hillock near by the place of the fountain, and that was where the bear was. Now, the one that was good at sounding the voice was chosen to frighten the hillock. It was true that from out of the water into view came the bear. And they who were standing at the place struck the bear with a blow that killed it. Now, part of them came home bringing the bear, and the rest went over to where the other fountain was playing; therefore another bear they got from that place. And likewise they went their homeward way, taking it along.

And so that was what the man was always doing, he went seeking for places where the water gushed out from the ground; many bears were slain; much food they had from what the man was killing.

Now, once the lad got to telling about things: "There are elder brothers of mine abiding over there from whence I came; they are nine. Perhaps they are lonesome."

Thereupon was he told by his father-in-law: "Well, if you long to return home, you may go. And these your sisters-in-law may go along."

And so on the following day they set out, and by a different way they went. Not by yonder abyss did they go. And then after a while, when they came out upon the edge of the cliff, then down sat the women. While they sat by the edge of the steep cliff, he was told by his wife: "Here at my back do you take your place. The moment you see me spread forth my arms, then upon me spring. Hold on tight to me."

Thereupon truly, when his wife spread forth her arms, then there he flung himself, tight held he on. Thereupon afterward

ändāwād 'a^əu mǎdcī'kiwizāns mī'i·māⁿ kī·a·nipōnīwād. Mī'i·dāc
mīnawā ʔanicinābāng kī'i·jināgusiwād.

“Mī·o·māⁿ ayā'i·yu'k,” udinā^ə; “a'kawā^ə ningədi·jā.” Mī'i·dāc
ani'i·jād, ʔnōdc awāsiya^ə pimi'kawāwa^ə. A'pī'i·dāc wādi'tāng
5 ändāwād owābāndān nānga'u sāgidcisininik iskwāndāng. A'pī-
i·dāc ä·ni·o·di'tāng ändāwād, oḡanōnā^ə osayāⁿya^ə: “Nisayāyitug^ə!
nintāgwicin.”

Mǎdcī'kiwisidāc onawādinān udāmi'kwān kwāba·u·nga·i·gā
skwādāng.

10 Mī'i·dāc mīnawā ʔanōnigut ucimāyān: “Kägā't, nīsayāⁿyitug,
nintāgwicin.”

Mēdāc mǎdcī'kiwis inābit, udōⁿgibidōnān uskinjigōn, mīdāc
kägā't wābāmād ucimāyān. Mēdāc tābipinād kī·u·dcimād. Mīdāc
āgut: “Kizibīgīyu'k, wāwāni gayā pīdci'kunayāyu'k. Pinā-
15 'kwāyu'k.”

Mēdāc kā·i·skwāzazägāwād kīnāsi'kawād wīnimō^ə. Mīdāc ānād:
“Nimpi'kwānāng pyāyāyu'k. Pyā'kawici'k, mīdācigu tci·a·ni-
o·nabi'tawāgwā nīsaⁿyāyāg.”

A'pī'i·dāc pipāndigāwād 'a^əu gāwīdigāt inini kī·o·nābiwāg.
20 Mīdācigu pāpājik kī·ä·ni·o·nābī'tawāwād ini'u ininiwa^ə īgi'u
i'kwāwāg. Ä'pidcidāc wīn skwādc kī·o·nābī'tawā 'a^əu mǎdcī-
'kiwis sazi'kizit. A'pī'i·dāc kā·o·nābinit ini'u i'kwāwān, mī·i·u
ki·o·dā'pināng opāgamāḡan, mī·i·dāc agwādcing kī·i·jād kägō
o·mamādwāḡanāndōn. Mīnāngwāna i^u ma'kwān. Mī·i·dāc
25 kā·i·jīdcibā'kwāwād māmawī īgi'u i'kwāwāg, ʔnōdc gayā kägō,
ogikijisānāwa; mīdāc māmawī kīwisiniwād. Mī·i·dec imāⁿ kinwāⁿj
kī·a·yāwād.

Mīsa i^u pīnāwidis kī·a·ḡōdā.

all of them went flying away. Now, near the home of the lad (and his brothers) was the place where they alighted. Thereupon like people again they looked.

"Here in this place do you remain," he said to them; "wait till I first go on ahead." And as he went on his way, (he saw) where the tracks of all kinds of game were passing. And when he reached the place where (his elder brothers) lived, he saw sand coming forth from the doorway. And when he reached the place where they lived, he addressed his elder brothers, saying: "O my elder brothers! I have now come home."

Then the first-born took up a spoon (and) dipped up sand at the doorway.

Thereupon another time was he addressed by his younger brother saying: "Truly, my elder brothers, I have come home."

And when the first-born looked, he opened his eyes with his hand, whereupon he truly beheld his little brother. And when he had seized him, he kissed him. Thereupon he was told: "Bathe yourselves, and clothe yourselves neatly in fine raiment. Comb your hair."

And after they were all gayly dressed, he went after his sisters-in-law. Thereupon he said to them: "Behind me come. Keep at my back, and in a regular order are you to take your seats beside my elder brothers."

And when hither they came entering in, then the man who was married sat down along with the rest. Thereupon the women sat down with the men, each beside a man. And the very last to have one sit beside him was the first-born, oldest in years. And after the woman was seated, then he took up his war-club, whereupon out of doors he went, (and) he was heard beating upon something. It happened to be a bear. And after the women had joined together in the task of cooking the food, then all sorts of things they cooked; and then all ate together. Thereupon at that place they continued for a long while.

And so the gizzard of the ruffed grouse now hangs aloft.

13. THE FOOLISH MAIDENS AND THE DIVER
(Məɖci'kikwəwisaɣ Cingibis Gayä).

Ningudingisa', kī'wāⁿ ʔanicinābāɣ tā'awag, ōdā' tōwag. Päjik idac
a'kiwānzi wīwān gayä a'yāwān, nī'jidac uckinigi'kwān udayā-
wāwān odānisiwān. A'pī'i'dac nā'tāwīgiwād, igi'^u i'kwāwag
oɣanōnigowān ugīwān: "Nindānis, ningudci awi'ä'yāyu'k. Kāgu'
5 omāⁿ odānāng ayā'kyägün."

Mī'i'dac kīmādcāwād igi'^u uckinigi'kwāg, pabāmosāwag; mī'i'dac
i'ku nībāwād pīna'kamigāng. Ningudingidac tāpi'kaɖinig cingi-
cinowād ā'pitcimica'kwatini; mē'i'dac kəwāwābamāwād ʔnāngō^ɕ.
Mēɖac ä'kidot 'a^au sāzi'kizit i'kwā: "Nyā, nicīmā, nəskäkuca
10 ʔnāngō'k äjināgusiwād!" Mēɖac kägä't inābīt 'a^au ucīmā'i'māⁿ.
Mīɖac ä'kidot 'a^au sāzi'kizīt: "Ānīn gīn 'a^au a'pāɣic wī'pāmāg
ānāndaman?"

"Nyāⁿ, pīsān taga! Kāgu anōdc i'kito'kān!"

"Mānōpinānān, nicīmāⁿ!"

15 Kāga'pī'i'dac kī'i'kido 'a^au wācīmā'i'mind: "Mīsānī'i'nā
'a^awā ā'pitci kāwāpiskizīt ānāng kāwī'pāmāg," i'kido. "Kī'ni-
ɖac?" uɖinān umisāⁿyān, "ānīn gīn 'a^au?"

Mēɖac ä'kidot: "Mīsānī'i'nā a'we ā'pitci kāmiskwāⁿjāt."

Kā'i'ckwā i'kidowād idac, mī'i'ū kīnibāwād. A'pī'i'dac kwāc-
20 kusiwād kigijāp pāpājik ininiwa owī'pāmāwād; 'a^au wācīmā-
i'mind uskinawān owī'pāmān, awidac wāmīsāⁿi'mind ā'pitci
a'kiwāⁿziyān owī'pāmān. Mī'i'ū kī'o'dā'pinigowād icpīming
ʔnāngō^ɕ, mī'i'dac kīwidciwāwād. 'A^aawidac sāzi'kizit i'kwā kāwīn
ominwānimāsīn īnī'ū a'kiwāⁿziyān. Ningudingidac kāmādcāwād
25 igi'^u ininiwag, oɣanōnān ucīmāyān: "Nicīmāⁿ, nindawa mādcā-
tāw^o ningudci!"

Mēɖac kägä't kīmādcāwād, wāsa' kī'ā'ni'i'jāwag. Ningudingi-
ɖac mīnawā papā'ā'i'ndiwād oɣīmī'kawāwān mīgwanan. Mēɖac

13. THE FOOLISH MAIDENS AND THE DIVER. •

Now, once on a time they say that some people were abiding there, they were living in a town. There was an old man, and his wife was there, and two maidens who were their daughters. And when they had come to maturity, the women were addressed by their mother saying: "My daughters, somewhere shall you go and stay. Do not remain in this town."

Thereupon away started the maidens, about over the country they went tramping; and then it was continually their custom to sleep in a clean open place in the forest. Now, one night while they lay abed, the sky was thick with stars; and so they gazed up at the stars. And now said the elder woman: "Dear me, my little sister, do behold the sight of the stars!" Whereupon indeed then looked the younger sister. So then said the elder one: "Which of them, in your mind, would you wish to sleep with?"

"Gracious me, do keep still! Cease talking such nonsense!"

"Oh, let us keep up the subject, my little sister!"

So at last said the younger sister: "Now, the one I should prefer to lie with is the star that looks so very white," she said. "And you?" she said to her big sister, "which would you?"

Whereupon she said: "My choice is the one that looks so very red."

And after they had ceased talking, they then went to sleep. And when they woke in the morning, each was lying in bed with a man; she that was the younger lay with a youth, and she that was the elder lay with an exceedingly aged man. Therefore were they received up into the sky by the stars, and there they continued with them. Now, the elder woman was not pleased with the old man. So once, when the men were gone, she addressed her little sister, saying: "My little sister, do therefore let us go to some place!"

Accordingly, indeed, away they started, a long way off they went. Now once, as they were simply going along, they discovered

ä'kidōwād: "Tibi wāndcīgwān 'a^a mīgwān!" Mīnawādec wībaḡu omi'kawāwān mīgwānan; kāga'pī'igo ā'pīdci nībiwa mīgwāna^o owābāmāwān. Ningudingīdāc owābandānāwā wīgiwāmāns mīndimō'yā'yān imāⁿ tāwān; kīpīndigāwāḡ īgi'^u i'kwāwāḡ.

- 5 "Nāmaḡadapiyu'k, nōjitug," i'kido mīndimō'yā. Nībiwa odayān mīdcīm, pīdcīgīgwānā wiyās ogi'ācamīgowān idāc. Ningudingīgu nāmaḡadapit 'a^a mindimō'yāⁿ owi'kupidōn pīmaḡa'kwān, mēdāc īmāⁿ kīnīsād pīdcīgīgwānān. Paḡunāyāni a'ki īmāⁿ nāmaḡadapit 'a^a mindimō'yāⁿ; mī'i'māⁿ wāndābigāmuniḡ omīḡiskān. Ōḡaḡ-
10 wādcimīgowān dāc mindimō'yā'yān: "Ānīdiwādcīyāḡ?"

Mī'i'dāc kīwīndāmawāwad kī'o'dā'pinīḡowād ānāḡō^o.

Mī'i'dāc ä'kidot mindimō'yā: "Kīcpīn uji'tōyāḡ nībiwa wīḡu'p kābōni'kiyābīkininim āndana'kiyāḡubān tcī'i'jāyāḡ."

Mēdāc kāḡā't kī'o'ji'tōwād nībiwa wīḡu'p.

- 15 "Uji'tōyu'k wādapīwāc. Tā'kubidōyu'k wāwāni."
Kāda'kubidōwād idāc mī'i'māⁿ kī'āsigowād ō'komisiwān. "Mī-i'wide āndana'kiyāḡubān kādījaiyāḡ."

- Mēdāc kāḡā't kī'pōziwād imāⁿ wedābīwāḡīḡ, mī'i'dāc pōnābīḡinindwā. "Paḡdagwīḡwācīnu'k. Kāḡu'ḡaḡaḡā īnābi'kāḡun.
20 Pānimāḡu kīḡaḡwīcīnāḡ a'kīḡ mī'i'ū tcīnābīyāḡ."

Kīnwā'j idāc āyāwād odapī'ū'cīḡ.

I'kido 'a^a sāzī'kizīt i'kwā: "Taḡaḡnān, nīcīmāⁿ, īnābīdā!"

"Kāḡu' pīna! kīḡi'o'ndcī'i'ḡunān ku'ca kō'komīsinān."

- Mīnawā i'kidō 'a^a i'kwā: "Mānō bīḡaḡā! īnābīdā!" Odā-
25 nūḡi'o'ndcī'i'ḡōn ucīmāyān. Kāga'pī'i'dāc kī'i'nābi 'a^a i'kwā sāzī'kizīt; mī'i'dāc wābandaḡ, cīḡwa tāpīnāḡwāḡtinīḡ a'ki. "Nyāⁿ,

a feather. Whereupon they said: "Wonder from whence came the feather!" And not long afterwards they found another feather; and then at last ever so many feathers they saw. And presently they saw a small wigwam with an old woman abiding there; inside went the women.

"Be seated, my grandchildren," said the old woman. Much she had of food, and the flesh of a fish-hawk they were fed. Now presently, while the old woman was seated, she pulled upon a cord, and then there she killed a fish-hawk. There was an opening in the ground at the place where the old woman sat; it was from there that her hook came. And they were asked by the old woman: "From whence came you?"

Thereupon they informed her that they had been carried away by the stars.

Whereupon said the old woman: "If you will make a long cord, I will let you down, so that you can go back to the place where you live."

Therefore truly they made a long cord.

"Make a basket of spruce-root. Fasten (the cord) securely."

So after they had fastened (the cord), then into it were they put by their grandmother. "Now to the place where you used to live is where you shall go."

Thereupon truly they got into the spruce-root basket, whereupon they were let down by the cord. "Cover up your faces. Under no circumstances shall you look. Not till you have reached the earth, then may you look."

Now, for a long time were they in the spruce-root basket.

Said the woman that was older: "I say, my little sister, do let us take a look!"

"Please don't! for you know we were forbidden by our grandmother."

Again said the woman: "Oh, pshaw! do let us look!" It was no use for her little sister to try to turn her from her purpose. So at last looked the woman who was older; whereupon, as she

naškä guca, nicimä! inäbîn gayä gîn! Jigwä täbînägwat ända'na'ki-
 yäng." Käga'pî'i'dac ogîwayäjimân ucimäyan. Mîdac nayänj
 kî'i'näbiwäd; mîdac kâ'i'jipa'kiskânig wîgup, mēdac paŋgicinowäd.
 Mēdac äjinaḡamud 'a^a i'kwä:—

5 "Pidcigigwänä waşasuning paŋgicinân."

Mî'i-wä äna'a'ng.

Mēdac kägä't waşasuning kipaŋgicinowäd. Mî'i'dac imāⁿ
 gî'a'yāwäd, kâwîn kaški'o'siwaḡ tcinisāndawāwäd. Anōdc awiŷa
 wābamāwān pîmōsānit awāsiyan; oḡanōnāwān 'i'ku tcipina'o'gō-
 10 wäd. "Āⁿ, kâwîn ninkaskitōsîn tci'a'kwāntawāyān," odiguwān.
 Kâwîn odābwä'tāḡusiwān ka'kinaḡu awāsiya^s odānaḡi kaŋōnāwān,
 kâwindec kidāpwātaⁿziwa.

Ningudingidac kwiŋgwa'a'ḡän ogîwābamāwān. Mî'i'dac ānāwäd:
 "Taḡa'o'ndās, pînāⁿzi'kawicinân!"

15 Mēdac kägä't kînisāndawä'ā'd ini'^u ni'tam zāzi'kizinit, mîna-
 wādec skwātci 'a^a ucimāimāⁿ. Kîmōdci'i'dac ogînaḡadān osāgi-
 baŋwāyāb imāⁿ osasoning. Mî'i'dac kînisāndawāwint iḡi'^u i'kwāḡ
 ogî'i'nāwān ini'^u kwiŋgwa'a'ḡän: "Mäckut kîḡawidigāmigu,"
 ogî'i'nāwābaŋin. A'pî'i'dac wāsa tāḡucînowäd mî windamawäd
 20 'a^a i'kwä: "Ningîwānî'kâ nisāḡibaŋwāyāḡ waşasoning. Taḡa,
 nāsi'kaŋ!"

Mî ḡä'ḡä't mādcipa'tōd kwiŋgwa'a'ḡä nāsi'kaŋ sāḡibaŋwāyāp.
 Mî'i'dac kîmādcipa'tōwäd ikwāwaḡ, wāsa^s ujimowäd. Kwiŋgwa-
 a'ḡänidac onōpinanigowān. 'Ē^s ēi, kwiŋgwa'a'ḡä cigwa pîdci-
 25 pa'tō! 'Ā^s, i'kwāwaḡ ānigu'pîmipa'tōwaḡ! Ā, cigwa pācu'
 kwiŋgwa'a'ḡä! A'pî'i'dec kâ'a'dimigowäd, mî'i'^u kwāskwa'u'nta-
 wäd ini'^u i'kwāwān ānōdc tōdawäd, pînicigu onisān; pā'kicigu
 udāmwan. Mî'i'dac a^u ucimā'i'māⁿ mî'tig uḡinawādcibitōn

beheld it, faintly was the earth then coming into view. "Oh, do see, my little sister! do you look too! Now into view is coming the place where we live." So at last she prevailed upon her little sister. Whereupon both then looked; and then broke the cord, whereupon they fell. And this song sang the woman:—

"In a fish-hawk's nest was where I fell."

Such was the song she sang.

Thereupon truly into a nest they fell. And so there they remained, they were not able to come down (from it). And the various kinds of game-folk they saw walking past; all the while they spoke to them, asking that they be taken down. "Why, I am unable to climb up," they were told. Not were they believed by all the game-folk whom they vainly addressed, and (the game-folk) did not believe (what they heard).

Now, once the Wolverine they saw. And they said to him: "Do come and take us down!"

Whereupon truly he took them down, first the one that was older, and next the other that was younger. Now, secretly (the elder woman) left behind in the nest the tape (she used in wrapping her hair-knot). And after they were taken down, the women said to Wolverine: "In return (for this) we will marry you," they (thus) said to him at the time. So when far away they were come, then to him made known the woman: "I forgot the wrapping-tape (of my hair-knot) at the nest. Do go fetch it!"

Accordingly, in truth, on a run started Wolverine, as he went to get the wrapping-tape (of the hair-knot). Whereupon the women started running, afar they fled. And by Wolverine were they pursued. Oh, how Wolverine then came running (back)! My, but the women ran at the top of their speed! My, but how close now was Wolverine! And when they were overtaken, then he leaped upon the women, doing all manner of things to them, (keeping it up) until he had them nearly killed; and at the same time he was eating them. And now she that was the younger sister

kipapa'kitā'ō-wād kwingwa-ā-gān. Kägādac nā'sint kwingwa-ā-gā mī'i'ⁱ kimādcād.

Awidac uskinīgi'kwā ugīpōdānān omīsā'yān, mī'i'ⁱ ki'pīmad-izinit. Mī'i'dec mīnawā ki'ā-nimādcāwād. Ningudingidac kīma-dābiwag sāga'igānīng, mēdāc wābāmāwād cingibisan agōmonit. Mī'i'dac kṇōnāwād: "Cingibis! ondā's, pōzi'icīnām!"

Kāwīndac kīgītōsī cingibis. Mīnawā gu odānukṇonāwān, kāwānganagā kīgītōsī. Kāga'pī'i'dac i'kido aⁱ cingibis: "Kāwīnīn nindāwīsī cingibis. Nīn wāmīgīsīgō."¹

10 "Skomāsaondās, kawābāmīgō."

Mī'i'dec kī'pī'ijād 'aⁱaⁱ cingibis.

"Skumāⁱ sī'kun!" odināwān.

Mī'i'dac ājipa'kipinād maṇidomināsaⁱ nāpicābisud; mī'i'dac kimōdc kīca'kamud, mēdāc sī'kut; manidōmināsaⁱ ozi'kwānā.

15 Mēdāc īgī'ⁱ i'kwāwag kī'ō-dā'pināwād. "Skumā mīnawā!" udināwān.

Mīdāc mīnawā kwā'kaya'ī' kīpa'kipitōd unābicāpison; mīnawā maṇidomināsaⁱ ugīsī'kwānān. Mī mīnawā ma'kandiwād īgī'ⁱ i'kwāwag. "Mīnawā, mīnawā wāsī'kun!" udināwān.

20 "Kāwīn, mē'i'ⁱ mīnī'k," i'kido cingibis.

Mē'i'dac kīpōzī'igowād cingibisan; i'kwāwag tcīmāwag wīndac cingibis āpī'ta'ō-nag nāmādapī. Ningudingidac wābamāwān ma'k-wan pīmosānit tcīgipīg. "Nāckā 'aⁱaⁱ ma'kwa!"

Cingibis idac i'kidō: "Aⁱ nīnda'."²

25 "Skomāsa gaṇōj!"

Cingibisidac oganōnān ma'kwān: "Ma'kōns, ma'kōns, ma'k-ōns!"

A'pī'i'dac nwāndāgut ma'kwān kīmadcī'pa'tō ma'kwa.

¹ Thus trying to pass himself off as the Loon, who went by that name.

seized a stick (and) pounded Wolverine. And when Wolverine was nearly slain, he then went away.

And after the maiden had breathed upon her elder sister, she then came back to life. Thereupon once more they started on their way. Now, once they came out upon a lake, upon which they beheld a Diver floating on the water. Accordingly they addressed him, saying: "O Diver! come hither, let us in (your canoe)!"

But Diver did not speak. So again they tried in vain to speak to him, but not a word did he say. And then at last said Diver: "I am not Diver, I am Arrayed-in-Wampum."¹

"Then please come here! Let us look at you!"

Whereupon hither came Diver.

"Please spit!" they said to him.

Whereupon he pulled off the beads which he used for ear-rings; and then, secretly putting them into his mouth, he thereupon spat; some beads he spat out.

Thereupon the women picked them up. "Please (do it) again!" they said to him.

And so (from the ear) on the other side he plucked from his ear-ring; some more beads he spat out. So again from each other the women grabbed (for them). "Some more, some more, do you spit out!" they said to him.

"No, that is enough," said Diver.

Thereupon they were let into (the canoe) by Diver; the women paddled, while Diver himself sat in the middle of the canoe. Now, once they saw a bear walking along by the edge of the shore. "Oh, see the bear!"

And Diver said: "That is my pet."²

"Please speak to it!"

And Diver addressed the bear, saying: "Cubby, cubby, cubby!"

And when he was heard by the bear, away went running the

² Pet in the sense that a dog is a pet.

Mēḍac ä'kidot cingibis: "Mī i'kwāwag wīdcī'a'gwa mīwāncidōḍang."

Mīnawādec ḍadi'kwan wābamāwān. Mīgu mīnawā kā'i'kidot: "Nīn a^u nī'ndaⁱ."

5 "Skomā gaṇōj!"

Mēḍac ānād cingibis: "Ḍadi'k, ḍadi'k, ḍadi'k!"

Kaṇōḍāgut kīmādcība'tō ḍadi'k.

"Ā, mī'k^u āndōḍamowād i'kwā wādcīwāgin."

Mīnawā ninguting mōzōn wābamāwān mēḍac ānāwād: "Īctā,
10 cingibis! naḍkā awe mōⁿz!"

"Ā^e, nīn a^u nīndaⁱ."

"Skomā gaṇōj!"

Mēḍac gāgā't kaṇonād: "Mōⁿz, mōⁿz, mōⁿz!"

Kānōḍāgut idac kīmādcība'tō mōⁿz. Mēḍac cingibis ä'kidot,
15 "Naḍkā niganōpīṇanā."

Wāwīpidac tcīgibīg kī'i'jāwag. Ājiki'kaḅāt ḍac cingibis, kīnō'pinānāt mōzōn, ugī'a'wī nīsan. Ā'pidci wīninōwān. Mēḍac kimōⁿzu'kāwād; ā'pitci minwāḍamōg īgi'^u i'kwāwag.

Ningudingidac cingibis omisawāḍān mōⁿzowīs aḡōḍānig, mīḍac
20 ānād pājik wīwan: "Tagagātōn i'i'^u mōⁿzuwīs, ma'kwasīm ṭabigi-mōḍi tipī'kaḍinig."

Kāwīḍac ogikāḍōsīn 'a^a^u i'kwā 'iⁱ^u mōⁿzuwīs. A'pī'i'ḍac kīnibāwag ānāḍang cingibis kīpaḡigwī, mī'i'ḍac kī'o'ḍā'pinang 'iⁱ^u mōⁿzuwīs. A'pī'i'ka'o'ḍā'pinang kīmādcība'tō; pā'kic ḡni-
25 'i'kedi: "Ā^eⁱ, ma'kwasīm kīmōḍi!" Mēḍac kī'a'wimīdcīt 'iⁱ^u mōⁿzuwīs. Paḍagwicingidac i'kido: "Nimpāḍa'kisitācin! Ṭaḡa wāḅaḍan!" udinān pājik wīwan.

Mēḍac ä'kidōnit: "Ṭaḡa, ningudci! Ānīn gāḍōṭamān 'iⁱ^u cingibisiwizīt?"

bear. Whereupon said Diver: "It is because I am with some women that it acts so."

And next a caribou they saw, and this again was what he said: "That is my pet."

"Then please speak to it!"

Whereupon to it said Diver: "Caribou, caribou, caribou!"

When he was heard, then away started the caribou running.

"Oh, that is the way they always act whenever I am in company with women."

On another occasion they saw a moose, whereupon they said to him: "O Diver! see that moose!"

"Oh, that is my pet."

"Then please speak to it!"

Whereupon truly he spoke to it: "Moose, moose, moose!"

And when he was heard, away ran the moose. Thereupon Diver said: "I will simply go right after it."

And so at once to the edge of the shore they went. Ashore stepped Diver, he chased after the moose, (and) he went and killed it. It was very fat. Thereupon they set to work preparing the moose-meat for use; very happy were the women.

Now, once Diver desired a moose-spleen which was then hanging up, and so he said to one of his wives: "You had better hide away the moose-spleen, for bear-dog might come and steal it during the night."

But the women did not hide away the moose-spleen. So when he thought that they were asleep, Diver rose to his feet, then he took the moose-spleen. After he had taken it, he started to run; at the same time he went, saying: "Oh, the bear-dog has stolen (it)!" Thereupon he went and ate the moose-spleen. And when he came back, he said: "I've a sliver in my foot. Do look at it!" he said to one of his wives.

Whereupon she said: "Oh, go away! What am I to do with the foot of a Diver?"

Mīnawādec pājik udinān wīwan: "Taḡa gīṇandawābandan kapāta'kizitācinān."

Mēḍac kägä't kī'i'nābit a' i'kwä imāⁿ cingibis uzidāng, mēḍac imāⁿ kă'u'ndinang mō'komānan.

5 "Taḡa nīn ni'tam," i'kido 'a^a sâzī'kizit.

"Ānīngädōḍaman nōngumguca cingibīsīwisit kidi'kit?"

Mīnawādec ningoding kī'a'ni'kuziwaḡ. Ningudingiḍac kabā-ciwād, "Taḡa, cingibis! āmi'k wīnici."

Mīḍac kägä't kă'i'ji'jād micawagām cingidis. Mī'i'māⁿ
10 aḡu'mwut mī'i'ṽ kă'i'nād wīwān: "Kīcpīn wābamiyan kōgīyān i'kidon, 'Ami'kwān nă'tānīsāt kinābāminān'."

A'pī'i'ḍac kōgīt 'a^aṽ cingibis kāwin 'i'ṽ kī'i'ḍitosiwaḡ. "Cin-gibis, kiwāskātiyā." Cingibis iḍac năyāp kīmōckāmo obā'pī'ā-wān. Mīḡu'i'ṽ mōjaḡ ānāwād, pānimā kă'tāpiwād mī kī'i'nāwād:
15 "Ami'kwān nă'tānīsāt kināpāminān." Mīḍac panā gī'kōgīt. Ānitibi'kadinik iḍac mī pimōskāmut obi'a'paḡidōn pīcāḡanāp. "Wī'kupidōyu'k!" udinā².

Mēḍac kägāt wī'kupidōwād 'i'ṽ pīcāḡanāp īḡi'ṽ i'kwāwaḡ, mēḍac imāⁿ ta'kupisowād āmi'kwāḡ. Kitciminwāndāmōḡ īḡi'ṽ
20 i'kwāwaḡ. Mīḍac kī'o'ji'ā-wād īni'ṽ āmi'kwan.

Mīnawādec ninguding kī'a'nipōziwaḡ. Mēḍac ä'kidot cingibis: "Mī'i'ṽ nōngum tci'o'di'tamang ōḍä'tōwād ānicinābāḡ. Mī'i'māⁿ kă'pī'u'ndciyān. Kă'gä't ā'pitci oniciciwaḡ kidāngwä'i-wāḡ, mīḡisaṇ nānābicābizōnāwān kidāngwä'i-wāḡ."

25 A'pī'i'ḍac sāḡä'o-wād pībāḡiwaḡ: "E²ēⁱ, cingibis pī'ti'kwāwā!"

Then to the other wife he said: "I wish you would look for what I have stuck into my foot."

Whereupon truly the woman looked at the foot of Diver, and from there she drew out some knives.

"Now it's my turn," said the one who was older.

"What have you to do with what a moment ago you called a Diver's foot?"

And on another occasion they were on their way to make another camp. And presently, as they were making camp, "I say, Diver! I wish you would try to kill a beaver."

Whereupon truly away went Diver far out on the water. And over there he was afloat when he said to his wives: "When you see me dive, say, 'Our husband is good at killing beavers.'"

But when Diver went down into the water, they did not say it. (But they said instead), "Diver, you are white about the buttocks." When Diver came back up to the surface, they were laughing at him. And that was what they said every time, till after a while, when they had had their fill of laughing, they then said of him: "Good at killing beavers is our husband." Whereupon down he dived. And when it was growing dark, then up he came to the surface, flinging over a rawhide cord. "Pull on it!" he said to them.

Thereupon truly on the rawhide cord pulled the women, and tied there fast were the beavers. Greatly pleased were the women. And then they dressed the beavers.

And so another time they went aboard their canoe. Whereupon said Diver: "Now to-day we shall arrive where the people live in a town. That is where I come from. Really very beautiful are your sisters-in-law, your sisters-in-law wear ear-rings of wampum beads."

So, when they turned (the point of land and came) into view, (the people) came forth, crying aloud: "Halloo! Diver is coming home with a wife!"

Mīdāc cingibis äjinība'kwid. "Īi, iniwādi ka'i'nāwād, aḡami-gistcigāmi pāmiskānit."¹

A'pī'i'dāc kābāwād nībawa i'kwāwa⁸ pī'jāwa⁸, ā'pidci oniciwa⁸ i'ig' i'kwāwa⁸.

5 Mī'i'dec ā'kidonit cingibis wīwā⁸: "Mīna īgi'u nindāngwānānig?"

"Kāwīn," i'kido cingibis. "Kāgā't īna' wīn īgi'u i'kwāwāg!"

Pānimādec wī'kāgu pīdāsāmosāwāg nī'j i'kwāwāg, ā'pidcigu mānādiziwāg. Mēdāc ā'kidot cingibis. "Na mīsa' īgi'u kidāng-wā'i-wāg! mīsa īgi'u kāgā't i'kwāwāg."

10 Mī'i'dāc wābāmāwād ānimomōwān nābicābisonit.

Mī'i'dāc kī'pindigāwād cingibis o'komisañ āndānit. A'pī'i'dāc wānāgucig mī'i' mādwānīmī'i'diwād. Kāgā't idāc īwidi kāgā't āndāt 'a²a^u wāmīgisaḡō. Mī'i'dāc ā'kidot cingibis: "Kāwīn i'kwāwāg ijāsīwāg nīmī'i'ding. Mīdāc nībāyu'k," udinā⁸ wīwa⁸ 15 cingibis. "Nīnā'ta nīngādiya," i'kido. Mīdāc kīmādcād, ijād nīmī'i'ding. Ānōdcidāc kītōdawā a^u cingibis. Obā'pī'i'gōn ānicinābān.

Kāga'pī'i'dec kī'i'kidōwāg cingibis wīwa⁸: "Taḡa, ijādā^{we} gayā gīnāwind!" i'kidōwāg. Mē'i'dāc kīmādcāwād; a'pī'i'dāc 20 tāgucinuwād wīgiwāming, kīpa'pāpiwāg; mī'i'dāc wābāmāwād onāpāmiwān tā'tangiskawint ujīḡanāng. Kayādāc owābāmāwān kāgā't īni'u wāmīgisaḡōn; nībiwa mīgisañ onābī'kawān. A'pī'i'dāc āckwānīmī'i'ding kī'pindigāwāg īgi'u i'kwāwāg wāmīgisaḡō āndāt. Mī'i'dec wī'pāmāwād; wīndāc cingibis kī'kiwā āndāt owābāmān 25 nībānit wīwān. Mīnaḡwāna i^u kā'i'citcigāwād īgi'u i'kwāwāg;

¹ Thus trying to conceal his identity.

Thereupon Diver sat up with back erect. "Oh, yonder are the ones to whom they refer, they who are passing farther out (in their canoes)."¹

And when they went ashore, many women came, very pretty were the women.

Thereupon said Diver's wives: "Are these our sisters-in-law?"

"No," said Diver. "Assuredly these women are not to be compared with my sisters!"

And some time afterwards hither came walking two women, and they were extremely homely. Whereupon said Diver: "Behold, here are those sisters-in-law of yours! Now, these are really (beautiful) women."

And when they saw them, (they beheld them) wearing ear-rings of dog-dung.

And then they went into where Diver's grandmother lived. And when evening came on, they then heard the sound of (the people) dancing. Now, in truth, at that place was where lived the real Arrayed-in-Wampum. And so said Diver: "Women do not go to the dance. Therefore you go to bed," to his wives (thus) said Diver. "Only I will go," he said. Thereupon off he started, he went to the dance. Now, all kinds of fun was being made of Diver. He was being laughed at by the people.

And then at last said the wives of Diver: "I say, let us go too!" they said. So at that they started away; and when they were come at the wigwam, they began laughing; for then they beheld their husband, who was then being tramped upon at the back. And they likewise saw him who was really Arrayed-in-Wampum; many wampum beads he wore about his neck. And when the dance was over, in went the women where Arrayed-in-Wampum lived. Thereupon they lay abed with him; and Diver, on his part, went his homeward way. He (now) saw that his wives were asleep. But it turned out that this was what the women had done; (two pieces of) wood they had put at the place

mi'tigōn ogī'a' tōnāwān imāⁿ āndanāpiwād;¹ ogī'a'gwajä' tōnāwān,
 tibiskō awiya nībāt mī'i'^u ājināgwa'k. Cingibisidac kī'o'nābi
 nīsawa'ya-i', a'kawā saḡaswā tcibwākawicimut. 'A'a'widac uta-
 'kwamigōn ābigōn, mēḡac ā'kidot: "Tcī, tcī, tcī, kāgu' kimōti-
 5 'kän!" A'pī'i'dac kāwicimut ogīki'kāndān pīgidcīsāḡ a'tānig
 wīwān i'ku cingicininit. Mēḡac kinīckādizit. Mēḡac kīgistcigī-
 'kāmad o'kumisān, kī-i'jādec usayāyān āndānit; mīḡac wābāmād
 wīwa² wī'pāmāwād wāmīḡisāḡōn.

Mēḡac kī'kiwād, ḡsinī^s idac ogīkijāpi'kiwān. Mī-i'dac kī-i'jāt
 10 usayāⁿyan nībānit; mēḡac tāwāninit kī'a' tōd 'i'i'^u asinī^s mskwā-
 pi'kidānig, pīndcigunāwa.

Awidac wāmīḡisāḡō kīnibu tcibwākuskusiwād ḡnicinābāḡ. Wā-
 wīp kī'pōzi cingibis awiwābandāḡ ḡdi'kunāḡwāḡānān. A'pī-i'dac
 kākānimind kīnibut wāmīḡisāḡō kī-i'kidōwāḡ: "Kīcpin kī'kän-
 15 ḡḡ cingibis kīnibōnit usayāⁿyan tāmizidizu."

Cingibisidac ogīnisān ḡdi'kwān mī-i'dac kīda'kupidōt mīskwi
 ḡdi'k umisāḡāḡ. A'pī-i'dac māḡāḡād jingibis, "Kāgu wīndamawā-
 'kāḡun," i'kidōwāḡ ānind ḡnicinābēḡ. Ānindidac ogīpīpāḡimāwān:
 "Cingibis, kisaⁿyāⁿ kinibō!"

20 'A' cingibis ogī'a' tōn oḡapwi pimidasāḡ; nāḡatcidac kī'o'niskā,
 mēḡac kī'o'dā'pināḡ mō'komān cāyāḡwāḡusininik; mīḡac papā-
 jiba'u'disut nīdawaya-i'; mī-i'dec kī-i'jikonāpisāt.

Wāwīpidac kī-i'jāwāḡ, ogīwābandānāwa mīskwīwāḡāmininig nibi.
 Mēḡac ā'kidōwād: "Mīsaⁱ a'pānā ḡayā wīn cingibis kīnibut."

25 Wīndac cingibis, kīmādcā mīcawāḡām. Mīnisāpi'kidac ayāni
 nīcawāḡām, mēḡac imāⁿ wābāmind cingibis; madwā'a'yād,
 māḡwānāḡāmō: "Wīn ogīdōtawān cingibis otōtawān wāmīḡisāḡōn."

¹ Their particular space in the lodge.

where they sat;¹ they had put (the wood) under coverlets, as if somebody were asleep, was the way it looked. Now, Diver sat down in between, and he first had a smoke before lying down to sleep. Now, he was bitten by some ants, whereupon he said: "Tcī, tcī, tcī! don't steal!" And when he went to bed, he found that some decayed wood was in the place where his wives were accustomed to lie. Thereupon he became angry. Thereupon he gave his grandmother a severe scolding, and then he went to where his elder brother lived; whereupon he saw that his wives were lying with Arrayed-in-Wampum.

At that he went back home, a pebble he heated. Whereupon he went to where his elder brother was asleep; and so in where his mouth was open he placed the pebble which had been heated red, inside of his mouth he put it.

So Arrayed-in-Wampum was dead before the people woke. Early into his canoe had gone Diver to go see to the caribou-snares. And when it was learned that now dead was Arrayed-in-Wampum, then (the people) said: "When Diver learns that his elder brother is dead, he will kill himself."

Now, Diver killed a caribou, whereupon he took the blood and tied it to his own belly. And when home by canoe was come Diver, "Don't convey to him the tidings," said some of the people. But some called out to him: "Diver, your elder brother is dead!"

Diver placed his paddle resting across the canoe; and by and by he rose, upon which he took a knife that had been sticking up at the side of the canoe; thereupon he stabbed himself on both sides, and then over he went with the canoe.

And speedily over there they went, they saw that the water was bloody. Whereupon they said: "And so Diver is dead too."

Now, as for Diver, he had gone far out on the lake. An island of rock was out on the lake, and so there Diver was seen; there he was heard, he was heard singing: "He himself had done it to him, Diver had done it to Arrayed-in-Wampum."

Mīdāc ā'kidowād: "O, wīn nāngwāna ogīnisān osayāⁿyan!"
 Mīdāc nībawa ājibōziwād tcīmānan wīnōdci·ā·wād cingibisān.
 A'pī·i·dāc weyābandang nōdci·i·nd cingibis kī'kōgi. Kābāgīcig
 odāṇagunōdci·ā·wān, kāwindec ogīnisāsiwāwān; mī·i·dec kī'tciwā-
 5 wāsagīmōckamut. Mī·i·dec kā·i·jī·ā·nōnāwād nīⁿjin kistcisaga-
 skwādcimā tciskāndāmowād ketcigami. Kā^gāt ogīskāndānāwa;
 tibisko kistciwādciwān mī·i·^u kā·i·jināguziwād īgi^u kistcisaga-
 skwātcimāg. A'pī·i·dāc āska'tāg kistcigami ningudci kī'kāzu
 cingibis; pīwāṇagōn dāc ogīta'kubinān uzidāng.

10 Mī·i·dāc kīkīṇandawābamāwād. A'pī·i·dāc mā'kawind cingibis
 kīmādciba·i·wā; mēdāc nōdci·ā·wād. A'pī·i·dāc ka'kina kā·i·jāwad
 ānicinābāg ī·i·māⁿ nībi ayāgibān cingibis ogīmawinānā^s kistcisag-
 askwādcimā^s; mī·i·dāc kīmāmādiwād piwāṇagōn uzidāng kada-
 'kupinād. Mēdāc ka'kina nībi kīpīzīgizāg, ka'kina kinisābāwāwāg.
 15 Kāwīndāc wīn cingibis kinīsābāwāsi, mī·i·^u wīn kī'pimādzit.

Mīsa pināwidīs kī·ā·gōdā.

14. THE FIRST-BORN SONS PLAY BALL (Mādcī'kiwisāg kāpāga·ā·dowāwād).

Ningudingsa kīⁿwāⁿ kīdāwāg mādcī'kiwisāg; udā'tōwāg; ā'pidci
 kistciōdāna ī·i·māⁿ ayāwāt. Ṃnōdc ījītcigāwāg udāminōwāt; tāsing
 kājigadinigin udaminōwāg. Ningudingidāc unā'kunigā 'a^a·^u
 20 mādcī'kiwis tci·a·'tādiwād tcibāga·ā·dowāwād. Mīdāc kā^gā't
 ājimādcī'tāwāt wī·a·'tādiwād.

Kayā wīn 'a^a·^u pā^sjik mādcī'kiwis pāpāngī pa'kān aiyendiwāg.
 Ābi'ta āndāciwāt uwiwītcīwāwān wīpāga·ā·towāwāt. 'A^a·^u pājik
 mādcī'kiwis ugī·u·ndinān pigwā'kwāt wā·ā·bādcī'tōwād, ujāwa-
 25 ckumināgāt ī·i·^u pigwā'kwāt. Mīdāc ā'kidot 'a^a·^u mādcī'kiwis:
 "Wābānūng nīn nīngātināgatō," i'kido. "Kīnidāc," udinān īni^u
 wā·a·'tawāt, "nīngābī·a·nung ina'kakāyā." Mī·i·dāc kī'kagīgi-

Whereupon they said: "Why, in good sooth, he slew his own elder brother!" At that many got into their canoes to go in pursuit of Diver. And Diver, when he saw that he was pursued, went down into the water. All day long in vain they sought to get him, but they did not kill him; for he would go a long distance before coming up to the surface. Accordingly they set two great leeches to the task of sucking the water out of the sea. In truth, they sucked the water out; like a great mountain was the way the big leeches looked. And when the sea was dry, somewhere was Diver hidden; for some flints he had tied to his feet.

Thereupon they started looking for him. And when he was found, Diver started to flee away; whereupon they took after him. And when all the people had gone to the place where the water used to be, Diver rushed at the great leeches; thereupon he cut them up with the flints which he had tied to his feet. Thereupon all the water came pouring back, (and) all were drowned. But Diver himself was not drowned, so therefore he lived.

And so the gizzard of the ruffed grouse now hangs aloft.

14. THE FIRST-BORN SONS PLAY BALL. •

Once on a time, as the story goes, there lived some first-born sons; in a town they dwelt; exceedingly large was the town where they were. All sorts of things they did in the way of games; as often as the days came round, they played at games. Now, once (one of) the first-born announced that there would be a ball-game. Whereupon truly began they to get ready for the contest.

Now, another first-born (and his friends) did a little differently. Half of them were on one side to play ball (against the other half). One of the first-born took out the ball which they were to use, blue was the color of the ball. Thereupon said the first-born: "Towards the east will I play for goal," he said. "And you," he said to them against whom he was to play, "toward the west." Accord-

·i·nāwāt kăgici'kănit ininiwā². Weyâbang kigijăb kîmădci'tăwăg. Mădăc cigwa nimbawăwăt, kăwîn nayăⁿj awiya mijăgădôsî. Ănî·i·c kwănă·u·'kwăg mî cigwa căgôdci·i·nt, ocăgôdci·i·gôn îni'^u pipônisă. Kăga'pî kî·q·nicăgôdciwină 'a^a·u' mădci'kiwis, wîn dăc pipô-
 5 nisă kîmijăgădô ningăbî·a·nunk ina'kakă. A'pî·i·dăc kăpa'kina-wint 'a^a·u' mădci'kiwis ugikănônigôn pipônîsă: "Ănîc, mîsa kîpa'kinônăn," îă 'a^a·u' mădci'kiwis. "Pîdcînağigu wăbănunk pă·u·ndănima'kin mîgô·i·'^u cigwa tcîbiniskădagôtăg 'u^u kîjig tcigîmiwunk. Mîsa·i· ajîpa'kinônăn," îăⁿ.

10 Mîdăc î·i·'^u kă·u·ndci·i·jiwăba'k. Kîcpîn wăbănunk wăndăni-ma'kin mîgu·i·'^u cigwa mădcigîjiga'k. Mî·i·'^u kă·i·jîpa'kinawăⁿ-windibănăn 'a^a·u' mădci'kiwis.

Kăwîn kiminwăndazî pă'kinawint. Minawă wî·ă·ndci·ē 'a^a·u' mădci'kiwis. "Tăga, mînawă a'tădidă^e!" i'kido 'a^a·u' mădci'kiwis.

15 "Ăwăwisa'," udigôn pipônîsă.

Weyăbăninig mî·i·'^u minawă ujigăbawiwăd wîbăga·ă·dowăwăd. "Kîwădinunk nîn ningătinağatū," i'kidô 'a^a·u' mădci'k wis. "Gîn idăc, pipônîsă, căwanunk ina'kakă inăgădôn," udinăn pipônîsă.

Mî jigwa umbawăwăt, usăsă'kwănigôwa kănawăbamigowăt.
 20 Kăbăgîjik menawă ubăbămiwăpa·ă·năwa pî'kwă'kwăt. Mîskumi-năgăt dăc î·i·'^u pigwă'kwăt. Ă'pî·ă·ni·u·năgucininig mî·i·'^u cigwa minawă căgôdci·i·nt 'a^a·u' mădci'kiwis. Kăga'pî mînawă kîmijăgădô pipônîsă căwănunk ina'kakă. Mîdăc mînawă ajikănônint 'a^a·u' mădci'kiwis: "Ănîc, mîsa i^u mînawă kîpa'kinônăn," îăⁿ.
 25 "Pîdcînağigu kîwădonunk pă·u·dănima'kin mî·i·'^u kă'kina tcî·u·jimôwăd kidockinîgîmağ, nînidăc kăwîn ogaku'tănzîăwa nîndockinîgîmağ."

Mîsa îgi^u kă'kina păbămisătcig pinăsiwăg, mîwag îgi^u kă·ă·tadi-

ingly they picked out the men that were fleet of foot. On the morning of the next day they began (playing). And when they started the ball going, it was a long while before any one could make a goal. Along in the afternoon was when (one of the first-born) was being beaten, he was being beaten by Winter-Wind. At last was the first-born being beaten, for Winter-Wind had made a goal on the side toward the west. And when the first-born was beaten, he was addressed by Winter-Wind saying: "Well, therefore have I beaten you," was the first-born told. "As soon as ever the wind blows from the east, then will foul weather hang aloft in this sky for the rain to fall. Therefore such is what I have won from you," he was told.

And that is what happens. When the wind blows from the east, then that is a sign for a bad day. It is because the first-born was once beaten in a contest.

He was not pleased to be beaten. Over again did the first-born wish to play. "Come, let us have another game!" said the first-born.

"Very well," he was told by Winter-Wind.

On the morrow they then took their places for another game of ball. "Towards the north will I play for goal," said the first-born. "And you, Winter-Wind, towards the south do you play for goal," he said to Winter-Wind.

So when they began playing, they were cheered on by the yells of them who were watching them. All day long again they carried the ball back and forth and all around. Red was the color of the ball. When it was getting well on towards the evening, then again was the first-born being beaten. At length again did Winter-Wind make a goal at the end towards the south. Thereupon once more was the first-born addressed: "Well, therefore again have I beaten you," he was told. "As soon as ever the wind blows from the north, then will all your youths flee away, but of me will my youths not be afraid."

Now, they were all the birds that fly about in the air, it was

wagobanän. Ka'kina nibinisän miwanini^u kawidciwägubanän 'a'a^u mađci'kiwis kaku'tamuwad pibön. Mi-i^u ka-i-nawindibanän 'a'a^u mađci'kiwis: "Ninidac pipönisä. Kawin nin ta'u-jimisiwag nindöckinigimağ."

- 5 Miwag igi^u pibönk äyawät pinäsiwag; miwanini^u kawidciwägubanän 'a'a^u pipönisä. Midac i^u wändci-i-jiwäba'k ānind pinäsiwag cawānunk ki-i-jawād pāpōngin; ānind taç kawin mādcāsiwag, miwan ini^u pipönisä udöckinigimağ.

Midac indawā ki'ā-nawāndciğät 'a'a^u mađci'kiwis; midac ānawi
10 minawā māmawi pimādisiwāt.

15. THE ORIGIN OF DOGS

(Wändciwāt animucağ).

- Ninguding nī'j anicinābāğ pīmickāwād tcīmāning kistciğāmīng iwiđi kiwādinunk ina'ka'kā mī-i^u kā-i-jikistcinōdininik; mī-i-dec
kā-i-jiwābāciwāt micawāğām kistciğāmīng; kawin ugiwābandaⁿzi-
nāwa a'ki. Ā'pidci kikistcinōdinini, kawin kikunābiskāsiwag;
15 kīnwā'j kistciğāmīng ki'pabā'a-yāwag. Ninguding ki'ā-gwāwā-
pahōwag ağāma'king. Ki'kabāwāt owābandānāwa awiya pimi-
'kawānit kistanicinābān. Midac kisāgisiwad ugiku'piwidōnāwa
udcīmāniwa, midac i-i-māⁿ unāmōnag ki'kāsowād.

- Ninguding unūdānāwa kāgō mađwāsīninig; mīdec inābiwād
20 wābandānāwa kistcipigwa'k a'tānig. Midac kā'gā't sāgisiwād.
Wībağ ugi'pi-u-disigūwān kistci-u-nicinābān, ugañōnigūwān: "Ni-
cīmā, kāgu sāgisi'kāgun! Nīn misābā āgōyān. Kawin nīn nimbā-
nādcī-ā-sīg ānicinābāğ," udigōwān. Owābāmāwān adi'kwan cā-
gwazonit, mī wīn ini^u pābāpīmawāt wī'a-mwāt 'a'a^u misābā. Mi-i-
25 dec kā-i-ji-u-dā'piniguwād ā'pidci mindidōwān ini^u misābān.
Ugi'pīndūmunān ini^u unicinābān 'a'a^u misābā. Midac ki'kiwāwi-
nigowāt āndānit. A'pi-i-dac kā'pīdigāwād, nānāgā ki'pīdigā 'a^u

they that were in the contest. All the birds of summer with whom the first-born played were the ones that feared the winter. This, then, was the first-born told at the time: "I am Winter-Wind. Not from me would flee my youths."

They are the birds that pass the winter here; it was on their side that Winter-Wind played. And that is how it came to pass that some of the birds go south in the winter-time; and some do not go away, for they were the youths of Winter-Wind.

So thereupon the first-born gave up (the contest), whereat they then lived together again.

15. THE ORIGIN OF DOGS.

Once on a time two men were paddling along in their canoe on the sea by a northerly route, when there arose a mighty wind; accordingly they were blown by the wind far out at sea; they did not see land. Very strong blew the wind, but they were not cap-sized; a long while over the sea they continued aimlessly. In course of time they were carried by the sea upon shore. When they landed, they saw the footprints of some mighty human being. Therefore, becoming alarmed, they carried their canoe up from the shore, and then there underneath they hid themselves.

By and by they heard the sound of something fall; and when they looked, they saw a huge arrow there. Thereupon, to be sure, were they afraid. And in a little while to where they were came a great human being, and they were addressed by him saying: "My little brothers, do not be afraid! I am he who is called Giant. I do not destroy people," they were told. They saw a caribou hanging from the girdle at his side; and that was what Giant had wandered off to shoot (with his arrow), that he might have it to eat. Thereupon were they taken up by Giant, who was so very huge. In the bosom of his garment Giant carried the people. And so they were carried back to where he lived. And when they had gone in,

wīndigō. Mīdāc ānāt īnī'ⁱ mīsābān 'a²a'ⁱ wīndigō: "Anicinābāg kīdayāwāg," udinān.

Ugīkāniguwān pīndig āndānit īnī'ⁱ mīsābān tcībwāpīndigānit īnī'ⁱ wīndigōn. "Kāwīn anicinābāg nīndayāwāsīg," i'kidō 'a²a'ⁱ mīsābā.

- 5 "Kā'gā't," i'kido 'a²a'ⁱ wīndigō. Mīgu ājinōndāguzit i'kwa-nāmut. "Ūp!" i'kunāmut 'a²a'ⁱ wīndigō, ā'pītcīmīśawānimāt anicinābān wī'ā·mwāt. Kāga'pī'ī·gu nīckādīsī kīnwā'j kagaṇōnī-tiwāt. Kāga'pī kayā wīn mīsābā nīckādīsī. Mī'tigōnāgaṇ a'tāni imāⁿ pīndik āndāt. Mīdāc ī'ī'ⁱ kāpā'kī'kwādānk, mīdāc imāⁿ
10 ānimōⁿs ayāt ī'ī·māⁿ anāmaya·ī·unāgaṇīng, udayānsaṇ 'a²a'ⁱ mīsābā. "Taga, packwadāc, awīmīgāc 'a²a'ⁱ maḍcianicinābā."

Mī'ī'ⁱ kā'gāt pazigwīt 'a²a'ⁱ animōⁿs; kī'pa'pawī, mīdāc kī'ā·nī-mīndidut. Āckam kī'ā·nīpa'pawī 'a²a'ⁱ animuc, a'pidci kī'ā·nī-mīnditu 'a²a'ⁱ animuc.

- 15 A'pī'ī·dac wayābāmāt ānimūn mīndidunit kī'ā·nīśāga·ā·m 'a²a'ⁱ wīndigō. Ugīkaḡānzumān udayaṇ tcīnīsāt wīndigōn. Mī'ī·dac kīmīgānāt īnī'ⁱ wīndigōn 'a²a'ⁱ animuc pīnic ugīnīsān. A'pī'ī·dac kānīsāt, minawā kī'pīndīgā 'a²a'ⁱ animuc. Kī'pa'pawī minawā; āckamīgu kī'ā·gācīⁿyiⁿ, ānīgīnī'paṇ mīnawā kī'ī·nīgīnī. Minawā
20 kī'pīndīgā imāⁿ anāmaya·ī·unāgaṇīcing.

Mī'ī·dac āgōwāt īnī'ⁱ mīsābān: "Nīcīmā·ī·dug, undcida nīngī-ī·nāndam tcībījaiyāg o·o·māⁿ. Wīwābāminīnāgu'k. Mīśai inda-wā tcīgīwāyāg. Wa²awā nīndayāⁿs kīmīnīm. Kāwīn minawā tabīgīwāsī. Kāwīn awīya ānimuc ayāsī iwīdī kīnawā āndāna'kīyāg.

- 25 Māgījā ānīwāk kaḍābādcī·ā·wā, kāgāgu anicinābānk tai'ī·jīwābizi."

Mī'ī·dac kā'ī·jīkaṇōnāt īnī'ⁱ udayāⁿsaṇ 'a²a'ⁱ mīsābāⁿ: "Taga, kīwāwic ogōⁿ nīcīmāyāg!" Ugīnāⁿsībīwīnān īnī'ⁱ udayāⁿsaṇ; nawātc kī'ā·nīmīnditu 'a²a'ⁱ packwadāc. Ugīnībawī·ā·n īnī'ⁱ

then after a while in went the Wīdigō. Whereupon to Giant said the Wīdigō: "Some people you have," he said to him.

They had been concealed inside of where Giant lived before the Wīdigō came in. "No people have I," said Giant.

"Yes, (you have)," said the Wīdigō. Accordingly the sound of him was heard as he drew in his breath. "Ūp!"¹ was the way the Wīdigō sucked in his breath, so eager was he to have the people to eat. At length he grew angry while in long conversation with (Giant). Finally Giant too became angry. A wooden bowl was there inside of where he lived. And so, prying it up with a stick, behold! a dog was there underneath the bowl, the pet of Giant. "Up, Hairless, go fight the impious man!"

So then truly up to his feet rose the dog; he shook himself, whereupon he began growing in size. The more the dog shook himself, ever so much larger he continued to grow.

So, when the Wīdigō saw the dog that now was (so) big, then on out of doors he went. (Giant) urged on his pet to slay the Wīdigō. Accordingly the dog fought with the Wīdigō till he slew him. And when he had slain him, then back inside came the dog. He shook himself once more; and smaller he grew, as big as he was before was now his size again. Back he went beneath the miserable bowl.

Thereupon they were told by Giant: "My little brothers, a purpose did I have in mind, that you should come here. I wanted to see you. Therefore now you may go back home. This little pet of mine I will give to you. Not back here will he come again. There is no dog over there where you dwell. Perhaps to some kind of use you can put him, and almost like a human being will he behave."

Accordingly to his pet spoke Giant: "Come, do you take back home these little brothers of mine!" He carried his little pet down to the water; much bigger now did Hairless continue to grow. He placed his pet in standing position, and then on the (dog's)

¹ Uttered by drawing in the breath.

udayaṇ, mīdāc imāⁿ ugidāwigaṇ kī'a'sāt ini'^u anicinābān. " 'A, mī'i'^u ijmādcīc, kwaya'k āndana'kiwād ijiwic!"

Mīdāc kīmādcība'tōd 'a^a'^u packwadāc, āckam kī'a·niminditu; kī'a·jawāgāmāpa'tōd iwā kistcīkistcīgāmīng; ayābi'tawugāt ā'ta
 5 kī'a'kubī, pīnic kītagwicīnk omāⁿ a'kīng. Äckam mīnawā kī'pi-
 'a·gācī^ayi'^u a'pī gāgā pa'u'dī'tānk owā a'ki, pīnic minawā ānimōⁿ-
 sing kī'i·nigini 'a^a'^u packwadāc. Mī'i·dec kī'i·jināganigōwāt ini'^u
 ānimūn, wīnawādec kī'kiwāwāg āndāwāt. Pānimādec ninguding
 ugī'u·disigowān ānimōn, mīgō'i'^u kī'pi'i·nawāmigowāt. Mīgō'i'^u
 10 miziwā kī'i·jiwāba'k a'kīng kī'u·disigōwād ānimucaṇ īgī'^u anicinā-
 bāg. Mī'i'^u pīdcīnaḡ a'pī kī'a·yāwāt ānimōḡ o'o·māⁿ a'kīng; mī
 a^u packwadāc unīdcānisa^e, nībawa taswāwān ānimōḡ kī'a·yāwāg,
 anōtc ājināgusiwāt ānimucaḡ; nībawa tašwāwānāgizi 'a^a'^u animuc
 ājinikāzut. Mīgu 'a^u packwadāc ka'kina imāⁿ wāndcīwāt īgī'^u
 15 animucaḡ miziwā nōngum āyāwāt ānimōḡ.

Mīsaⁱ ā'kōsit.

16. WHEN A WĪNDIGŌ WAS SLAIN (Wīndigō Nāsint).

Nīnguding pājik ānicinābā kī'pi'u·ndcipāgobaṇ ōwidi Pā'u'·ting;
 paṅgī pō'kwāwigaṇā. Mīdāc¹ omāⁿ kīna·ā·ngabigobaṇān, i'kwā-
 wān ōmā kāwīdigāmād māḡwā ānōdc kī'i·jictcīgāwād ānicinābāg,
 20 kīmānidōkāsowād. Mōⁿjaḡ kīkistciwī'kundiwaḡ wānicicing mīdcīm;
 kāwī'kasa ogī'a·camāsiwāwān ini'^u ānicinābān, kāwī'kāḡaṇaḡā
 oḡiṇāndumāsiwāwān kāḡō wā'i·jutcīgāwādīn.

Nīngudingidāc pābōḡ kī'a·maṇisōwāḡ kīstcītcīngwānik a'ki,
 kīmāmāsi'kā a'ki. Mīdāc kīsāḡisiwād. "Mīsa awā wīndigō,"
 25 kī'i'kidōwāḡ. Äckamigo pācu' kī'pi'a·yāwān. Mīdāc iwa'pī

¹ On the north shore of Lake Superior, either at Nipigun or Kaministiquia.

back he put the people. "There, now do you bear them hence, straight to their native land do you carry them!"

And so, when off on a run started Hairless, bigger he kept on getting; through the water he ran, crossing over to the other shore of the great sea; half way up the legs only was he in the water, continuing thus till he reached this country here. Smaller again he grew when on his way hither he was nearly reaching this land, continuing thus till as big as a little dog was Hairless. Thereupon were they abandoned by the dog, so then they themselves came on back to where they lived. And not till later on, to where they were did the dog come, whereupon he made up with them at once. That, accordingly, is what happens everywhere upon earth when a dog comes to people. That was then the time when they began having dogs here on earth; they were the offspring of Hairless, of many kinds of dogs they had, of every kind of appearance were the dogs; numerous is the kind that goes by the name of dog. Therefore it was from Hairless that came all the dogs, wherever now there are dogs.

And that is as far as (the story) goes.

16. WHEN A WĪNDIGŌ WAS SLAIN.

Once a certain man came from yonder Sault; he was slightly hunched in the back. And so here¹ he dwelt with his wife's family; for here he had married a woman at a time when the people were accomplishing all sorts of things, when they did miracles through the manitou. Many a great feast they celebrated with food that was choice; yet never did they feed that man, not even did they ever invite him when they were going to bring something to pass.

Now, once in the winter-time they became alarmed at a great rumbling in the earth, the earth shook. Thereupon they became afraid. "It is the Windigō," they said. Nearer it kept coming.

- kī·a·'tōwād anō'kā' tcigan; ānugīgagwādcindiwād; kāwīn dāc awiya ugīkaskitōsīn tcimīgānād wīndigōn. Kāga'pī·i·gu ā'pidci kīma·māsi'kā a'ki. Kāwīn gayā ogaskitōsīnāwa iskotā tcipīskānāg; ānind gayā ānicinabāg kāwīn māmi'kawisiwag. Kāga'pī·i·dac
- 5 onandumāwān īni'^u ānicinābān pwā'kwāwiganānit. Ogīpaḡidīnā·māwāwān ī·i·'^u obaḡidcigāwiniwa, ogī·i·guwān idāc: "Mīna i^u pīdcīnāg mī'kwānimiyāg nōngum sāgiziyāg?" Kāwīn ogī·o·dā·'pinaⁿzīnān īni'^u ānumīnint. Gī·a·'nisāga·a·m, āndāt kī·i·jād. Ogī·a·'nōnān wīwān wāwīp oma'kizīnān tci·o·jī'tōnit. 'A^a·a'wīdāc
- 10 i'kwā wāwīp kīma'kizīni'kā. Cīgwa ā'pidci pācu' pī·a·ya wīndigō. Pāpācīgwāg pasgwāginōn. Mīdāc kīmādcād 'a^a·^u pwā'kwā·wigānk. Āja ānind anicinābāg kāwīngānāgā mādcīsiwag. "Ayān·gwāmisin!" odinān wīwān. Sāga·i·gān i·i·māⁿ kī·a·yāni, wā'kwā·gamīng cīngwā'kwag ayāwag. "Wābāng keḡicāp pī·i·nābi'kān
- 15 i·i·māⁿ cīngwā'kwag kī·a·yāwād. Nīngawābāmā. A'pī·i·dac mīgādiyāng, mānū wīni'kām tānōndāguzi. Pānimānīn iskwa'tci nīngānōndāguz," kī·i·'kito.

- Wayābāngidāc keḡijāp kī·a·wi·i·nābi 'a^a·^u i'kwā. Mī·i·dac ājīkīwābāmād sāḡi'kwānīnit, mīdāc mīnawā kīcāgaski'tānit. Mīdāc
- 20 imāⁿ kī'pī·ā·t tci·bi·u·disigut 'a^a·^u wāmīgānād. Pīwābik sa'ka·u·n ubita'kunān 'a^a·^u wīndigō. Mīdāc kīpaḡsigwīt 'a^a·^u pwā'kwā·wigāng. Āna'kwāt ā'pītāsing kī·a·'kōziwag. Nī'tam ogīma'ka·mān ī·i·'^u sa'ka·u·n, ogī·a·'paḡidōn imāⁿ sāga·i·gāning i^u sa'ka·u·n; ka'kīna kī'twāsā ī·i·'^u sāga·i·gan.

- 25 Mīdāc kīnōndāguzit wīndigō, ka'kīna kīwānīmī'kawiwag ānicinābāg. Ic'kwātcidāc wīn kīnōndāguzi 'a^a·^u pwā'kwāwigāng, nawādc wīn kī'kijīwā; tibickō kījik pīguskāg mī·i·'^u ka·i·nwāg. Mīdāc kīmīgādiwād āniwā'k īgu kīnwāⁿj. Udayān owīdcīwābānīn 'a^a·^u wīndigō. Kī·u·cimo 'a^a·^u ānimoc. A'pī·i·dac pā'kitā·u·nt
- 30 'a^a·^u wīndigō, "Yō^{oo}, nisayāⁿ, nīnīsigō!" Mī·i·'^u kīnisind 'a^a·^u

Accordingly then they made an offering of goods; they put questions one to another, but to no purpose; and no one had power to fight against the Wīdigō. And at last ever so much did the earth tremble. And they were unable to start a fire into a blaze; and some of the people too were (scared) out of their senses. So finally they sent for the man with the hunch in his back. They presented him with the offerings they had made. And they were told: "Is it only now, when you are scared, that you think of me?" He did not accept what was vainly offered him. He went on out of doors, to where he dwelt he went. He had his wife quickly make him some moccasins. And the woman hurriedly went to work upon the moccasins. Already very close was the Wīdigō now coming. There was a dressed skin for each foot. Thereupon departed the hunchback. Already some of the people did not even move. "Do you take care!" he said to his wife. A lake was over there, at the far end (of which) were some pines. "To-morrow, in the morning, do you come and look there where the pines are. I am going to watch for him. And when we fight, just let the cry of him be heard first. Not till afterwards will my cry be heard," he said.

So on the morrow, in the morning, thither went the woman to look. Thereupon she saw his head sticking out (from where he was in hiding), and then (she saw) him bob down again. And so there he waited for the coming of the one he was to fight. A metal staff the Wīdigō came holding in the hand. And then up stood the hunchback. Up as far as the clouds was how high they stood. First he took the staff from (the Wīdigō), he flung the staff into yonder lake; all the ice of the lake was crushed.

And so when the cry of the Wīdigō was heard, all the people fainted away. And afterwards was heard the cry of the hunchback, louder still was the sound of his voice; as if the sky were rent asunder, such was the sound of the cry. Thereupon they fought with each other for some time. With (her) pet dog was the Wīdigō. Away fled the dog. And when (the Wīdigō) was struck, "Yō, my elder brother, I am being slain!" Then was the Wīdigō slain.

wīndigō. I'kwā 'a^a'u! Mōⁿjaḡidac kīṇānīsānāndamōḡ anicinā-
bāḡ tcibitāḡwicininit usayāⁿyaṇ. Miziwā omāⁿ kī'tābwāwidam
kīnōndāḡusit a'pī nāsind 'a^a'u wīndigō.

Misaⁱ ā'kōsit.

17. OLD MAN MASHŌS

(Maçōs a'kiwāⁿzi).

- 5 Ningudingsa Omaçōs kī·ā·i·ndā; kāwīn awiya wīwaṇ ayāsīwaṇ;
odānisa² ā'ta nijiwa; onīngwaṇaṇ ayāwaṇ, wīdigāmāwān iḡi^u
i'kwāwaḡ. Ningudingidac i'kidō 'a^a'u īnini: "A'pāḡic kī'kānda-
mān ningudci ayāwād kayāckwaḡ! Nīndāḡīnāⁿsi'kāṇaṇ wāwaṇūn."

Omaçōzidac onōndawān i'kidōnit unīngwaṇaṇ. "Ānīn ā'kidot
10 na·ā·ngī?"

"Ānīnisa' āḡipabāmi'tawāt i·i·^u ā'kidot?" udigōn udānisaṇ.
"Ā'pāḡic kī'kāndamān ningudci ayāwād kayāckwaḡ! Nīndāḡi-
i·jā', i'kidō," udigōn udānisaṇ.

- Mēdaç ā'kidot Omaçōs: "Aī·ī·, iwidisa ayāwaḡ kayāckwaḡ.
15 Ānīc, kīḡatijāminisa," i'kido Omaçōs. Mīdaç kī'pōziwād Omaçōs
udcīmāning, kīṇamaḡaḡbiwaṇ uningwaṇaṇ udcīmāning; wīndaç
Omaçōs āḡipāḡi'tā·ā·nk udcīmān, mī·i·^u āḡimādcībitānig udcīmān.
Wādi'tamowād kayāckwābi'k, kī'kabāwaḡ mōḡaḡinaṇmowād wāwa-
nōn. A'pī·i·daç nībiwa kā·a·yāwād wāwaṇōn, "Mī i^u tābisāḡ,"
20 udinān uningwaṇaṇ. Kā'pōziwād oḡaṇōnān uningwaṇaṇ: "Tiwā!
ningīwanī'kāṇaṇ iwidi wāwaṇōn, kāyābi ningīwa'kusidōnābanini.
Taga nāsī'kaṇ!" udinān unīngwaṇaṇ.

- Kī'kabā mīnawa 'a^a'u inini. Kā'kabānit unīngwaṇaṇ ugīpaḡi-
'tā·ā·n udcīmānic, kīṇaḡaṇāt unīngwaṇaṇ. Oḡaṇōnā² kayāckwa²:
25 "A'a^u, kīdaçamininim 'a^a'u inini! Mōḡaḡ kīṇandodaṇmawim
inini."

Mī ḡā·ḡā't pīcāwād kīstcīkayāckwaḡ wī·a·mwāwād īni^u inini-

It was a woman! And ever were the people in fear that her elder brother would come. Everywhere over this region was the sound of her voice heard when she, the Wīndigō, was slain.

That is as far as (the story) goes.

17. OLD MAN MASHŌS.

Once on a time Mashōs was living (there); without his wife was he; his daughters numbered only two; his son-in-law was there, to him were the women wedded. Now, once said the man: "Would that I knew of a place where there were gulls! I would go fetch some eggs."

Now, Mashōs heard his son-in-law speak. "What does son-in-law say?"

"Now, what interest have you in listening to what he says?" he was told by his daughter. "'Would that I knew of a place where there were gulls! I would go thither,' he said," he was told by his daughter.

Thereupon said Mashōs: "Why, far off yonder are some gulls. Why, we will go over there," said Mashōs. And when they got into Mashōs' canoe, then down sat his son-in-law; and when Mashōs struck his canoe, then away it sped. When they came to the rocky cliff of the gulls, they went ashore to gather up the eggs. And when they had many eggs (gathered), "That is enough," he said to his son-in-law. On getting into (the canoe), he spoke to his son-in-law, saying: "Pshaw! I have forgotten some eggs over there, some more that I had put into a pile. Do go get them!" he said to his son-in-law.

Ashore again stepped the man. When his son-in-law had stepped ashore, then he struck his miserable canoe a blow, leaving his son-in-law behind. He spoke to the Gulls, saying: "Now, I give you a man to eat! Always have you asked of me a man."

Then truly came the great Gulls to feed upon the man. And

wan. Awidac inini oğanōnā⁸ kayäckwa⁸: “Pä⁸‘kā, pä⁸‘kā! kăgu
 ămwuci‘kăgun! Năcwăsuguniyān kigicawānimimwābān.” Kā-
 wīndac ogī‘a·mwu‘kusi īni‘^u kayäckwān. Ogīğanōnā⁸ idac kayăc-
 kwa⁸ ‘a⁸a‘^u inini tcīgīwāwinigut. Mī-i‘^u kă⁸gä‘t äjipimiwinigut
 5 pä‘jik kistcigayäckwān. Āja wāsa ăni·a·ya ‘a⁸a‘^u Omăcōs. Mēdac
 imāⁿ tibickō kă·a·ni·i·jizăt ‘a⁸a‘^u cigayäck ogī·ă·nimīdcinān Omi-
 cōzan. Omicōzidac kă·i·jikäckipidōt kayäckwimo ogikudcimān-
 dān. “Mī‘ko i^u äjimăgămowăwăd kayäckwăg ininiwān kă·ă·m-
 wăwădin.”

10 Wīni‘tām kī‘tagwicin ‘a⁸a‘^u inini ändăwăd. Wăwānōn pāngī
 ogīkiwăwidōnan. Nījiwān unīdcānisān ‘a⁸a‘^u inini. A‘pī·i·dac
 măjăgăd ‘a⁸a‘^u Omicōs pīnāsibīwān ōcisa⁸; wăwānōn uta‘kunānă-
 wān īgi‘^u ăbānōdcīyag. “Ānīndi kă·u·ndinămăg?” udinān Omăcōs.

“Nōšnān ugīpīdōnan,” i‘kidōwăg īgi‘^u ăbinōtcīyag.

15 Mī-i·dac ānăd: “Măwījăguca micigayäckwān ugī·ă·mwugōn
 kōsiwă,” udinān. Păndigăt Omăcōs ändăwăt owăbāmān oning-
 wānan nămădabinit. Kī·a·gădci. Ājigănawăbāmăt unīngwānan,
 oğanōnigōn udānisān: “Wăgunān wăndci kănawăbāmăt ‘a⁸a‘^u
 nămădabit?” Mēdac ä‘kidot: “Awīya pimōdăwān uskătigunk,”
 20 i‘kido.

Mīnawă ninguding i‘kido ‘a⁸a‘^u inini: “Păgic kī‘kăndamān
 ningudci ‘a·yăwăd migiziwăg! nīndăgī·i·jă,” i‘kido.

Onōndawān ä‘kidonit. “Ānīn ä‘kidot?” udinān udānisān.

“Ānīnsa wă·i·jiki‘kădăman? ‘A‘păgic ningudci migiziwăg ayă-
 25 wăd, nīndăgī·i·jă,” i‘kido.”

Mīnawădec Omăcōs udinān unīngwānan: “Nīngi‘kănimăg
 migiziwăg ayăwăd. Ānīc, kīgaticămin,” udinān unīngwānan.

Mīdac kīmădcăwăd, ijăwăd ändăcinīt mīgiziwă⁸ ayănit. Kă·i·-
 jikăbăwăt, mēdac kī‘kawăwăg mī‘tigōn i·i·măⁿ agōdănīg wăsasun.
 30 Nīswi ugīnisăwān migizīnsa⁸. Kă‘pōziwăd tcīmăning ugănōnān

the man spoke to the Gulls, saying: "Hold, hold! do not eat me! When I (once) fasted for eight days, you took pity upon me." And he was not eaten by the Gulls. Then to the Gulls the man spoke, asking them to fetch him back home. Thereupon truly was he carried away by a certain Great-Gull. Already far on his way had Mashōs gone. And so, when directly over him Great-Gull was flying, then did he mute upon Mashōs. And when Mashōs scraped away the gull-mute, he examined its smell. "Such is the smell of their mute when the gulls have eaten a man."

The first to arrive at home was the man. A few gull-eggs he had fetched along. Two was the number of the man's children. And when by canoe Mashōs arrived, then down to the water came his grandchildren; some eggs in their hands did the children have. "Where did you get them?" to the (children) said Mashōs.

"Our father fetched them," said the children.

Thereupon he said to them: "Why, long since has your father been eaten up by Great-Gull," he said to them. When Mashōs was come inside of where they lived, he saw his son-in-law seated there. He was abashed. As he gazed at his son-in-law, he was addressed by his daughter asking: "For what cause are you watching him who is seated there?" And this he said: "Something is crawling over his forehead," he said.

Another time said the man: "Would that I knew of a place where there were bald eagles! thither would I go," he said.

(Mashōs) heard him speak. "What does he say?" he said to his daughter.

"Now, why should you want to know? 'Would that I knew of a place where there were bald eagles! thither would I go,' he said."

So again Mashōs said to his son-in-law: "I know where there are some bald eagles. Well, let us go there!" he said to his son-in-law.

Accordingly off they started, they went to where the bald eagles were. When they went ashore, they then felled a tree upon which hung a nest. Three eaglets they killed. When they got into their

uningwāṇan: "Taga, ijān i·i·māⁿ kā·u·ndināṅwā migizīnsag!
Migwāṇag nīngī·a·sāg ugidā'tig, uniciciwag. Nōcisag nīwīpī-
tawāg." Kā'kabāt 'a^a·u inini, Omacōs ogīpa'kitā·ā·n udcīmānic,
naḡanāt unīngwāṇan. " 'A'ā^u, mīsaⁿziwidug! Kidacāmininim
5 inini! Mōⁿḡag kinadodamawim!"

Kā'gā't owīpī·a·mugōn mīsaⁿziwāṇ 'a^a·u inini. Minawā ogī-
kaṇōnān: "Bā'kā! kāgu amucikāgun! mādāsugunīyān kigīcawā-
nimīm." Kāwīndec ugī·a·mugusīn mīsaⁿziwāṇ. Ugī·a·nōnān
tcīḡiwāwinigut. Kā'gā't ogīkiwāwinigōn. Ājawīn wāsa aṇi·a·yā
10 Omacōs, wīnī'tam kī'tagwicin āndāwād; mīgwaṇan ogī·a·nikī-
wāwinān, onīdcānisān ogīmīnān.

A'pī·i·dac māḡagād Omacōs owābāmān ocisa² mīgwaṇan ta'kunā-
nit. "Ānīndi kā·u·ndināṅwā īḡi^u mīgunag?"

Mīdac ā'kidōwād: "Nōsinān sa ogīpīnā²."
15 Mīdac ānād: "Māⁿwīja guca mīsaⁿziwāṇ ugī·a·mwugōn kōsiwā."

A'pī·i·dac pāndigāt, Macōs owābāmān unīngwāṇan nāmāḡabinit.
Oḡistcikanawābāmān. Uḡanonigōn udānisān: "Wāgunān sa'ku
wāndcikaṇawābāmāt?"

"Wā'kayābigudcisiwāṇ pimōdāwāṇ imāⁿ skīḡigunk." Minawā
20 kī·a·ḡadci 'a^a·u a'kiwāⁿjī·i·c.

Minawā ninguding i'kido 'a^a·u inini: "A'pā²ḡic aṇdowāyān
nāmāwag ningudci ayāwād!"

Minawā i'kido 'a^a·u Omacōs: "Ai·ī, iwidi sa'ku ijābānīḡ ninīng-
wānibānīḡ āndowāwād nāmāwāṇ. Ānic, kīḡatijāmin sa!" udinān
25 unīngwāṇan.

Mīdac kī'pōsiwād Omacos udcīmaṇing. A'pī·i·dac kā·u·di-
'tamowād i·i·māⁿ nāmāwag ayāwād, kīpaḡsigwī a^u inini nāndawā-

canoe, he spoke to his son-in-law, saying: "Pray, go yonder where we got the eaglets! Some feathers did I place up in the tree-top, they are handsome. Home to my grandchildren do I wish to bring them." When ashore the man had stepped, then Mashōs struck his old canoe a blow, leaving behind his son-in-law. "Come, ye monster Eagles! I give you a man to eat. Always are you asking me (for one)."

Truly was it their purpose to come and devour the man. Again he spoke, saying to them: "Hold, hold! do not eat me! for when I was once in a ten days' fast, you took pity upon me." And he was not eaten by the monster Eagles. He spoke to one, asking that he be carried back home. Sure enough, he was conveyed home by one. Already far on his way had Mashōs gone, but it was for (the youth) to be the first to arrive at home; some feathers did he fetch when he came, to his children he gave them.

Now, when Mashōs arrived home in his canoe, he saw his grandchildren with some feathers in their hands. "Where did you get those feathers?"

And this they said: "Why, our father came home with them."

Whereupon he said to them: "Why, long since by the monster Eagles was your father eaten up."

And when he went within, Mashōs beheld his son-in-law seated there. He gazed at him with much concern. He was addressed by his daughter asking: "Why are you always watching him?"

"(I was watching) a worm that was crawling over his face." Once more was the contemptible old man abashed.

Another time said the man: "Would that I might go harpooning at some place where there were sturgeons!"

Again said Mashōs: "Why, far off yonder was where my sons-in-law in times past used to go harpooning sturgeons from the canoe. Why, let us go over there!" he said to his son-in-law.

Thereupon they got into Mashōs' canoe. And when they were come at the place where the sturgeons were, up to his feet rose the

bamāt nāmāwān ʔnāmīndim. Mīnawā oḡanōnān unīngwānān:
 “Uḡidcaya·i·nībawin. Mī·ku i· ʔndodamowā·paṇ ʔndowāwāt.”

Kā·ḡā·t oḡitcaiya·i· kā·i·jinībawit ‘a·a·winini Umicōzidac uḡi·
 ʔ·nībāwābickān udcīmānic, mī·i·dac nibī·kāṅ kipāṅgiging ‘a·a·u
 5 inini. Omācōzidac kā·i·jipa·kitā·ṅ udcīmān, wāsa kī·i·jisāni.
 Mēdac ā·kidot: “Miciginābik, kidācamin ‘a·a·u inini.”

Micikinābikidac kā·i·ji·pīāt wī·ṅ·mwād īni·u ininiwān, uḡanōnān
 mīdac ‘a·a·winini: “Kāḡu, kāḡu ʔmwāci·kān! Kikījawānimināban
 kuca.” Kāwīn dac uḡi·ṅ·mwukusīn. “Taḡa, kīwāwijicin!”
 10 Udāskānāṅ ‘a·a·u ḡinābik kī·ṅ·ni·ṅ·ḡōzi awinini. Mīdac mād·
 cīnigut uḡiḡōnidac: “Kīcpīn ʔnimi·kīḡ nōndāḡusiwād wīndama·
 wicin. Kīcpīn pāsī·kāyān pa·kitāwī nindāckān.” Mīdac ‘i·i·u
 ʔndōdāṅk ‘a·a·winini, pa·kitā·o·wān īni·u āckānān. Kāḡādac
 māḡāḡānit ʔnimi·kī pinōndāḡusiwāḡ. Oḡāḡwādcimigōn: “Nōcis,
 15 ʔnimi·kīḡ māwin?”

“Kāwīn,” udinān. “Kīya·u ‘i·i·u kā·i·nwāḡ.”

Ackāṁ ʔnigū·k upa·kitā·o·wān. Cīḡwa mācāḡād ‘a·a·u kīnābik
 ʔnimi·kīḡ kī·pīṅṅwicinōḡ. ‘A·a·widac inini kīḡwāckuni mī·ta·
 ‘kāmig; ‘a·awidac kīnābik uḡīnisigōn, ʔnimi·kīḡ kī·ṅ·mwugut.
 20 Kī·kīwā awinini ʔndāwāt.

A·pī·i·dac māḡāḡād Omācōs owābāmān unīngwānān nāmāda·
 binit. Mīnawā oḡikistcikaṇawābāmān.

Mīnawā ninguding i·kido ‘a·awinini: “A·pāḡic cōskwādcī·
 wāyān!”

25 Mīnawādec udinān Umacōs. “A·i·, iwidi sa·ku ijābāṅig cōs·
 cōskwādcīwāwād. Ānic, kīḡatijāmin sa!”

Mīdac kīmādcāwād pā·ḡik odābānā·kwān umādcīnāwān. A·pī

man to watch for the sturgeons down under the water. Again (Mashōs) spoke to his son-in-law, saying: "Up on top (of the gunwale) do you stand. That was how they used to do in times past when they speared from the canoe."

When truly up on top (of the gunwale) stood the man, then Mashōs tipped his miserable canoe over on its side, whereupon down into the water fell the man. And when Mashōs struck his canoe a blow, far away it sped. And then he said: "O Great Serpent! I give you a man to eat."

And when the Great Serpent came to eat the man, then to him spoke the man, saying: "Don't, don't you eat me! Why, you have blessed me in times gone by." And he was not eaten. "Pray, carry me back home!" Upon the horn of the Serpent hung the man as he went along. And while being carried, he was told by him: "If the Thunderers are heard, then do you tell me of it. If I should be going slow, then do you strike me upon my horn." And that was what the man did, he struck him upon the horn. And when they were nearly up to the shore, the Thunderers could be heard coming. He was asked by (the Serpent): "My grandson, is that the Thunderers?"

"No," he said to him, "it is your body that makes that sound."

With a harder blow he struck him. By the time the Serpent was come at the shore, then were the Thunderers arriving there. Now, the man leaped upon the land; but the Serpent was slain, by the Thunderers was he eaten. Back home had the man come.

And when ashore Mashōs drew up in his canoe, he saw his son-in-law seated there. Again he watched him with great concern.

Another time said the man: "Would that I might go tobogganing!"

So again to him said Mashōs: "Now, off yonder is where they used to go of old when they went tobogganing. Well, let us go over there!"

And when they set out, they took (but) a single toboggan. And

kā·u·di'tamowād kīckānik a'ki, "Mīsa·u·mā," udinān unīngwāṇan.
 "A^u, gīni'tam," udinān unīngwāṇan. Ogīta'kubinān unīng-
 wāṇan i'i·māⁿ udābāning.

5 'A^a·widac inini kī·i·nāndam: "Nāmā'kwān tā'tā i'i·maⁿ
 udābāning!"

Kāwindac kīmādcisāsī a^u udābān. Udānugāndciwābinān Mācōs,
 kāwīn kīmādcīskāsī a^u udābān. "Nindawā ābawicin," udigōn
 unīngwāṇan. Mīdāc kī·ā·ba·u·wād, "Skumā gīni'tam," udigōn
 unīngwāṇan. Mīdāc Omācōs kīta'kubinint udābāning; mī·i·^u
 10 kā·i·jikāndci wābinint, a'pānā kīckānig a'ki. Āninānōndāguzi
 Mācōs: "Ē'ēi, na·ā·ngī, nindōsāmabōn mē a'pānā!"

Kī'pigīwā 'a^a·a^u inini.

Āmbā, ninguding kī'tagwicin Omācōs; mīnawā ogistcikaṇawā-
 bāmān unīngwāṇan. Minawā ninguding i'kido 'a^a·a^u inini: "A'pā-
 15 gic kī·o·sāyān mōⁿzōg tibi·a·yāwāgwān!" Omācōzidac udinān
 unīngwāṇan: "A·i, iwidi sa'ku ijābānig kā·u·sāwād. Ānīc kīgati-
 jāmin!"

Kīmādcāwag weyābāninik. Kā·u·di'tamowād iwidi mōⁿzōn
 ayānit kī'kabāciwag. Wānāgucig kā'kabāciwād ogī·a·gōtōnāwān
 20 uma'kiziniwān. Kānībāt 'a^a·a^u inini Omācōs kīmūdc kīpāsigwi;
 unīngwāṇan uma'kizini ugi·pina·ā·nān, skudānk ogī·a·pāgidōnān.
 Kātācāgidānig ma'kizinaṇ Omācōs mādwāgigito: "Īctā! na·ā·ngī,
 kāgō wī·i·gidā!"

Kī·u·nickā 'a^a·a^u inini kīwābandānk uma'kisiṇan kītācāgidānig.
 25 Kīgījābidac kīmādcā Umacōs kīnāḡanāt unīngwāṇan. Awīdāc
 inini ogīma'kidāwinānān u'kāḡan. "Mōⁿsunk ningaticināḡus."
 Kīmādcība'tō tēc a^u mōⁿs; kī·a·nitātā'kamipa'tō. Umācōs owā-
 bāndān mōⁿzōn pimi'kawānit. Wīni'tam kītāḡwicin 'a^a·winini
 āndāwāt.

30 A'pī·i·dac tāḡucing Mācōs owābāmān unīngwāṇan nāmāḡabinīt.

when they were come at the end of the earth, "Here is the place," he said to his son-in-law. "Thou first," he said to his son-in-law. He bound his son-in-law upon the toboggan.

Now the man willed: "Let there be glue upon the toboggan!"

And the toboggan did not move off. In vain (from another place) did Mashōs try shoving him off, but the toboggan did not move. "Therefore do you untie me," he was told by his son-in-law. And when he untied him, "Now it is your turn," he was told by his son-in-law. Whereupon Mashōs was then bound upon his toboggan; accordingly, when off he was pushed, then away (he went) from the end of the earth. As he went, Mashōs could be heard (saying): "O son-in-law! I am going down too far!"

Back home went the man.

Well, by and by back came Mashōs; again he gazed upon his son-in-law with much concern. Another time said the man: "Would that I might go hunting for moose, wherever they are!" And Mashōs said to his son-in-law: "Why, yonder they used to go in times past when they hunted for game. Well, let us go over there!"

They departed on the morrow. When they were come at yonder place where the moose were, they went into camp. In the evening, when they were in camp, they hung up their moccasins. After the man was asleep, Mashōs secretly rose to his feet; the moccasins of his son-in-law he took down, into the fire he threw them. When the moccasins were burning up, Mashōs was heard saying: "Gracious! son-in-law, there is an odor of something burning!"

Up from bed rose the man, to see his moccasins burning up. And in the morning away went Mashōs, leaving behind his son-in-law. And the man blackened his legs. "Like a moose am I going to look." Then off on a run started the moose; as he went along, he kept recrossing his trail. Mashōs saw the tracks of a moose. The man was the first to arrive at home.

And when Mashōs was come, he saw his son-in-law sitting there.

Minawā ogistcikaṇawâbāmān. Minawā i'kido 'a^a'winini: "Minawā ningatijā tci'a'wikī'o'sāyān."

"Minawā kawīdcīwin," i'kido Umācōs.

Minawā kīmādcāwag. A'pī kā'o'di'tamowād i'i'mā kīgabāci-
 5 wag. A'pī'i'dac wānībawād ogi'agōtōnāwān ma'kisiniwān tcīpā-
 'tānig. Kā'kawicimut Umācōs, 'a^aawinini kīpāsigwī uma'kizinaṇ
 pāsānk. Mī'i'dac kā'i'jimäckudagōtōd i'i'māⁿ Umācōs uma'ki-
 zinaṇ agōtānig; mäckudidac i'i'māⁿ agōdānigibān uma'kizinaṇ,
 mī'i'māⁿ kī'agōtōd Umācōs uma'kizinaṇ. Mī'i'dac kā'i'jikawici-
 10 mut, ugī'u'ndcikaṇawâbāmān Umācōzan.

Kī'u'nickā Macōs. Kīpīna'ā'nk wīn uma'kizinaṇ, skudānk ugī-
 'a'pāgidōṇān; kā'i'jikawicimut. Ā'pidci kātāgītāg ma'kizinaṇ,
 mādwāgīgītō Macōs: "Īctā! na'ā'ngī, wīyīgītā!"

Kī'u'nickāwag kīwābandamowād ma'kizinaṇ; mī'i'^u pīdcīnag
 15 kiki'kāndānk wīn uma'kizinaṇ kītcāgizānk.

Kīgījābidac kī'a'nimādcā 'a^aawinini, ogīṇaḡānān Umācōzan.
 Umācōzidac kāwīn kāgō ma'kizinaṇ udayāsinaṇ. Mīdāc asīnīn
 ānugījikījāpikizwāt mī'i'dac ājiti'tibiwāba'o'wāt kōnī'kāng, awīdāc
 asīn wība kīta'kābikisi. Mījigwa kawādcit. Tcīgībīk kitcīgāmīng
 20 ānugī'a'pa'tō. A'pī'i'dac kāwādcit, "Māckīgwātīgunk ningātī-
 jināgus. Mī'i'mā'pānā tcīpāta'kisoyān."

Kī'i'jāwāt kīṇandawâbāmāwād, ogīwâbāmāwān ṇāckīgwātīgōn
 pata'kisonit imā tcīgībīg kī'tcīgāmīng. Mī'i'^u kīpa'kināgut
 unīngwāṇān 'a^a'^u Umācōs.

25 Mīsaⁱ ā'kōsit.

Again he observed him with concern. Again said the man: "Again am I going thither to hunt for game."

"Again will I go with you," said Mashōs.

Again they departed. When they were come at the place, they went into camp. And when they were about to go to bed, they hung up their moccasins to dry. After Mashōs was gone to bed, the man got up to dry his moccasins. Thereupon he removed the moccasins of Mashōs from where they hung; and in the place where his moccasins had been hanging, there he hung the moccasins of Mashōs. And then, after going to bed, he kept watch of Mashōs.

Up from bed rose Mashōs. Taking down his moccasins, into the fire he flung them; then he went to bed. When the moccasins were very much burned, Mashōs was heard saying: "Gracious! son-in-law, there is a smell of something burning!"

Up they rose from bed to look at the moccasins; it was then that (Mashōs) learned that he had burned up his own moccasins.

And in the morning on his way went the man, he left Mashōs behind. And Mashōs had no moccasins. And even though he heated a stone and then rolled it along in the snow, yet in a little while the stone was cooled off. Then did he begin to freeze. Along the shore of the sea he ran, but to no purpose. And when he was on the point of freezing, "Like a tamarack will I look. In this very spot shall I always stand."

On their going thither to seek for him, they saw a tamarack standing there by the shore of the sea. Thus vanquished by his son-in-law was Mashōs.

That is as far as (the story) goes.

18. THE THUNDERERS

(Animi'kīg).

Māⁿwīca ʔanicinābāg omāⁿ kāwin wī'kā kijāsīwāg i'ī:māⁿ ʔanimi-
 'kīnāyācīng. Mōⁿjag imāⁿ animi'kīg kīnōndāgusiwāg, ʔanā
 āna'kwāḍ kī'a'yāmaḡat ugidādcī^u; mīḍac kā'u'ndciku'tāmowād.
 O'o:māⁿ ina'kakēyā ʔanimi'kiwī'kwādunk kī'i:cāwāg ʔanicinābāg.
 5 Ōwidi gayā ina'ka'kē cāwānung Minung¹ kī'i:jikiwī'tā'u'wāg.

Ningudingidac nīⁿj uskinawēg kī'i:'kidōwāg: "Taḡa, ma'kadā-
 'kadā wīwābandadāḍā ānīn ājiwāḡadogwā i'ī:māⁿ nwāndāḡwa'k!"²
 Mīḍac kīma'kadā'kāwād, ʔanimi'kiwī'kwādunk kī'u'ndcimādcī'tā-
 wāg. Kāwī'kā kīwīsinisīwāg pīnic kīnwāⁿj. Nācwāsāḡunāḡa'k iḍac
 10 kī'ā'mādciwāwāg imāⁿ wātci'ū'ng. Äckam ā'pidci ānigu'k nōndā-
 guziwān ʔanimi'kīn. Ninguding iḍac tibickō kāḡō ʔā'kā'konigādāḡ
 mī'i'ᵘ kā'i'ni'kānig āna'kwat. Mēḍac imāⁿ kīwāḡamāwād nīⁿj kis-
 tcipināsiwa^ḡ, nīⁿj kayā aya'ā'nsa^ḡ; mīḡu ackudā ājisānig papasāḡḡā-
 biwād odijināwāwān. Kāḡāḡatc nīⁿjing³ ā'kōnāmung mī'i'ᵘ mini'k
 15 kāwāḡamāwād; mīnawa kīkībisā āna'kwat.

Mēḍac kā'i:'kidot a^u bā'ejik askinawā: "Ānīj mīsaⁱ kīwāḡamāḡ,"
 udinān uwīdcīwāḡanan. Mēḍac ā'kidot 'a^a bā'ejik: "Kāyābi taḡa
 wīwāḡamādā!" Kīnwāⁿj kāḡanōnindiwāg. "Mī dābisāḡ," kī'i:'kito
 'a^aᵘ ʔā'ejik. ʔā'ejik iḍac kāyābi wī'i'jā imāⁿ; odānungī'ā'ndomān

¹ Thunder Bay, Thunder Cape, and Isle Royal are not far from Kaministiquia.

² Sound of thunder.

18. THE THUNDERERS.

Long ago the people of this place never went to yonder Thunder Cape. All the while at that place could be heard the sound of the Thunderers, continually was there a cloud on top of the mountain; and that was the reason why they were afraid of the place. Over by this way toward Thunder Bay went the people, and over by yonder direction toward the south, toward Isle Royal,¹ they went paddling about.

Now, once two youths said: "Come, let us fast, that we may see what it is like at yonder place where the sound² is heard!" Thereupon they fasted, and from Thunder Bay was the place from whence they started. For a long time they had not eaten, (and they were not to eat) for a long while yet to come. After a period of eight days was when they ascended yonder mountain. (As up they went), ever louder kept growing the roar of the Thunderer. And then suddenly it seemed as if something were now opening and now closing, for such was the way the cloud behaved. And then at that place they beheld two big birds, and also two young (birds); and it was like the play of fire as (the birds) opened and closed their eyes, when (the youths) were seeing (them). Perhaps it was as long as it takes to hold in the breath twice,³ such was the length of time they had to observe them; then again up closed the cloud.

Thereupon said one of the youths: "Therefore we have now really seen them," he said to his companion. And then said one: "Again, I say, let us try to see them!" For a long while were they debating together. "That suffices (me)," said the other. But one still wished to go thither; in vain he tried to persuade his comrade. And as he started on his way back (to the place), then came

³ That is, by holding the breath twice, each time as long as one could hold it.

uwîdcîwâḡaṇan. Mîḡac aṇimâdcâd kî·i·wât, mî·i'·u wâsigan kî' pî·i·jîsânig i·i·mâⁿ nîbawî' paṇ 'a^a·u skînawâ, mî·i'·u kîñsîgut.

Mî·i·ḡac kî' pîḡiwâd 'a^a·u pâ^{ejik} uskinawâ.

Mî·i·ḡac i·i'·u a' pî kîmâdcâwâd îḡi'·u aṇimî'kîḡ; iskwâtci idac
 15 kîwâbamâ nâmaḡaḡabit kîstcîbinâsi i·i·mâⁿ Kāmānetigwâyāḡ¹ wâdci'·u
 äyāmaḡa'k. Mîḡac i·i'·u kâ·i·jîni'kâḡamowâd aṇicinābâḡ Aṇimi-
 ('kîwâdci'·u, mî·i'·u Ma'kēs² wadci'·u âḡamowâd wâyâpiskiwâtciḡ.

Mîḡac i·i'·u pîdcînaḡ kî·i·jâwâd imâⁿ nâyâcing, kâwîñ ḡâyâbi
 ogîku'taⁿzîñawâ. Ānawî ḡâyâbi awiya ogîwâbamâwân i·i'·mâ
 10 nâyâcing, aṇicinābâḡ iḡîñâḡuziwaṇ. Asin odcîmâniwa; a' pî·i·ḡac
 wâbamîḡowâd mî·i'·u äjîmâdcî'kwajiwânit; kwaya'kîḡu kîckâbi-
 'kâḡ iḡîpîñdîḡa kwaciwâwân. Ānawî ogîwî'kwâdci·ā·wân pâcu'
 wî'kaṇōñawâd, kâwîñḡac ogîkaskî·ā·siwân.

Nîḡḡuḡiḡ pâ^{ejik} aṇicinābâ ogîwâbamân mîcawâḡām ayânit.
 15 Mî·i·ḡac pîḡîstci·a·nîmî'kî'kânig, ā'pîdci pîḡîstci·i·jîwâḡaḡiḡ.
 Mîḡac kîñōñḡawâd maḡwâñâḡamunit:

"Paya'kwâna'kwa'k mândaṇ nîḡîḡîḡom, ā'pîdci nîḡu'tân.

Paya'kwâna'kwa'k mândaṇ nîḡîḡîḡom, ā'pîdci nîḡu'tân.

Paya'kwâna'kwa'k mândaṇ nîḡîḡîḡom, ā'pîdci nîḡu'tân."

20 Mîḡac pâbîḡâ kâ·i·jîkîstci·a·nwâ'tnig, kayâḡac pâbîḡâ kâwîñ
 āna'kwât kî·a·yâsinōñ; pâbîḡâ kîkî'tcîmîñogîḡîḡaḡ. Mî·i'·u
 kî'pîmîkîwâ·u·wâd îḡi'·u māmâḡwâsiwâḡ.

Mōⁿjaḡ ogîwâbamâwân îñi'·u māmâḡwâsiwân, nāñîḡḡuḡiḡnîḡ-
 îḡac ogîkaṇōñîḡowân. "Ā'pîdci ozâḡi·ā·ñ sāmân," kî·i'·kedowag

1 Ojibwas are not agreed as to the meaning of the word "Kaministiquia."
 The derivation given here is that given by Forever-Bird. [The translation of
 the entire clause is rather free. — T. M.]

the lightning, striking the place where the youth was standing, whereupon he was killed.

And so back home came the other youth.

Now, that was the time when the Thunderers went away; and the last time that the big bird was seen was when it was seated upon the mountain over by the River-of-Plenty;¹ and on that account the people have named it Thunder Mountain, but Ma'kēs² Mountain is what the white people call it.

And then after a while (the people) began going over to the cape, and no longer were they afraid of the place. It was a fact that another time they saw some kind of creature over there at the cape, like human beings was their look. Of stone was their canoe; and when they were seen by the people, then away they went paddling their canoe; and straight into the steep cliff they entered, for fear of being seen. In vain have (the people) tried to get near enough to speak to them, but they have not succeeded.

Once a man saw some one who was far out on the lake. And then there came a great thunder-storm, a very great storm then arose. Whereupon he heard the voice of the creature singing a song:—

"A clear sky is verily my firmament, much am I in fear of it.

A clear sky is verily my firmament, much am I in fear of it.

A clear sky is verily my firmament, much am I in fear of it."

And then straightway there fell a great calm, and there was also at once no (sign of a) cloud; of a sudden there was a very beautiful day. And so immediately back home in their canoes went the water-fairies.

Many a time have they seen those fairies, and once in a while they have been addressed by them. "Very fond are they of to-

² McKay Mountain, name given to the high mountain near Fort William, after an Ojibwa, Ma'kēs by name.

anicinābäg. Ningudingidac mīnawā wābāmāwād mīcawāgām
 aḡumunit; ogīḡakwā āsi'kawāwān i·i·māⁿ skwāndāmiwāḡ asining.
 Kā'ḡä't ogī·ā'si'kawāwān; mēḡac kā·i·ji·ḡ·nīmī'ku paḡizōwād;
 kāwīn pīnābisiwān. Pā'ḡjik idac ogīḡanōnān: "Ānīn āndiyāḡ?"¹
 5 udinān. Pā'ḡjik idac 'a^a·u māmāḡwāsi ḡḡito, oḡanōnān wādciwād:
 "Taga, ḡīn inābin! āniwā'k kīn anicinābāḡ kidicināḡus."

Mēḡac kī·u·nickād pā'ḡjik 'a^a·u māmāḡwāsi, micī'ngwā. Mēḡac
 kīpaḡidināwād mānu tcipimiskānit. Mīḡac kwaya'kigu kīckābi-
 'kāḡ; kī'pā'kisā paḡḡi i·i·u ājibi'k, kā·i·ji·pindigāwād udcīmāniwa
 10 ḡayā; maḡwābā'piwa^ḡ, ḡbwīn ḡayā madwāyā'kwisinōn.

19. CLOTHED-IN-THE-GARB-OF-A-TURKEY

(Wāmisisā'kunā).

Ninguding kī·i·we pājīk uckinīḡi'kwe kī·i·dā; ucīmāⁿ·yaḡ
 udayāwān, kwīwizānsān aḡacī·i·wāḡ; uni'tāwigi·ā·n. Kāḡa-
 'pī·i·ḡac nawātc kī·ḡ·niminditōwāḡ; a'pī·i·ḡac kākki'tōd tcita-
 'kunād mī'tigwābīnsān, a^u uskinīḡi'kwe ugī·u·ji'tawān mī'ti-
 15 ḡwabīnsān piḡwakūns ḡayā. Mī·i·ḡac 'a^a·u kwīwizāns kī·u·ḡaminut
 aḡwadcīḡ. Ningudingidac a^u kwīwizāns ugīnisān pīnāciyaḡ,
 ḡitciḡānāⁿ·ciyaḡ, mī·i·ḡac āji·a·pa'tōd āndāwād. "Nīmīśāⁿ! naḡkā
 pīnācīⁿ!"

Mī·i·ḡac uskinīḡi'kwā ā'kidot: "Niyā! nicīmāⁿ pīnācī·a·n unīśān!"
 20 Mī·i·ḡac kā·i·jipa'kunād pīnāciwayānān ugīpāswān. Mī·i·ḡac ānād
 ucīmāyaḡ: "Mīnawā wīnicī pīnācīⁿ! Kīcpīn tāpicāwād nīḡa·u·ci-
 'tōn kibapīsi'kawāḡan."

bacco," said the people. And one other time they saw them far out on the lake in a canoe; they tried to head them off from going into a rock. Of a truth, they did succeed in heading them off; whereupon (the fairies) then flung their heads down low upon their bosoms, covering themselves from above with their arms; and they would not look towards (the people). But one spoke to them: "Where do you live?"¹ But one of the fairies spoke, he spoke to his comrade: "Come, you should look! for as handsome as a human being do you look."

Thereupon up rose (so as to be seen) one of the fairies, he had hair on the face. Thereupon they were released to go peacefully on their way in their canoe. And then straight for the steep cliff (they went); with a small entrance opened the cliff, and in they went with their canoe. They could be heard laughing, and the sound of their paddles was audible.

19. CLOTHED-IN-THE-GARB-OF-A-TURKEY.

Once on a time, they say, there was a maiden living there; a younger brother she had, a boy that was small; she was bringing him up. As time went on, he continued growing in size; and when he was able to handle a small bow and arrow, the maiden made for him a little bow and arrow. And now the boy played out of doors. Now, once the boy killed a bird, a chickadee, whereupon he ran home. "O my elder sister! see this bird!"

Whereupon the maiden said: "Oh, dear me! my little brother has killed a bird!" Thereupon she flayed the bird of its skin, (and) she dried it. And then she said to her little brother: "Another bird do try and kill! When there is enough of them, then I will make you a coat."

¹ [Partly translated by me independently, partly on the basis of Dr. Jones's field-notes.—T. M.]

Kägä't idac mīnawā ugīnisān pīnācī·a·n. A'pī·i·dac tayābisä·i·nīt pīnāciwayāna¹ mī·i·we kī·u·ci'tōd pābisigawāgāns a^u uskīnīgi·kwe, mī·i·dac kā·i·jibīsi'kūnād ucīmā·a·n.¹

Kāga'pī·i·dac kī·a·nimīnditu 'a^a uskīnawā, anōdcitac kägō ugī-
 5 nī'tōn, — pīnāwa¹, mīsisān¹, awāsī·a·n gayā, wāwāckāciwa¹, ađi'kwān
 gayā, anōdcigo awāsīya¹. Nibiwa mīdcīm udayānāwa, wīyās pīmidā
 gayā. A'pī·i·dac kani'tā·a·wīgīt a^u uskīnawā kīcigādāndam īmāⁿ
 ayāwād. Mī·i·dac kā·i·jigāgwādcīmād umīsā·a·n: "Kāwīnina
 nīngudci ayāsīwag ānicinābēg?"

10 Mī·i·dac ānād ucīmāyan: "Kägä't ayāwag ānicinābēg uwīdi-
 ningābī·a·nung."

Mī·i·dac ā'kidot uskīnawā: "Tağa nīngadija."

Mīdac ā'kidot uskīnīgi'kwe: "Ānīc pōskāgīn."

Mēdac ā'kidot uskīnawā: "Wābāng nīngamādcā. Uci'tōn nīma-
 15 'kizinan gayā nīndāsān gayā."

Mēdac kägä't kī·u·jī'tawād kābīsī'kāmīnit. Kīgijābitac kāwī-
 sīnīt uskīnawā, ugī'kānonīgōn umīsāyan: "Kwaya'k nīngābī·a·
 nung ijān. Kō'komis kīgāudisā unāgucig."

Mī·i·dac kīmādcād uskīnawā, kābāgījīg gī'pīmōsā; wānāgucigi-
 20 dac ugīwābandān wīgīwāmāns. Mī·i·dac ta'pābīt skwāndāng
 owābāmān mīndimoyā·a·n. Kāwīngānagā pīnābīsīwan. "Nōjis
 pīndigān!" udigūn. Mīdac gī'pīndigāt. "Nāmađābīn, nōjis!"
 udigūn. Mīdac gīnāmađābīt ugī·a·camīgūn idac u'kumisān pā-
 'tāmīnan pīmidā gayā tağunīgādāni ma'kudpīmidā. Mī·i·dec
 25 kīwīsīnīt. Nibī gayā ugīmīnīgūn kāminī'kwāt; kā·i·ckwāwīsīniti-
 dac ugī'kānōnīgōn ō'komisān: "Wābāng mīnawā unāgucīg kīga-
 ·u·disā kīmicōmīs. Mī·i·dac 'a^a wāwānī kāwīndamō'k ājiwāba'k
 ājāyan." Wayābandigac mīnawā ugī·a·camīgūn ō'komisān mā-
 nōmin pīmitā'kātāni.

¹ The introduction up to this point is much like that in the story of the Gnome.

So truly another bird he killed. And when the number of bird-skins was enough, then a small coat the maiden made for him, whereupon she fitted it upon her little brother.¹

And in the fulness of time he grew to be a youth; and then all kinds of game he killed, — ruffed grouse, turkeys, and game-folk, deer, and caribou, and the various kinds of (big) game. Much food they had, meat, and grease. And when to manhood had grown the youth, he became tired of the place where they were. Accordingly he asked his elder sister: "Are there not some people anywhere?"

Whereupon she said to her little brother: "Truly, there are some people at yonder place toward the west."

Accordingly said the youth: "I think I will go (there)."

And then said the maiden: "Do as you like."

At which said the youth: "To-morrow will I go. Make for me some moccasins and stockings."

Accordingly, in truth, she made for him what he was to wear. And in the morning, after the youth had eaten, he was addressed by his elder sister saying: "Straight towards the west shall you go. To your grandmother will you come in the evening."

Thereupon away started the youth, all day long he walked; and in the evening he saw a small wigwam. And so, when he peeped in at the doorway, he beheld an old woman. She did not even look up. "My grandson, come in!" he was told. Whereupon he went in. "Be seated, my grandson!" he was told. And so, when he sat down, he was then fed by his grandmother on dried blueberries and grease mixed with bear-grease. Thereupon he ate. And water too he was given to drink. And after he had eaten, he was addressed by his grandmother saying: "To-morrow again, in the evening, you will come to where your grandfather is. And so rightly will he relate to you how things are where you are going." So on the morrow again was he fed by his grandmother on rice prepared with grease.

Kā'i·skwāwisinît dāc uskīnawā kīmādcā; kəbāgājīk kī'pimosā;
wānāgucidāc mīnawā owābandān wīgiwāmāns. Mīdāc mīnawā
ājita'pābit skwāndāng, owābamān a'kiwā^uzī·ā·n nāmatābīnīt.
Kāwīnganāga pīnābisiwān. "Nōjis, pīndigān!" udigōn. "Nāma-
5 dābīn nōjis!"

A'ki'konsanidāc owābamān ābīnīt tcigāskudē. Mī'i·dāc kā'i·
jīmīnigut umīcōmīsān īnī^u a'ki'kōnsān. "Nōjis, wīsinīn." A'pī'i·
dāc wayābandāng tcībā'kwān māndāmīna^u, mī'i·dāc ānāndān
a^u uskīnawā: "Kāwīn nīndātāpiwīsinisi." A'pī'i·dāc wāsīnīt
10 mīgwa'panā āgōskīnānīt a'ki'kōnsān pī'i·nīc kītāwīsinīt.

Mēdāc āgut omīcōmīsān: "Ayāmgwānisīn, nōjis, sānagāt ājāyan.
Wābāng nāwa'kwāg kīgāwudi'tān micawākutayāg; āpanāgu
gwaya'k ājāyan inābīn. Pājīk īmā^a ayā mādcānicinābā, ā'pitci-
manādisī. Kīgasāsā'kwānīk, 'A'kawā'i·bi·i·cīn,' gīgātīg. Kāgu
15 gānāgā pīzīndawā'kān. Gī'kənōpīnānīg, ānōj ta'i·gito tciwiwayā-
jīmī'k. Kāgu gānāgā tābwā'tawā'kān. Mīyā'tagu a'panā tciwā-
wābamād, kāgu mīnawā ābanābi'kān." Mī'i·^u gā'i·gud omīcōmī-
sān. Mī'i·dāc kīgījāb mīnawā ogī·ā·cāmīgōn pīmīdā wiyās gayā.

Mīdāc kājīmādcād, neyāwa'kwānīg idāc ogī·o·dī'tān micawāsku-
20 dāyānīg; mē'i·dāc ājīmādcība'tōd kwāya'kigu ājā'pan. Ca'i·gwa
awīya unōndawān sāsā'kwānīt. Mīdāc tābābamād, kāgātsa mānā-
disīwān pō'kwāwīganāwān. Mēdāc pībāgīmīgūt; "Ē'ē, nī'tci!
a'kawāpī'i·cīn^u, kīwī'kənōnin!"

Kāwīnganāgā otābwā'tawāsīn. Anōtci pī'i·'kīdōwān wiwayācī-
25 mīgūt. Kāwīndāc obīsīndawāsīn. Kāga'pī nīnguting pīmadwā-
cīnūn. "I·ū, nīdci! nīndā'pīdcīcīn." Mī'i·dāc 'a^a a^u uskīnawā
kīwayācīmīgūt, mī'i·dāc gī·ā·banābīt. Mī'i·dāc ka'i·jīkāskītibi-
'kīsānīg, gītibi'kādīni.

So, after the youth had finished eating, he started away; all day long he walked along; and in the evening he saw another small wigwam. And so, when again he peeped in at the doorway, he beheld an old man sitting down. Not at all did he look up. "My grandson, come in!" he was told. "Be seated, my grandson!"

And a tiny kettle he saw placed beside the fire. Thereupon by his grandfather was he given the little kettle. "My grandson, eat." And when he saw the cooked food was corn, thereupon thought the youth: "I shall not have enough to eat." And when he began eating, there was always the same amount left in the little kettle, (which continued to replenish itself) until he had eaten enough.

And then he was told by his grandfather: "Be on your guard, my grandson, it is difficult where you are going. To-morrow at noon you will come to a large open plain; always keep looking straight in the path you are going. There abides at that place an evil person, he is very ugly. He will call out at you, 'Wait for me!' he will say to you. Don't for a moment listen to him. He will pursue you, all sorts of things he will say to you to deceive you (and) make you wait. By no means do what he tells you. Always keep your look on the path you are going, don't ever look back." Thus was he told by his grandfather. And so in the morning again was he fed some grease and meat.

And so after that he set out on his way, and at noon he came to the large open plain; whereupon he started running straight towards where he was going. Finally somebody he heard calling aloud. Now, when he took a glance at him, he truly found him to be an ugly hunchback. And then by him was he yelled at: "Hey, my friend! wait for me, I want to speak to you!"

But not at all did he heed him. The other came, saying every sort of thing, in the hope (the youth) might be deceived by him. But he did not listen to him. All of a sudden he heard the sound of him come falling hitherward. "O my friend! I have fallen hard." Thereupon the youth was deceived, and so he looked behind. Whereupon it grew suddenly very dark, it became night.

Mēḍac ä'kidōnīt: "Misa ōmāⁿ tciḡabäciyaṅ; pānimāⁿ wāḡaṅ
 kigāudi'tāmin āndāwād aṇicinābēḡ." Mēḍac ä'kidot 'a^a kwā-
 'kwāwigaṇāt: "Nīdci', ningadādisō'kā." Mēḍac kägä't ādisō'kād
 kḡbātībī'k. Mēḍaciḡu ci'gwa tciḡidāḡaṇinig, miḡinibād a^u uskinawā.
 5 Cayiḡwa omādwā ḡaṇonigōn a^u: "A'mbē, nīdci', mādcādāwe!"
 A'pī'i'dac wayāḡaṇdisut kḡḡtsa mānādisi; äjināḡusini'ḡaṇ mī'i'we
 äjināḡuzīt; wīnidac äjināḡusi'ḡaṇ mī äjināḡuzīt. Kḡḡtsa āḡatci;
 mī'i'dac mānōⁿ äjiwīdcīwād. A'pī'i'dac wādi'tamowād ōdāna,
 mī'i'ü ä'kidot kḡbō'kwāwigaṇā'ḡaṇ: "Aṇicāḡu kwiwizānsḡ tciḡbā-
 10 'pī-ā'wād pa'ü'ādciwīdcīwḡ."

Mēḍac kägä't kī'pā'pinodāwāwād, kḡḡ'pīdac oḡinīsāwān. Wīn-
 idac 'a^a i'nini kīmīnā i'kwāwān dciwīdigāmād. Kägä'pīdac 'a^a
 kānisind kīpā'kupīwāḡnā, mē'i'dac kīmādciyāḡogwād.

Wīnidac 'a^a kāwīdigād, a^u ānu'ḡawāndciḡāt; wī'kā'ku pājīk
 15 pā'pāsān onisān, mī'i'dac pāḡaṅḡ āḡaṅḡwāḡuḡaṇān īni'ü pā'pāsān.

'A^aawīdac u'ḡimāⁿ īmāⁿ āyād nīⁿ udānisa^a tāwa^a nī'jī'kā nī'i'sā-
 dciwān. Ningudingīdac nibinādīt 'a^a wācīmāⁿimīnd, mī'i'ü
 wāḡamād aṇicināḡān āḡwindcininid nīḡiḡ; ōdōndciḡaṇōnigōn:
 "Kāwīnānā kīdā'o'jī'tōsīn māḡōdwān? Kīḡiḡi'tōyaṇidac pīdig
 20 odāḡācījīn." Mīdac kīwīndamāḡut kā'i'jiwāḡisīt, kīpā'kīnāḡut
 ī'ni' kwā'kwāwigaṇānīt. "Ä'pidci nīndōnicicināḡaṇ. Kīcīn dac
 māḡōdōyān mī'i'we mīnawā kādicināḡusiyān, kīḡawīdigāminīdac,"
 Wāwāni oḡiwindamāḡōn. Mēḍac kägä't 'a^a mādcī'kī'kwāwis
 kī'ü'jī'tōd māḡōdosun. A'pī'i'dac wayāḡamīḡut umisāⁿyaṇ oḡa-
 25 nōnigōn: "Wāḡonān ujī'tōyaṇ?" u'digōn.

Thereupon (the hunchback) said: "Here is where we will camp; not till to-morrow shall we arrive where dwell the people." And then said the hunchback: "My friend, I will relate a story." Whereupon truly he told stories throughout the whole night. And then at last, when the dawn was appearing, asleep fell the youth. Finally he heard the voice of him by whom he was addressed saying: "Come, my friend, let us be going!" And so, when he looked upon himself, truly, indeed, was he ugly; as the other had previously looked, so in the same way he now looked; and as he had formerly appeared, so in like manner the other now looked. Truly, indeed, was he ashamed; yet nevertheless he accompanied him. And when they came to a town, then said he that was previously the hunchback: "That the small boys may laugh at him, is the only reason why I have come along with him."

So then truly they made fun of him, and in the end they killed him. And as for the man himself, he was turned over to a woman, that he might marry her. And after the (youth) had been slain, he was thrown into the water, whereupon (his body) went floating away.

And as for him who had married, he was not successful in hunting; frequently but a single woodpecker would he kill, and rarely he provided a woodpecker for food.

Now, there was a chief at the place, (and) he had two daughters dwelling alone down the stream. Now, once when for water went the younger sister, then she saw a person floating on the water; by (the dead) was she addressed, saying: "Can you not make a sweat-lodge? When you have finished it, then within do you drag me." And then she was given the news of what had happened to him, how he had been overcome by him who was the hunchback. "Very handsome was I before (it occurred). Now, if I have a sweat-bath, then shall I appear as of yore, and I will then make you my wife." Rightly was she told (concerning what had happened to him). And so truly the foolish maiden built the sweat-lodge. And when she was observed by her elder sister, she was addressed in the words: "What are you making?" she (thus) was told.

"Maḍōdison i'sa," u'digōn ucimāyaṇ.

Mīdāc ānād, "Awānāna¹ a wāmaḍōdōd?" udigōn.

"Pīdcīnaḡi'sa kīgawābamā." A'pī'i-dāc kā'kīji'tōd maḍōdosāṇ,
 5 āsinīn kayā kākijāpī'kisonīd kā'a'sād maḍōdosāṇing, mī'i-we
 ājinādcidābānād i'ni^u tcībayaṇ.

A'pī'i-dāc wayābamād 'a'a^u maḍci'ki'kwāwis oḡaṇōnān ojīmā-
 yaṇ: "Ji'ji! Ānin wā'tōdawaḍ'a'a^u? Ningudci ijiwic!"

Kāwīndāc ugīpizindawāsīn umisāyaṇ, mānōḡu oḡīpīndiḡaṇān
 maḍōdosāṇing. Wīnidāc 'a'a^u i'kwā kīsīḡa'a-dān kāḡa'pī'i-ḡu
 10 maḍwānōndāḡusi, "U'u'u'u'u'u."

Maḍci'ki'kwāwisi'i-dāc oḡaṇōnān ucīⁿmāyaṇ, "Mīna awe kāpīn-
 diḡaṇād kāmaḍwānōndāḡusid?"

Kāwīndāc oḡaṇōnāsīn omisāyaṇ.

Nāḡatcidāc kīmaḍwāḡīḡido 'a'a^u inini, mī'sa'i^u ijpā'kināṇ
 15 maḍōdosāṇ. A'pī'i-dāc kā'pā'kināṇ maḍosāṇ, mī'i-we wābamā-
 wād zaḡāḡā'i-niniwaṇ.

Maḍci'ki'kwāwis onawaḡdinān umaḡdādasāṇ odapaḡitawān ucī-
 māyaṇ. "Kinābāminān ugada'aḡwacāṇaṇ."

Awīdac i'kwā uḡinawaḡdinān madadāsāṇ oḡi'a'paḡidawān omi-
 20 sāⁿyaṇ madadāsāṇ. "Kimi'kawina? Ma'cina kīḡīji-ā'a'a^u maḡdā-
 dās."

Mīnawadāc ḡi'a'pagisu ḡiskāpaḡ maḍci'ki'kwāwis. Mīdāc
 pīmidā unāma'kwān u'mīnān ucīmāyaṇ.

"Kimi'kwina? Kinama'kwān ḡu'ca i^u."

25 Mī'i-dāc kīsāḡa'aḡng, aḡwadcing kī'iḡād.

Mī'i-dāc māḡwā uskinawāwīt, paḡiḡwaṇāns udayānābaṇ ōmāⁿ
 ugudāḡaṇing. Mī'i-dāc¹ kīwigwaḡcidōt; mī'i-dec ājipōdādāṇḡ,
 "to-no-no-no!"² nībiwa mīsīḡaḡ pījāwaḡ. Nī'biwa oḡīpō'kuwḡā-
 binān.

¹ Sound of clearing the throat.

"A sweat-lodge, of course," she was told by her younger sister. Accordingly to her she said: "Who expects to take a sweat-bath?" she was told.

"Presently, indeed, will you see (who it is)." So when she had finished the sweat-lodge, and had placed inside the lodge a stone which had been heated, then she dragged the dead body into it.

Now, when the foolish maiden beheld it, she said to her younger sister: "Horrors! What do you intend to do with that? Take it away!"

But she did not listen to her elder sister, and in spite of her she took it into the sweat-lodge. And when the woman herself had sprinkled water upon the stone, then it was heard uttering the sound, "U-u-u-u-u!"

Thereupon the foolish maiden said to her younger sister: "Is it the one you fetched in who can now be heard making that sound?"

But she did not reply to her elder sister.

Before long was heard the man speaking, whereupon he opened the sweat-lodge. And when he opened the sweat-lodge, then they beheld a handsome man.

The foolish maiden seized her robe (and) flung it to her little sister. "Our husband shall have it to cover himself with."

And the other woman seized the robe (and) threw it back to her elder sister. "Are you in your right mind? Not yet have you finished making this robe."

Then next outside of (the limit of the barren ground of) the yard the foolish maiden flung herself. So then the oil she used for her hair she gave to her younger sister.

"Are you out of your wits? Why, that is your own hair-oil."

Thereupon she went out, out of doors she went.

Now, while he was yet a youth, a flute (-like tone) he used to have here in his throat. Thereupon, "Ahem!"¹ (he did) as he tooted it; and so "Ahem!" (he went) as he blew, "to-no-no-no!"² Many turkeys came. He broke the necks of many of them.

² Imitation of the sound of the flute.

Ā, mīdāc mādcī'ki'kwāwīśag āji·u·ci·ā·wād!

Ningudingidāc 'a^a mindimoyāⁿ wādānisit i'kido: "Ningadija
nindānisag, ningatawipīnā'kwāwag." Tcibwa·u·disād idāc udā-
nisa² nī'biwa mīgwana² owābāmā². Kīmayagāndamidāc 'a^a
5 mindimōyāⁿ. A'pīdāc wā'pīndigād owābāmān ininiwān ā'pitci
uniciciwān. Mī·i·dāc ājikīwāba'tōd mindimoyāⁿ ōdawīndāmawān
unābāman. Mī·i·dāc māmawi mī·i·dāc kīwābāmāwād uningwāni-
wān, ā'pitcisasāgā·i·nini.

Mīnawādec āgwaḍcing kī·i·ja 'a^a inini, mīdāc mīnawā kīpōdā-
10 dāng pipigwānāns. Mīdāc kāgā't nībiwa kīnisāt mizise. Mī·i·dāc
kā·i·jikīwāwināwād mizise kī'ki'tcipimiwānāwag. Nībawadac ugī-
·a·camāwān anicinābā ājini'tāgānit uningwāniwān.

Ningudingidāc 'a^a nā·ā·ngic mīnawa pājānit usi'kwāsān
ugīmīnān midācīcān,—kābō'kwāwiganāt udācīcin. "Ogābīdōṇan
15 ninda·i·man!" ¹

A'pī·i·dāc mānind udaya·i·man kāwīn udōdā'pinazīnan. "Nīn
ūnuw² bīzi'kiganān, kāwīn wīmīgiwāsi." ²

Tāpi'kadinigidac kī·i·ja, Wāmisisā'kunā mägwa nibānit. Mī·i·
dec kī'pīndigāt wigiwāming āndānit, mī·i·dāc kā·i·ji·o·dā'pināng
20 odā·i·man māskudidāc imāⁿ ugī·a·tōṇan uda·i·mini. Mēdāc
kā·i·jipō'kwāwiganānād. Kayā dāc ugī·a·nzagigwānān ā'pitci
a'kiwāⁿziying tcī·i·cināgusinit. Mēdāc kī'kiwād 'a^a Wāmisi-
sā'kunā.

A'pī·i·dāc kīgījāp kwāskuziwād, kwā'kwāwiganād mī·i·u wābā-
25 migud wīwān ā'pitci mānādisid, ā'pitci gayā a'kiwāⁿzī·i·we.
Mī·i·dāc 'a^a i'kwā kā·i·ji·u·niskāba'tōd; ugī·o·dā'pinān gi'tci-
mi'tig wīnisād a'kiwāⁿjicān, wīnidāc kabō'kwāwiganān kīsāgidci-
ba'tō. Gīgi'tcisāsā'kwā kī·i·'kido: "Mīsāna gānagā kā'todawāgwā
i'kwāwag." Mīya'panā gīmādcī'pa'tōt.

¹ Said by the youth.

Ah, how the foolish maidens began preparing them!

Now, once the old woman who was mother (to the girls) said: "I am going to my daughters, I will go comb their hair." Before she came to where her daughters were, many feathers she observed. And astonished was the old woman. And when she went indoors, she beheld a man who was very handsome. Whereupon back home ran the old woman to tell her husband. Thereupon together they saw their son-in-law, a very handsome man.

Now, another time out of doors went the man, whereupon once more he blew upon his little flute. Thereupon truly many turkeys he slew. And so, when the (old folks) carried home the turkeys, very big were their packs. So, many people they fed upon what their son-in-law had killed.

Now, once the son-in-law, on another visit of his mother-in-law, gave her some old leggings, — old leggings that had belonged to the hunchback. "Let him bring my own garments!"¹

So, when his things were given to him, he would not take them. "These are my garments, I will not give them away."²

And when night came on, then over went Clothed-in-the-Garb-of-a-Turkey while the other was asleep. Thereupon he went into the wigwam where the other was asleep, upon which he took his own garments, and there in their stead he left the garments of the other; whereupon he then broke the other's back. And he held him so fast by the nape of the neck, that he looked like a very old man. Thereupon back home went Clothed-in-the-Garb-of-a-Turkey.

Now, when in the morning they awoke from their sleep, then was the hunchback beheld by his wife as a very homely being, and a very old man. Whereupon the woman leaped out of bed; she picked up a big club to kill the old man, but the hunchback by that time had fled out of doors. He cried with a loud voice, saying: "This, nevertheless, was precisely what I had done to the women." Then off he started running.

² Said by the hunchback.

Winidac Wämisisä'kunā, ninguding udinā² wī'wa²: "Taḡa·i·jadā nimisaⁿ ändāt!" Mī·i·dec kīmādcāwād, päjik gayä uwī'tān owītcī-wāwān. A'pī·i·dac wādisāwād umisāyan, mē·i·dac ānād wī'tān: "Misaṇā a^u gayä gīn kāwīdigāmād 'a^au nimisāⁿ."

5 Mī·i·dac kā^gä't kīwīdigāmād 'a^au inini. Mī·i·dac mōⁿjaḡ ki'ki·o·säwād, ānōdc awäsīyan ogīnīsāwān. Nī'biwa mīdcīm ugī·a·yānāwa. Ningudingidac kī·i·kidōwag: "A'mbäsä'na, ijādā nōsīnān ändād!"

"A^u i'sa, ijādā!"

10 Mēdac kā^gä't kīmādcāwād. A'pī·i·dac kā'taḡwicinowād ōsiwān ändā·i·nīt, mī·i·we kīwābāminind wī·i·wān; mīnawādec kīgi'tci-wī'kūndim, nī'biwa ānicinābāḡ kīwī'kumāwag. Kā·i·ckwā'kami-gā'k idac mī·i·we kā·i·jimāmawipīmādisiwād. Ä'ckam idac gī·a·nipā'ta·i·nowag.

15 Mī'sa ä'kosid.

20. CLOTHED-IN-FUR

(Wämīsā'kwā).

Ninguding ayāwag päjik kwīwizāns omisāⁿyan onī'tāwīgi·i·gōn; Wämīsā'kwa ijini'kāso 'a^au kwīwisāns. Ä'pitci nī'tanandawān-dcigā; a'pī·i·dac ānimindidot unisā² wāwāckāciwa², pīmawād adi-'kwa² gayä. Mīdac kī·a·nōnād omisāyan opāpisi'kawāḡan,—
20 mīsā'kwayānān,—tcipāpīs·i·kawāḡanigād. Mī·i·dac kāḡä't kī·u·ji'tōd 'iⁱu papīsi'kawāḡan 'a^au uskinīgi'kwä.

Ningudingidac apī kīnwāⁿj āyāwād oḡanōnān omīsāⁿyan: "Taḡa, nīmīsāⁿ! Ningabābāmādes." Mēdac kāḡä't kipāḡitinigut omīsāⁿ-yan. Mī kīmādcād 'a^au Wämīsā'kwā.

25 Ningudingidac odōditān ōdāna, mīdac kīpindigāt wigiwāmānzīg mindimōⁿyāⁿyan imāⁿ tāwān. Mīdac wīndāmāgut: "Oḡowā anicinābāḡ mōⁿjaḡ oḡāminōwag. Kayä gīn kīḡawījāmīgō. Ānōdc

Now, as for Clothed-in-the-Garb-of-a-Turkey, he once said to his wives: "Come, let us go to my elder sister!" Whereupon they started away, and one of his brothers-in-law accompanied them. And when they came to where his elder sister was, this he then said to his brother-in-law: "This shall you likewise do, that you marry my elder sister."

Thereupon truly the man married her. And so always, when they went to hunt, various kinds of game they killed. Much food they had. So once on a time they said: "Come, now, let us go where our father lives!"

"Very well, then, let us go!"

Whereupon truly they set out. And when they arrived where their father lived, then were their wives seen; and so once more there was great feasting, many people were invited. And after it was all over, then they lived together. And as time went on, they continued to multiply.

That is as far as (the story) goes.



20. CLOTHED-IN-FUR.

Once on a time there lived a boy and his elder sister, by whom he was reared; Clothed-in-Fur was the name of the boy. He was a very good hunter of game; and when he was growing up, he killed deer, and he shot caribou also. Accordingly he had his elder sister make a coat, — a coat of fur, — that he might have it to wear. It was true that the maiden made the coat.

Now once, after they had been continuing there for a long while, he spoke to his elder sister, saying: "I say, my elder sister! I am going off on a journey." Whereupon truly was he granted leave by his elder sister. So away went Clothed-in-Fur.

Now, once he came to a town, whereupon he entered into a small wigwam where an old woman was abiding. And this was what he was informed: "These people are often playing at games.

igitcigāwag: pāgā·ā·dowāwag, i'kwāwag gayā pasī'kawāwag; nāningutinō^a māmawi udāminōwag."

Wayābānīnig idac nīⁿj uskīnawān kī'pījāwān kī'pikānōnigut: "Ambā nīdci! Wīdci·i·cinām odāminoyāng!"

- 5 Mēdāc kägä't kī·a·niwīdcīwād; ijād kayāwīn āndāci·o·daminung. Kābāgicig kī·u·dāminōwag. Nīⁿjidāc uskinīgi' kwā² umī' kidci·i·gō²,— mādcīkī' kwāwisa²; kāwīndāc ominwānimāsīn. Mīdāc gī'kiwād wānāgucig ō'kumisān āndānit. "Taga, nō'kumis! kīdāšap kīwī'tā-yābīgin omāⁿ āndāyan! māgija tabijāwag mādcī'kikwāwisag; nin-
10 gimī'kidci·i·gōg," i'kido Wāmīsā'kwā. Tābi'kadinik kī'pījāwag īgi'^u uskinīgi'kwāg. Ā'pidci unīcici 'a^a·u' Wāmīsā'kwā. Kāwīn ogī-kāskitōsīnāwa tcipīndigāwād, āšābīn kibābīgāmōnid; gāgādāc weyābang kī'kiwāwag īgi'^u uskinīgi'kwāg.

- Kāwābangidāc mīnawā kī'pināndomā a^u skinawā; kābāgījik
15 mānawā kī·o·daminum. Mīgu mīnawā kā·i·jimi'kidci·i·ngut 'i'ī'^u mādcīkī'kwāwisa². Mīnawā gī'kiwā wānāgucig ō'kumisān āndānit. Mīnawā ugī·i·nān o'kumisān: "Kīdāšap kīwī'taiyābīgin omāⁿ āndaiyan!"

Mī gāgä't kā'tōdāng 'a^a·u' mindimōyāⁿ.

- 20 Mīnawā kī'pī·i·jāwag īgi'^u i'kwāwag; kābādibi'k kīnāgāyābī·i·cinōg āšābīng īgi'^u i'kwāwag. Wayābānīnig kägā kīmādwākiwāwag.

Mīdāc ānād ō'kumisān: "Nīdawā! nīngamādcā," i'kido 'a^a·u' Wāmīsā'kwā.

- Mēdāc āgut o'kumisān: "Kīgidimāgis nōjis. Kāwīn kitānāga-
25 nāsīg, ā'pidci kījī'kāwag."

"Mānu nīngamādcā," i'kido 'a^a·u' uskinawā. Mēdāc kägä't kīmādcād 'a^a·u' inini, kābāgījik pimibā'tō. Nīnguding unōndawān awīya pigāgigidōnit udānāng. Mī īni'^u mādcīgi'kwāwisa² ubidā-

You too will be asked (to join in play). All kinds of things they do: they play ball, and the women play the double-ball game; sometimes all play together."

And on the morrow by two youths who came over he was addressed: "Come hither, my friend! Join with us in the games we play!"

Whereupon truly he went, joining in with them; he too went to where the play was going on. All day long they played. Now, by two maidens was he annoyed, — by the Foolish Maidens; and he did not like them. Thereupon back he went in the evening to where his grandmother lived. "I say, my grandmother! coil your net about this place where you live! for perhaps hither may come the Foolish Maidens; I was annoyed by them," said Clothed-in-Fur. When it was night, then hither came the maidens. Very handsome was Clothed-in-Fur. They were not able to enter, for the net was in their way; and when it was nearly morning, back home went the maidens.

And on the morrow they came again to invite the youth; all day long again they played at games. Thereupon again he was annoyed by the Foolish Maidens. Again back he went in the evening to where his grandmother lived. He repeated to his grandmother: "Coil your net about this place where you live!"

That truly was what the old woman did.

Again hither came the women; all night long were the women bothered with the net. When it was nearly morning, they could be heard going away.

Thereupon he said to his grandmother: "Confound it! I am going (back home)," said Clothed-in-Fur.

Whereupon he was told by his grandmother: "You are to be pitied, my grandson. You could not leave them behind, so exceedingly fast do they walk."

"But nevertheless I am going," said the youth. It was true that away started the man, all day long he went running. Suddenly he heard the approaching sound of somebody talking behind him.

jimigōn. "Kidimāgizi Wāmīsā'kwā 'nīndāṇagajiwā' ānādang. Kā-wīn mī'tcāsinōn owā a'ki."

Änigu'k ānupimiba'tō; äčkām päcu' pigāgīgidiwa⁸. Mī'i'dec
 5 äji'a'kwādawāba'tōd kistciwigwāsing ā'pidci pägwäpagaḍinīg. Pä-jikidac aṇībīc ugī'o'dā'pinān; mīdāc i'i'māⁿ kī'ṇnimindcimīt
 aṇībīcing, wāsa'dac kījiwābāsin aṇībīc. Mīdāc mīnawā kī'ṇni-
 u'ndcimādcād.

Mīnawādec mādcigi'kwāwisag, tągucīnowād imāⁿ wīgwās paḍa-
 'kidānīg i'kidōwag: "Mī omāⁿ a'paṇā kī'a'kwādawād kinābā-
 10 minān." Mē'i'dac ä'kidōwād: "Kawā'ṇndā owā wīgwās!"
 Pepājik wāgā'kwādōḍan udaiyānāwān. Mī'i'dec kawā'a'mō'o'wād
 'i'i'u wīgwās. A'pī'i'dac kāwisag 'i'i'u wīgwās kī'a'pa'i'diwag,
 kāwīndac ugīmi'kawāsiwān. Mī'i'dac aṇdawābandamowād tci-
 pimi'kawānit, kāwīndec ōmi'kawāsiwāwān. Mī'i'dac ānād ucimā-
 15 yān: "Taga, nicimā! aḡīndadā āndasobaḡa'k o'o' wīgwās!" Kāgā-
 'tidac kā'a'gindamowād, päjik kāwīn gāgō aṇībīc. Mī'i'dec kīṇan-
 dawābandamowād 'i'i'u aṇībīc; nawādc wāsa⁸ mī'i'dac kīmi'kamo-
 wād aṇībīc. Mīdāc imāⁿ āni'ō'ndcipimi'kawād 'a⁸a^u Wāmīsā'kwā.
 Mī'i'dac mīnawā nō'pinanāwād.

20 Ninguding mīnawā onōndawān pigāgīgidōnit, ānigu'k ānupīmi-
 ba'tō; äčkām päcu' pī'a'yāwa⁸. Mēdāc mīnawā kī'a'kwāndawāt
 kistcimīna'i'gūn.

Mēdāc ä'kidot sāzi'kizit a^u i'kwā: "Nicimā, mī'o'māⁿ a'paṇā
 kī'a'kwāndawāt kinābāminān."

25 Wīndac Wāmīsā'kwā, pä'jik cingobā'kwāndak ogīmaṇibidōn;
 mī'i'dac kīpōdādang. Ī'i'māⁿ kī'ṇnimindcimīt; wāsa'dac kī'i'jiwā-
 bāci 'a⁸a^u cingupā'ti'kōns.

Wīnawādec mādcī'ki'kwāwisag, i'kidōwag: "Kawawādā wa⁸a^u
 minā'i'k!" A'pī'i'dac gāwisād 'a⁸a^u mī'tig kī'a'ba'tōwag, kī'ṇ-
 30 dawābandamowād; kāwīn idēc awīya ayāsiwān. Mīnawa ugī'ṇgimā-

It was the Foolish Maidens who came talking about him. "To be pitied is Clothed-in-Fur if 'I can leave them behind' he thinks. Not large is this earth."

All the faster he then tried to run; yet nearer still they came talking. Thereupon he climbed a tall birch which was very thick with foliage. Now a single leaf he took; whereupon away he went clinging to the leaf, and a long way off was the leaf wafted by the wind. Thereupon from there he again started on his way.

And as for the Foolish Maidens, when they came to the place where the birch was standing, they said: "It is up here where our husband has climbed and disappeared." Whereupon they said: "Let us cut down this birch!" Each had a small axe. So then they cut down the birch. And when down the birch fell, they ran to it at the same time, but they did not find him. And then they looked to see if he had left any tracks, but they did not find any trace of him. And then (the elder) said to her younger sister: "Come, my little sister! let us count how many leaves there are upon this birch!" And truly, after they had counted them, there was one leaf missing. Whereupon they started looking for that leaf; farther on the way was where they found the leaf. Thereupon from there was where Clothed-in-Fur began leaving the sign of his trail. Whereupon once more they pursued him.

Once more he heard the sound of them as they came talking, with all his speed he tried to run; closer were they coming. So then next he climbed a tall spruce.

Thereupon said the woman who was older: "My little sister, up here is where our husband climbed and disappeared."

And as for Clothed-in-Fur, after he had taken the stem of a spruce-leaf, he pulled it off; thereupon he blew upon it. Yonder he went clinging to it; and far away by the wind wafted the stem of the spruce-leaf.

Now, as for the Foolish Maidens, they said: "Let us cut down this spruce!" And when down fell the tree, they ran to it, they looked to see where he was; but no one was there. Again they

wān āndašwāndağizinit. Kă'gä't kăwīn ayāsinōn pā'jik jingobān-
dağ. Mī'i·dec mīnawā kīnaṇdawâbādcigāwād, wāsa ogīmi'kānāwa
'i'i'ⁱ cingobāndağ. Mīdaç mīnawā wābāndaṇmowād pimi'kawānit,
mīdec mīnawā nō'pinaṇawād.

- 5 Mīnawāgu ninguding onōndawān pigāgīgidōnit odānāng. Mici-
gwa ā'pidci ayā'kuzid. Mīnawā kī'a'kwāndawā kistciāzādīng; mī
mīnawā kā'tōdaṇ; pājik aṇibīc kīpa'kibitōd; mī'i·māⁿ kī'a·nimin-
dcimīd wāsa' kī'a·niwābāsininig. Nawādc wāsa kī'paṇgisinini;
mēdaç mīnawā kī'a·nimādcīpa'tōd.
- 10 Mīnawādec maṇdcigi'kwāwisāğ ogīkawawāwān īnī'ⁱ aṇādīn;
mīnawā kīnaṇdawâbādcigāwāğ, kăwīn ogīmi'kawāsiwāwan imāⁿ
aṇibīci'kāng. Mīnawā ogī'a·gindānāwa āndašopağizit; pājik
aṇibīc kăwīn gāgōn ayāsinōn. Mīnawā kīnaṇdawâbādcigāwāğ;
ā'pidci wāsa' ogīmi'kānāwa ī'i'ⁱ aṇibīc, mēdaç mīnawā wābān-
daṇmowād pimi'kawānit īnī'ⁱ uskinawān. Mī'i'ⁱ mīnawā nō'pina-
nāwād.
- Ninguding mīnawā onōndawān pigāgīgidōnit, ubidājimigō. "Kidi-
māgizi Wāmīsā'kwā 'nindānağajiwā' ānāndaṇ. Ānīndi mistcāğ a'ki
kinağajiwād?" pī'i'kidōwag.
- 20 Ā'pidci cigwa ayā'kuzi Wāmīsā'kwā. A'pī pācu'payānit, owā-
bāndaṇ kwaya'k ājād pī'kwā'kwāt. Mī'i·dac kā'i·nāndaṇ
Wāmīsā'kwā: "Mī'i·māⁿ pigwā'kwāduṇ tcīgāsoyān." Ogīpīmodān
'i'i'ⁱ pigwā'kwāt odasawān, mīdaç imā kīpīndcisāt, pigwā'kwāduṇ
kī'kāzut.
- 25 A'pī'i·dac maṇdcigi'kwāwisāğ tāgucinowād. "Mī'o·māⁿ aṇū-
zugwān kīnābāminān," i'kido 'a'aⁿ sāzī'kizit. Mēdaç mīnawā kīkā-
wa'a·mowād; icpīmīng ina'ka kāyā imāⁿ pigwā'kwāduṇ ogīkīska-
a·nāwa, a'pidāç pāngising. Kāpaṇgising wīgwāsāns kī'i·jāwāğ
imāⁿ aṇibīcaṇ ayāniṇ; kăwīn awiya ayāsiwān. Mīnawādec
30 ogī'a·gindānāwān aṇibīcaṇ, ka'ki'nagu ayāniwān. Mēdaç kā'i'ki-
dowād: "Kāṇāḇatc omāⁿ pī'kwā'kwāduṇ ayādug." Mī'i·dac

counted the number of (leaves) it had. Truly, there was missing one spruce-leaf. Thereupon again they sought (everywhere), a long way off they found the spruce-leaf. So then again they saw the sign of his footprints, whereupon they continued their pursuit after him.

And another time he heard them as they came talking at his back. Now, by this time he was very tired. Next he climbed a tall poplar; and he did the same as he had done before, a single leaf he plucked; and as he went clinging to it, a long way off was it wafted by the wind. Still farther away it alighted; thereupon again he started running as he went.

So again the Foolish Maidens felled the poplar; again they made a wide search, but they did not find him there among the leaves. Again they counted the number of the leaves (of the tree); one leaf was not there. Again they made an extended search; very far away they found the leaf, whereupon again they saw the footprints of the youth. Accordingly they continued their pursuit after him.

Another time he heard them as they came talking, they came talking about him. "To be pitied is Clothed-in-Fur if 'I can flee away' he thinks. Where is the earth so large as to make it possible for him to get away?" (thus) they came saying.

Very tired now was Clothed-in-Fur. When near by they were come, he saw a ball straight where he was going. And this thought Clothed-in-Fur: "In that very ball will I hide myself." He shot at the ball with his arrow, whereupon he then flew into it, in the ball he concealed himself.

And when the Foolish Maidens arrived, "Up here must be the place where our husband has climbed," said she that was the older. Thereupon again they felled (the tree); up over the top of the ball they had cut it, and that was where it fell. After the little birch had fallen, they went to where the leaves were; but there was no one there. And again they counted the leaves, and they were all there. Whereupon they said: "Perhaps here in this ball he may be."

äjıtcīgiga·a·mowād wāwāni 'i'i^u pikwā'kwāt. A'pī·i·dac pābā'pī-
 dāsāg wāgā'kwādōns ogīpōdādān Wāmīsā'kwā. Mī·i·dec kīpō-
 'kwīsāg 'i'i^u wāgā'kwādōns wībidāwāng. "Nyāⁿ! nicīmāⁿ, kīpō-
 'kwīsin niwāgā'kwād! Tağa pidōn kiwāgā'kwādōns!" udinān
 5 ucīmāyan. Mīdāc kīminigut, mīdāc mīnawā tcīgiga·a·nk i^u pi-
 gwā'kwāt. Mīnawā ogīpōdādān Wāmīsā'kwā, mī mīnawā kā·i·ji-
 pō'kwābidāsāninig.

Mēdāc äjikistcimawiwād īgī^u i'kwāwāg. Mī·i·dac äjisiniguskā-
 muwād 'i'i^u pigwā'kwāt pīnicigu gīmiskwīcinōg. Kāga'pī·i·dac
 10 gī'kiwā 'a^a·u wācīmā·i·mind i'kwā, wīnidāc sākizizit pānimā wī'kā
 gī'kiwā.

Miskwidāc kimōskinā ī·i·māⁿ ayād 'a^a·u Wāmīsā'kwā. Mī·i·dac
 kīsāga·a·ng imāⁿ pigwā'kwādung, ā'pidci kimīskwīwānini ubābizi-
 'kawāgan. Mī·i·u kī·a·nimādcād, kīnāndawābandang sāga·i·gāns;
 15 a'pī·i·dac mādābīd sāga·i·gānsing ogīgizibiginān ubābizi'kawāgan.
 Kimīskwīwāgāmīn dāc 'i'i^u sāga·i·gāns. Mīnawā pājik ogīnānda-
 wābandān sāga·i·gan; mīnawādec ī·i·māⁿ ogīkīsibiginān ubābizi-
 'kawāgan. Mī·i·dac kī'pīnādinig, mīdāc kī'pāsang. Mēdāc
 kī·a·nimādcād mīnawā.

20 A'pī·i·dac mīnawā ānibābāmādizit, ninguding ugī·a·'tōn obimi-
 wānān wī'kabājīt. Cīgwa ānigōnī'kāni; mī·i·u awiya kītagwīcininit
 imāⁿ wī'kabācit, i'kwāwan. Cīgwa ugī·u·ji' tōn wīgiwām 'a^a·u
 i'kwā. "Awānāndāc a?" ināndām Wāmizā'kwā. A'pī·i·dac
 pāndīgāt wīgiwāming i'kwāwan owābāmān nāmāḍābinit. Mīdāc
 25 kī·o·nābī'tawād; zazākā·i'kwāwan. Āmī'kwān ogīpīnān. Mīdāc
 'a^a·u i'kwā kī·o·dā'pīnād āmī'kwān kīpa'kunād; mī·i·dac tcībā-
 'kwād. A'pī·i·dac kāgījisā'kwād kīwīsīniwāg. A'pī·i·dac wā'ka-
 wīcimōwād Wāmīsākwā kī·i·nāndām mānū tcīwīdīgāmād. Kā'ka-
 wīcimōwād idāc ogāgwādcīmīgōn: "Mīnāgu wābang tcīgōziyang?"
 30 udīgōn.

"Äye⁸," udīgōn, "mīsāgo wābang tcīguziyang."

Thereupon they carefully hewed the ball. Now, when the little axe had cleaved into it, then upon it breathed Clothed-in-Fur. Whereupon broken was the little axe at the edge. "Ah, me! my little sister, broken is my axe! Do fetch your little axe!" she said to her younger sister. And so, after it was given her, she thereupon continued hewing the ball. Again upon it breathed Clothed-in-Fur, so again was (the axe) broken at the edge.

Thereupon aloud began the women to cry. And then they began rubbing themselves upon the ball, till at last they were bleeding. And then finally back home went the woman who was younger, but she that was older did not go back till a long while afterwards.

Now, blood filled up the place in which was Clothed-in-Fur. Thereupon out he came from the place in the ball, very bloody was his coat. Therefore, as he started on his way, he went seeking for a little lake; and when he came out upon a little lake, he washed his coat. Then bloody became the pond. For another lake he went seeking, and there again he washed his coat. Thereupon it became clean, and he dried it. Whereupon he started on his way again.

And when he was on his journey again, he once put down his pack to go into camp. At the time, snow was on the ground; whereupon some one arrived there where he was going to camp, (it was) a woman. Already had the woman put up the wigwam. "Who is she?" thought Clothed-in-Fur. And when he went into the wigwam, a woman he saw seated (there). Accordingly he went and sat beside her; she was a handsome woman. A beaver he had fetched home. Accordingly the woman took the beaver (and) skinned it; thereupon she cooked a meal. And when she had finished cooking, they ate. So when it came time for them to go to bed, Clothed-in-Fur thought that he might just as well marry her. And after they had gone to bed, he was asked by her: "Do we, then, on the morrow move away?" he was told.

"Yes," she was told, "it is on the morrow that we move camp."

“Kimādcāyan kigamādwāganōnin; kanojicin kanōninān.”

Mi·i·dec ānād wīwan: “Äye⁸, kigaḡakanōnin kanojiiyan.”

- Kigijābidac ki·a·nimādcā Wāmīsā'kwā. Nāgä^a wāsa' ka·a·ni·
ā·yāt omādwāganōnigōn wīwan. “Hwō!” Kāwīndac oḡanōnāsīn.
- 5 Kīnwānj odānopibāginigōn, kāwīndac oḡikanōnāsīn. Ki·a·nimādcā
'a^a·u inini omāckimud opīmōndān. Mi·i·dac ki·o·nābandang
tcigabāciwād, mi·i·mā kī·a·'tōd omāckimud. “Mē·o·mā^a tcigabā-
cid niwīdigāmāḡan,” kī·i·nāndam. Mi·i·dac ki·pābāḡandawāndci-
gāt. A'pī·i·dac pāḡagwicing imā^a kī·a·'tod umāckimud, kāwīn awiya
- 10 wīwan imā^a ayāsīwan. Mē·i·dac ājinandawābāmād wīwan; a'pī·i·
dac āni·u·di'tang imā^a kigaḡabāciwā'pan, owābāmān wīwan i·i·mā^a
ayānit. Kāyābi uwī'kwādcidōn wī·u·mbiwanāt, kāwīndac oḡa-
skitōsīn. Mē·i·dac Wāmīsā'kwā gī·o·dā'pinang mi'tig wīpāḡi'tā-
wāt. “Kāḡā'tidug kuca i'kwādug nindināndānābān!” Cigwāḡac
- 15 pā'kitāwād ma·i·ḡanḡan undcikwāskuniwan. “Wācī' ma·i·ḡanḡan
kigaḡatigo tci·a·nia'kīwang.”

- Mi·i·dac mīnawā gī·a·nimādcād 'a^a·u Wāmīsā'kwā niji'kā.
Ningudingidac mīnawā oḡīḡaḡadān umāckimud i·i·mā^a wī'kabācid.
A'pī·i·dac pāḡagwicing mīnawā i'kwāwan kidagwicinūn imā^a
- 20 wī'kabācid. Oḡi·u·ji'tōn wīgiwām 'a^a·u i'kwā. Ā'pidci paska-
ā·bi paska·ā·bāsowān udāḡiman. A'pī·i·dac wayābāmād ā'pidci
wānicicinini mānidōwāḡin wāḡōdāsīt 'a^a·u i'kwā. Mīnawā-
dec ami'kwān oḡī·pīnān 'a^a·u inini. Mīdec ājipa'kunād
'a^a·u i'kwā, mi'kingwāḡan odābādcī·ā·n pa'kunād ami'kwān.
- 25 Mēdac tcībā'kwād; kāwīn ā'pidci pīnitcigāsī tcībā'kwād,
ānawī ā'pidci unīcinīnī skudā. A'pī·i·dac kā'kijizā'kwād
kīwīsiniwag. Mīdec ānāḡandang Wāmīsā'kwā: “Kāwīn ā'pidci·o·-

"When you have gone, you will hear me speaking to you; you shall speak to me when I speak to you."

At that he said to his wife: "Yes, I will speak to you when you speak to me."

So in the morning on his way started Clothed-in-Fur. Some time afterwards, when he had come afar, he heard the voice of his wife calling to him: "Halloo!" But he did not answer her. For a long while she tried in vain to call to him with a loud voice, but he did not answer her. On his way went the man, carrying his bag upon his back. And now he sought for a place where they would camp, and so there he put down his pack. "Here is where my wife will put up the camp," he thought. Thereupon he wandered about, hunting for game. Now, when he came back to the place where he had put his bag, nothing of his wife was there. Accordingly he started out to look for his wife; and when he came to the place where they had previously camped, he saw that his wife was there. Still yet was she trying to lift her pack upon her back; but she was not succeeding. Whereupon Clothed-in-Fur took up a stick with the intention of beating her. "Really, in very truth, a woman I took her at the time to be!" And the moment that he struck her a wolf leaped up from the place. "Behold, a wolf shall you be called till the end of the world!"

Thereupon again on his way started Clothed-in-Fur, alone. Now, another time he had left his bag at the place where he was going to camp. And when he came back, another woman was already there where he was to camp. The woman had put up the wigwam. Very large was the netting of her large, netted snowshoes. And when he looked upon her, very pretty was the mystic cloth which the woman had for a skirt. Now, another beaver the man had fetched. Whereupon the woman skinned it, a shin-bone (skinner) she used when she flayed the beaver. And then she cooked a meal; not very tidy was she when she cooked, even though very good was the fire. And after she had finished cooking, they ate. Thereupon thought Clothed-in-Fur: "Not very good is she at

wīngāsisi tcibā'kwäd," ināndam. Mī'i'dac mīnawā kawicimowād winībawād, mī mīnawā āgut: "Mīnag^u wābāng tcigwazī-yang?" udigōn.

"Äye⁸, mīsagū i^u wābāng tcigwasiyang."

5 "Kīmaḍwāgānōnin ki'a·nimādcāyan, nā'kumicin kādininān!"

Mēḍac kägä't weyâbāng ki'a·nimādcād awinini. A'pī'i'dac āniwā'k wāsa āni'a·yād umāḍwāpīpāgimigōn: "Ē'! nindānawīgwa-dciwānā!" maḍwā'i·kidōwan. Kāwīndac ogīkanōnāsī. Ki'a·nimādcāgu. A'pī'i'dac mīnawā kāwâbandang tcigabāciwād, mī'i·māⁿ

10 kī'a·'tōd umāckimut. Kīpapānandawāndcigāḍac; a'pī'i'dac paḍagwicing imāⁿ kī'a·'tōd umāckimut, kāwīn awiya ayāsiwān wīwān. Mīnawā kī'kiwe nandawâbamād. A'pī'i'dac āni'u·di'tang āndāwā'pan owâbamān wīwān ka'ki'na ogīsiswāwābinānan odaya-
i·miwān; kāwīn ogāskitōsīn gī'a·ji'tōd obimiwānān, ā'pidcigu
15 wīnināmā'tō.

Mēḍac mīnawā gī'o·dā'pinang mī'tig wīpa'kitāwād, mī'i·'u kāgāgiwān imāⁿ undcipāzigwa·o·nit. Mēḍac ānād: "Uci', kāgāgi kīgātigōg ānicinābāg. Mī'i·'u kāducināmā'tōyan ningudci ānicinābāg kī'u·ndcigusiwād maḍugānā'kung."

20 Mēḍac mīnawā ki'a·nimādcād 'a^a·'u Wāmīsā'kwā, nici'kā mānawā pābāyeyāt. Mīnawā ninguding ki'a·'tōd umāckimud imāⁿ wī'kabācid; mīnawā kīpābānandawāndcigāt. Paḍagwicing wānāgucininig, awiya kī'tagwicinōn imāⁿ, i'kwāwān; wīgiwām ogī'u·ji'tōn; ā'pidci sāgwa·ā·bāsōwan udāgima⁸, ā'pidci gayā wawāgama·i
25 ta'ku'kid. Mīnawā ami'kwān ogībīnān 'a^a·'u inini. Mēḍac pa'kunād 'a^a·'u i'kwā īni'·u ami'kwān. Mīḍac tcibā'kwād 'a^a·'u i'kwā, kāwīn ā'pidci unīciciⁿzinōn skudā.

"Taḡa, pōḍāḍan i^u skudā!" Mīḍac pōḍāḍang skudā 'a^a·'u i'kwā.

knowing how to cook," he thought. So then again, after they had gone to sleep, he was also asked by her: "Is it, then, to-morrow that we move camp?" he (thus) was asked.

"Yes, it is really to-morrow that we move camp."

"When you hear me speaking to you after you have gone, promise me that you will do what I shall ask of you!"

So then truly on the morrow upon his way started the man. And when some distance away he was come, he heard her calling to him with a loud voice. "Hey! I am trying in vain to put the pack upon my back," was what he heard her say. But he did not answer her. And he kept right on his way. And when he had seen another place where they were to camp, then there he laid down his bag. Then off he went on a hunt; and when he came back to the place where he had placed his bag, his wife was not there. Again he went back to look for her. Now, when he reached the place where they had been stopping, he saw that his wife had scattered all their goods about; she was not able to make up her pack, and a very great mess she had made of it.

Thereupon again he seized a club to strike her, upon which a raven flew up from the place. And then he said to her: "Behold, a raven shall you be called by the people. Such will be the mess you will make among the poles and leavings wherever people have moved from camp."

Thereupon again on his way started Clothed-in-Fur, alone again was he roaming about. Another time he put down his pack at a place where he was going to camp; again he went off on a hunt for game. When he came back in the evening, somebody had arrived there, (it was) a woman; a wigwam she had put up; very small netted were her snowshoes, and very much turned in (were her feet) as she stepped. Another beaver the man had fetched. So then the woman flayed the beaver. Whereupon the woman cooked a meal, (and) not very good was the fire.

"I say, do build up the fire!" Whereupon the woman built up the fire.

"Pōdādu'n pōdādu'n tcibiskānād!" Mīdāc uniskimān.

"Pudādan!" i'kido i'kwā, niskādizi awi'kwā. Kīgijizā'kwā idac kār'skwa wīsiniwād, kīkawicimōwag. Mīnawā ogāgwādcimigōn wīwān: "Mīnagu i^u wābāng tcigusiyang?" udigōn.

- 5 "Äye^g," udinān. Mīdecigu mīnawā āgut: "Kīmādwāgānōnin kī'ā·nimādcāyan. Kānōjicin kādininān; kāgu pabāni'tawici'kwān."

- Weyābāngidec kī'ā·nimādcā 'a^a inini. Mīnawādec ogī'a·tōn omāckimut i'i·māⁿ tcigabācinit wīwān. Mīnawā kī'ā·ndawāndcigā 'a^a inini. A'pī pādagwicing i'i·māⁿ kī'a·tōd umāckimud, kāwīn
 10 awiya ayāsiwān wīwān. Mīnawā gī'kiwe nāndawābamād; a'pī·i·dāc āni'o·di'tāng āndāwā'pān, owābāmān wīwān wī'u·biwānānit; kāwīn ogāskitōzīn tcibimiwānāt a^u i'kwā. Ānōmbiwānā mēdāc ājipāngisininig obimiwānān; ozām wāgāwigānā. Mīnawādec mī'tig odōdā'pinān wipagi'tāwād. Kī'ā·nimādcāwidāc kāgwān ogī'ā·ni-
 15 papa'kitāwān ucigānāning, mī'i·dāc kī'ā·nipindigānit asīnī'kāng. Mēdāc ānād: "Kāg kīgātigōg ānicinābēg. Mī'i·māⁿ mōjāg kātai-yan asīnī'kāng."

- Mēdāc mīnawā kī'ā·nimādcād nici'kē. Ningudingidāc mīnawā awiya kidāgwicīnōn i'i·māⁿ wī'kabācit, mēg^u mīnawā 'i'i^u
 20 kār'ijiwābizit; pādagwicing ayāwān i'kwāwān imāⁿ wī'kabācit. Ā'pidci ta'kwāgādinī ogōdās 'a^a i'kwā, ā'pidci gayā pāpīwigādā, ā'pidci gayā wābickīngwā. Mīnawā amī'kwān ogībīnān awinini. Mīdāc oda'pinād 'a^aawi'kwā īnī^u amī'kwān. Mīnawā 'a^a mī'kin-gwānān odābādci·ā·n pa'kunād amī'kwān. Mī'gu ājipapa'kudci-
 25 gānāmāt, mīgu āni'u·ndcimīdcīt 'i'i^u amī'k unāgic. Owīnānimā 'i'i^u tōdāmīnit, wī'kādec kīgijizā'kwā. Mī'i·dec wīsiniwād. Mīdāc

"Work with the fire, work with the fire till it blazes!" Whereupon he angered (the woman).

"You kindle the fire!" said the woman, angry was the woman. And after she had finished cooking, and they had done eating, they lay down to sleep. Again he was asked by his wife: "Is it to-morrow that we move camp?" he was told.

"Yes," he said to her. And then again he was told: "You will hear me speak to you after you have gone away. You must speak to me when I speak to you; do not fail to answer me."

And then on the morrow away started the man. And again he put down his bag at the place where his wife was to camp. Again off went the man on a hunt. When he came back to the place where he had put down his bag, his wife was not there. Again back he went to seek for her; and when he came to where they had been living, he saw his wife trying to lift her pack, but unable was the woman to lift her pack. She would get it upon her back, and then off the pack would fall; too much of a hump she had on the back. So again a club he seized to strike her. And as he was about to go, (there was) a porcupine (which) he began clubbing on the small of the back, whereupon it went into a rocky place. And then he said to it: "Porcupine shall you be called by the people. In that place among the rocks shall you always live."

So again on his way he started alone. And another time somebody came to the place where he was to camp, whereupon the same thing happened to him as before; when he came back, a woman was at the place where he was going to camp. Very short was the dress of the woman, and very small-legged was she, and likewise very white was she at the face. Another beaver the man had fetched home. Whereupon the woman took up the beaver, and likewise a shin-bone (skinner) she used in flaying the beaver. And when she opened the belly of the beaver by hitting it, she then began to eat the beaver-entrails. He became disgusted with what she did, and it was a long while before she had finished cooking. Thereupon they ate. And again, after they had eaten, they lay

mīnawā äckwāwīsinīwād kī'kawicimowād. Mīnawā oḡawādcimi-
gōn: "Wāḡaḡina kaḡusimīn?"

"Äye^ε," udinān.

"Kīḡdwāḡanōnin, kaḡōcijī-i'kaḡ kādīdinān."

- 5 "Äye^ε," udinān. Mīdāc ānāḡḡaḡ Wāmīsā'kwā: "Kāwīn nīn-
dāḡanōnāsī namāḡtc kādīḡidogwān." Mēdāc weyāḡanīnig kī'ḡ·nī-
mādcā 'a^εawinini. A'pī-i'dāc wāsa' ānī·a·yāt, mādwābībāḡiwaḡ:
"Ēi! nīndānawīkwātcīwānā!"

- Kāwīndāc oḡī'kaḡnōnāsīn. Kī'ḡ·nīmādcā, mīnawā oḡī'ḡ·nī·a'·tōn
10 umackimut tcīḡabāciwād. Kīḡāḡāḡḡawāḡdcīḡā, mīnawā amī-
'kwān oḡīnīsān. Pāḡḡawīcing imāⁿ kī'ḡ·tōd umāckimut kāwīn
ayāsīwaḡ wīwaḡ. Mīdāc mīnawā kīḡḡḡawāḡbāmād; cīḡwa pācu'
ānī·a'·tād onōḡḡawān mādwāḡḡamunīd: —

"Nīnābām! ḡaḡa pīdawīcin kīḡātcāb kāzī sōḡātāpizoyān!

- 15 Anīḡdcādcāḡisā, ānīḡdcāḡisā, ānīḡdcādcāḡisā, ānīḡdcādcāḡisā!"

- Mīdāc wāḡbāmād pōpō'kwīḡātānīt, mīdāc kīmīnād udā'tcāp. Udā-
ḡāḡītā'kūbītōḡaḡ u'kāḡḡaḡ 'a^εa^u i'kwā, kāwīndāc oḡāskītōsī tcī-
bīmīwaḡnāt, pō'kuskānīwaḡ u'kāḡḡaḡ. Mēdāc nīḡḡawā mī'tīḡ
odā'pīḡḡaḡ wīpāḡī'tā'wād mī·i'·^u kwīḡḡwīciwāḡ undcīpāḡisō·o·nīt.
20 Mēdāc ānād: "Kwīḡḡwīci kīḡāḡīḡōḡ ānīcinābāḡ. Kāwīḡāḡō
kīḡāḡīnāpāḡīsīsī."

- Mēdāc mīnawā kī'ḡ·nīmādcād 'a^εa^u Wāmīsā'kwā. Mīnawādec
nīḡḡḡḡḡ kī'ḡ·nī·a'·tōd umāckimut. Mīnawā papāḡḡawāḡdcīḡā.
Pāḡḡawīḡīḡḡḡḡḡ, mīnawā wīḡīwām owāḡḡāḡḡān imāⁿ wī'kabācid;
25 ā'pīdcī nībawā mī'sāḡ a'tānīwaḡ imāⁿ āḡwāḡdcīḡ skwāḡḡāḡmīḡ.
Mīdāc wāḡbāmād i'kwāwaḡ imāⁿ pīḡḡḡḡḡ nāḡḡḡḡḡḡḡḡ. Mīdāc
īnī'·^u· kāwīḡḡḡāḡmād mīnawā. Āmī'kwān oḡī'pīnān, āwīdāc i'kwā
oḡī·u·jī·ā·n īnī'·^u· āmī'kwān tcībā'kwād. Ā'pīdcī owīḡḡāzī tcībā-

down to sleep. Again he was asked: "Is it to-morrow that we move camp?"

"Yes," he said to her.

"When you hear me speaking to you, then you must give answer to what I shall tell you."

"Yes," he said to her. And then thought Clothed-in-Fur: "Not would I answer her, no matter what she might have to say." And so on the morrow upon his way started the man. And when afar he was come, he heard her calling with a loud voice: "Hey! I am trying to put on my pack!"

But he did not answer her. On his way he continued, again he went and put down his pack where they were to camp. He went off to hunt for game, another beaver he had killed. When he came back to the place where he had put his bag, his wife was not there. And so again he went to look for her; and now, when he was near, he heard the sound of her singing a song: —

"O my husband! do fetch me your bow-string, that I may bandage my leg! I am lame, I am lame, I am lame, I am lame!"

And then he saw that her legs were broken, whereupon he gave her his bow-string. Even after the woman had bandaged her legs, she was yet not able to lift her pack, for broken were her legs. So then at last a club he seized to strike her, whereupon a Canada jay flew up. And then he said to it: "Canada jay shall you be called by the people. In nothing will you be of use."

And then on his way continued Clothed-in-Fur. And another time he went and put down his pack. Again he went off on a hunt for game. And when he returned again, a wigwam he saw at the place where he was to camp; a very great heap of fire-wood was outside by the door. And then he saw a woman seated there inside. And she too was another whom he married. A beaver he had fetched home, and the woman prepared the beaver for cooking. Very good at knowing how to cook was the woman. And after

'kwäd a^awi'kwä. Kā'kījizä'kwädidäc ogī'a' tōn mīdcim onāḡa-
ning. Kīwīsinidäc 'a^a'u inini, awidäc i'kwä kāwīn wīsinisī. "Wisi-
nin!" odānu'i'nān.

"Kāwīn niwīwisinisī," i'kidō 'a^a'u i'kwä. Mīgu i^u mōḡaḡ
5 kā'tōdang 'a^a'u i'kwä.

Ningudingidäc 'a^a'u inini kī'ḡndawāndcigäd; mī'tig ogīpabāta-
'kunāḡ pīnicigu ogīpīdōn imāⁿ ḡḡwādcīḡ skwādāming; mē'i'däc
imāⁿ kī'pāda'kidōt ḡḡwādcīḡ, azādīnsang.

A'pī'i'däc ḡḡwādcīḡ äḡād 'a^a'u i'kwä, mādwāḡigītō: "Nyāⁿ,
10 mīsa' tētwīsiniyān!"

Mēdäc nōndawād mādwādcigānit, "Tḡak, tḡak, tḡak, tḡak, tḡak!"
Awidäc inini kīpaḡigwī, kīta'pābi kīmōdc wīwābāmād; mīdäc
wābāmād amī'kwān tḡanāndcigānit. "Mīnāḡwāna a^u amī'k wādi-
ḡāmāk!" ināndam. A'pī'i'däc pābīndigāt 'a^a'u i'kwä, minawā
15 anicinābāḡ icināḡusi. Mīdäc i^u mōḡaḡ kā'tōdang 'a^a'u inini,
mōⁿḡaḡ ḡḡādīnsan ogīpīnān äcamād wīwān. A'pī'i'däc nāⁿjīnit
unitcānisiwān, udigōn wīwān: "Kīcpīn kuziyāḡ māḡāḡitawā-
'kwāḡ ḡnī'i-jān!"

Mī'i'däc āniguziwādin nīḡān ḡnībimosä 'a^a'u inini. Mī'i'däc
20 i'ku nōndawād wīwān pīḡigītōnit: "Māḡāḡitawā'kwāḡ ḡnī'i-jān,
māḡāḡitawā'kwāḡ ḡnī'i-jān!" Mēdäc kēḡḡ't āndōdang awi-
nini. Mīgu a'pānā nōndawād pīḡigītōnit, mīdäc kī'ḡni'a'tōd
opīmiwānān awinini imāⁿ tēḡabācīnit wīwān; minawā kī'pābā-
nāndawāndcigä. A'pī'i'däc padāḡwicing imāⁿ kḡbācīwād, mīgu i^u
25 kāyābi āndāwād kā'pīdōt 'a^a'u i'kwä. Kēḡḡ't mīnwāndam
'a^a'u inini. Mīgu i' mōⁿḡaḡ kā'tōdang 'a^a'u i'kwä. Ningudingidäc
udigōn wīwān: "Tḡaḡ, kīcpīn zībīns wābāndamān ḡnī'i-jaiyān,
mōⁿḡaḡ mī'tig ḡnī'a-jawā'kwīsītōn."

Mī'i'däc 'i'i' mōⁿḡaḡ kā'tōdang 'a^a'u inini. Ningudingidäc
30 owābāndān ḡnījāḡo pasa'kāmīgānig; ānawī'ogīmi'kwādān kā'i-

she had finished with the cooking, she put the food into a vessel. Now the man ate, but the woman did not eat. "Eat!" in vain he told her.

"Not am I anxious to eat," said the woman. Thus always was what the woman did.

Now, once the man went away on a hunt for game; a stick he carried about with him, and he fetched it home to a place outside, by the doorway; and then there he stuck it into the ground out of doors, (it was) a small poplar (stick).

So, when out of doors went the woman, she was heard to say: "Ah, me! now, then, will I eat."

Thereupon he heard her make the sound, "Tçak, tçak, tçak, tçak, tçak!" Thereupon the man rose to his feet, he stealthily peeped out of doors to see her; thereupon he beheld a beaver busily eating away. "And so it was a beaver that I married!" he thought. And when the woman came back indoors, again like a person she appeared. And so this was what the man always did, a little poplar he always fetched home on which to feed his wife. And when she had two children, he was told by his wife: "When we move, to open places in the forest do you go!"

And so whenever they moved camp, on ahead went walking the man. And then always he heard his wife come, saying: "To an open place in the forest do you go, to an open place in the forest do you go!" Thereupon truly that was what the man did. So always, when he heard his wife come speaking, then straightway down would the man lay his pack at the place where his wife would make the camp; again off he would go on a hunt for game. And when she came to the place where they were to camp, still would the woman bring along her home. Truly pleased was the man. And that was always what the woman did. And once he was told by his wife: "Now, when you see a brook, wherever you go, always put a (foot) log over it."

And that was always what the man did. Now, once he saw the bed of a brook; even though he remembered what he had been told

- go'pan wīwan, kāwīndac ogī·a'·tōsīn mī'tig imāⁿ paša'kāmīgāng;
 ki·a'·nimādcā. Mī·i'·dec kī·a'·nī·a'·tōd ubimiwanān imāⁿ tcigābācīnīt
 wīwan. Kipābānāndawāndcigā mīnawā; paḍagwicingidac imāⁿ
 kī·a'·tō'pan obimiwanān, kāwīn awiya ayāsīwan wīwan. Mīdec
 5 kī'kiwēd nāndawābāmād. Ogīmi'kwāndān 'i'·i'·u pasa'kāmīgāns
 kā'piwābandang; a'pī·i'·dac pācu' āni·a'·iyād onōndān kīcizībi
 maḍwādcīwanīnig. Ānimadābīt imāⁿ sībīng owābandān piba-
 'kupi'kawānit wīwan, nīⁿj gayā onīdcānisān. Mīdac kīgīstcīmawīt.
 Mēdac kī·a'·nimādcād nīsādcīwan. Nāningudīnō oḍaniwābandān
 10 agwā'kawānit wīwan gayā, mīdac 'i'·i'·u wābandang kīckīckāndcigā-
 nit. Ningudingidac odōdī'tān sāgā·i'·gān, āmi'kwa² imāⁿ tāwā².
 Owābandān kīstcīwīc, amī'kowīgiwām a'tānig nāwagām; mīdac
 imāⁿ maḍwānāmaḍabīnīt wīwan imāⁿ wīcing. Mīdac kī·i'·jād
 tibickō a'tānig 'i'·i'·u wīc, mēdac kaṇōnād wīwan: "Ōndās, taḡa
 15 pīj ōmāⁿ apīnōtcīyag!"

Kāwīn gaṇagā oḡanōnigōsīn. Nībiwatāsing oḍānāḡi kaṇōnān, kā-
 wīndac oḡanōnigōsīn. Maḍwāpinā'kwā·u· 'a²awi'kwā; ḡāḡa'pī
 kīmaḍwāpīndigā 'i²awi'kwā.

- Mīdac wābāmād pā²jīk unīdcānisān pīdādaḡā·e·nit; cīḡwadac
 20 wā·u·dā'pinād, kī·a'·jāwī'kupinā, 'a²a'·u aḡbīnōdcī sāḡā'pīnī'kāsut.
 Kāwīndac ogī·o·dā'pināsīn. Mīdac kī·a'·nikīwād 'a²a'·u abinōdcī.
 Minawā bā²jīk pīdādaḡā 'a²a'·u aḡbīnōdcī; a'pī·i'·dac o·o·māⁿ māja-
 gānīt nīndawā ogīpīmwan, mī·i'·u ḡnīsād. Kāwīn sāḡa'pīsōsīwan.
 Mēdac kī·o·dā'pinād nibunit, nō'pīmīngidac i·i'·jā māwīt. Awiya
 25 onōndawān pīḡanōnigūt nō'pīmīng: "Taḡa bizān! Ningudcī 'a'·pa-
 ḡic 'a²a'·u tā'kunāt aḡbīnōdcī! Kībināⁿsi'kawīn," udīḡōn. Cīḡwa
 maḍwāḡīgītō 'a²·u i'kwā nāmaḍābīt iwīdī wīcing: "Ta, ta, ta, ta!
 Pōnīm. Nīn 'a²a'·u nīnābām!" Mēdac kī'kāndīwāḡ īḡi'·u i'kwāwāḡ;

by his wife, yet he did not place a log over the place of the dried-up water-course; he continued on his way. And then he put down his pack at the place where his wife would make the camp. He went off again to hunt for game; and when he came back to where he had put down his pack, his wife was not there. Thereupon he went back to look for her. He thought of the small, dried-up water-course; and when near by he was come, he heard the sound of a great river flowing along. When he came out upon the view of the river, he saw signs of the footprints of his wife leading into the water, and likewise of his two children. Thereupon he wept aloud. And then he set out down the course of the river. And sometimes he would also see the footprints of his wife coming out of the water, and there he would see where she had been gnawing (upon the poplars). Now, once he came to a lake, (and) a beaver was living there. He beheld a great dwelling, it was a beaver wigwam far out on the water; and now there he saw his wife seated upon the dwelling. Thereupon he went over opposite to where the dwelling was, and then he spoke to his wife: "Come hither, and fetch over here the children!"

But no answer at all was he given. Many a time he tried in vain to speak to her, but he was not answered. Her hair was the woman combing; finally then in went the woman.

Thereupon he saw one of his children come swimming towards him; and just as he was about to take it, back was it withdrawn, for the child was bound to a cord. And so he did not get (his child). And then back home went the child. Another child came swimming towards (him); and when it arrived at the place where he was, he took a shot at it, whereupon he killed it. It was not tied to a cord. And then he took it up dead, and into the forest he went weeping. Somebody he heard come speaking to him in the forest: "Stop crying! Throw away the child you are holding! I am coming to get you," he was told. Just then the woman was heard speaking, as she sat there on the dwelling: "Ta, ta, ta, ta! Let him alone! That is my husband!" Thereupon with each other the women

ḡnōdcinā' pināndiwag. "Pisān abin taga!" inā 'a'a'u wicing nāmā-
dābit. "Apickāmuning äcināgwa'k kizō."

"Pisān ḡbin kayä gīn, cwāskutiyāyan."

ḡnōdc kī'i·diwag äjināgusiwād.

- 5 Mī'i·dāc kī·ā·nimādcīnigut inī'u i'kwāwān kā'pitagwicininit.
Mēdāc nōndawāt mādwāmawinit inī'u wīwān, mī'i·dāc kī·ā·nimādcā-
wād. Mī'i·dāc ā'kidōnit inī'u mayādcīnigut i'kwāwān: "Ödä^{na}
ayāmagat imāⁿ wāndcīyān, mī·a·'u nōs wāgimāwit."

- Cigwāḡāc wādi'tamowād ödä^{na} owābāmān mī'tigōn pāda'ki-
10 zonit nāwaya·i' ödānāng. "Mī'i·wādi nōs āndāt. Udānāng pimo-
sān," udigōn. "Kāgu' miziwā inābi'kān. Äjītakū'kīyān ijītakū-
'kīn."

A'pī'i·dāc pāndigāwād oḡānōnigōn ösān 'a'a'u: "Tawā't, tawā't,
tawā't! Kā'gätināgunā anicinābāng kidiciwābis öⁿ wī·a·i'ndiyān!"

- 15 Nāḡādcidāc kā'pindigāwād, kī'pindigā pā'jik ozāwima'kwa.
Kī·ō·nābi. Nīskādizi, āḡāḡināḡutāmāḡā inī'u i'kwāwān wīdidigā-
mād; kāwindāc kīmīnāsī, mī·i·'u wāndcinīskādizit. Pa'kābit; ozām
a'kiwāⁿzi. Mēdāc odā'pinād oḡāskipidāḡānān; onāskina·ā· wīḡā-
gaswāt; wāwībidāc kisāḡaswā; kā·i·skwāsāḡaswāt, oḡipīnawān
20 odō'pwāḡānān imāⁿ oḡāskipidāḡāning. Kipāsigwī oḡīnāsī'kawān
inī'u mī'tigōn pāda'kizonit imāⁿ āpī'tawind. Mīdāc kī'pīgubinād,
mīdāc kī·u·nābit iskwāndāng. Oḡimāⁿma'kwa tācugīmāwāndōnān
inī'u mī'tigōn; oḡipōdānān mīdāc nāyāp kimisiwāzit 'a'a'u mī'tig.

- Kayä wīnidāc Wāmīsā'kwā oḡī·u·dā'pinān umī'tigwābīn. "Nāḡ-
25 kāsā kādi·ā·mbān ḡnāma'kāmigō·i·nini wī·ā·ngoma'k!"¹ Mīdāc
kī'pīmwād inī'u mī'tigōn. Wāwīngā ḡipigikisā 'a'a'u mī'tig.

¹ Referring to the Brown Bear.

began quarrelling; all sorts of things they said to each other. "Do keep quiet!" was said to the one seated on the dwelling. "Like a mat (spread on the bottom of a canoe) is the appearance of your tail."

"You keep quiet too, you without a tail!"

All sorts of things they said to each other about how they looked.

And then he was taken away by the woman, who had come to (where he was). Thereupon he heard the sound of his wife weeping, whereat they set out on their way. And then said the woman by whom he was taken away: "There is a town over there from whence I came, and my father is the chief."

And as they were coming to the town, they saw a staff standing in the centre of the town. "It is over there where my father dwells. Behind me do you walk," he was told. "Don't be looking about everywhere. Where I step do you step."

And when they entered in, she was addressed by her father saying: "Tawat, tawat, tawat! Truly, indeed, like a human being you are, to have this happen to you!"

Now, some time after they had entered, in came a Brown Bear. He sat down. He was angry, for he had once asked in vain for the woman to be his wife; but she was not given to him, and that was why he was angry. He was jealous; he was too much of an old man. And then he took up his tobacco-pouch; he crumpled (his tobacco) to smoke; in a little while he was smoking; after he was done smoking, he put his pipe back into his tobacco-pouch. He rose to his feet to go to the pole that was standing there in the centre of the lodge. And then he broke it in pieces, whereupon he sat down by the doorway. Chief Bear gathered up the pieces of the pole; he breathed upon them, and then back again was the pole made whole.

And so in like manner Clothed-in-Fur took up his bow and arrow. "See what I would do if I should wish to eat up an underground person!"¹ Thereupon he shot at the pole. Every part of the pole

'A^awidec uzāwima'kwa kī·ḡ·gātcī; wāwīp ogī·o·dā' pinān aḡaski-
pidāḡaṇaṇ, mīdāc kīsāḡa·ang.

Minawādec a'kiwāⁿzi ogīmāwāndōnān īnī'^u mī'tigōn; mēdāc
kī'pōdānāt nāyāp kimiziwāzi 'a^a'^u mī'tig.

- 5 Minawā bā'jik kī'pīndigā, wābima'kwa, kayā wīn nīskādizi.
Kayā wīn kigāḡwād wābān īnī'^u i'kwāwān, kāwīn dāc kīmīnāsī.
Kayā wīn kī·u·nāskina·ā·; kā·i·skwāsāḡaswād kīpāsigwī. "Nāskā
kāti·ā·mbān ogitā'kāmī'k tājī·i·nini wī·ā·ngumāḡ!" Mēdāc nāsi-
'kawād īnī'^u kistci·ḡ·sīnīn; mēdāc kā·i·jīpīgubīnād, mēdāc kī·ḡ·wī-
10 ·ō·nābit iskwāndāḡ.

Minawādec a'kiwāⁿzi ogīmāwāndōnān asinīn, mī·i·'^u minawā
kimiziwāzīt 'a^a'^u ašin.

- Kayā wīndāc Wāmīzā'kwā ogī·o·dā' pinān omī'tigwābīn oḡasawān
gayā, mīdāc ā'kidot: "Nāskāsa kayā nīn kātiyāmbān aṇāma'kāmī-
15 ḡōwīnini wī·ḡ·ngomāḡ!" Mēdāc ājīpīm wāt īnī'^u ašinīn owīngā
kīpīgiskisā 'a^a'^u ašin.

Mī·i·dec kīcāḡiskikwānī 'a^a'^u wābima'kwa, aḡādcit. Mī·i·'^u
kā·i·jī·o·dā' pinād oḡaskīpidāḡaṇaṇ, mī·i·'^u kī·ḡ·nīsāḡa·a·ng.

- Mī·i·dec āḡut īnī'^u ujīāⁿyaṇ: "Ayāḡwāmīsin! Kāḡā yānawī
20 kiba'kinawāḡ. Mīdāc ā'ta mīdāsogun kāḡu' nībā'kān! Kīcīpīn
'i'ī'^u mīnī'k nībāsiwān, mī·i·'^u tciba'kinawādwā."

- Kā'ḡā'tidāc kāwīn wī'kā kinibāsi 'a^a'^u inini;¹ kāḡādāc māḡāsā-
ḡuṇāḡāḡinīḡ ā'pidci kī·a·ā'kuzi wīnībād. Kāḡādec weyābānīnīḡ
mī·i·'^u kinībāt. A'pī·i·dāc kwāskuzīt kāwīn awīya ayāsiwān imāⁿ
25 oḡānāḡ; nīwīn mī'tigōn kīpada'kidcigātāwān, mī·i·māⁿ mīndci-
ma'pizut. Mī·i·dāc kīwī'kwādcīwut. Wī'kādec kīkāski·o· kīpa-
'kīpidōt ta'kupīdcīḡaṇaṇ. Mīdāc wābāndāḡ mī'kana kā·ḡ·mī·i·-

¹ Such is the rendering of the text, but the story goes on to say that he did
fall asleep.

was shattered into splinters. Whereupon the Brown Bear became ashamed; at once he took up his tobacco-pouch, and then out of doors he went.

So once more the old man gathered up the pieces of the pole; and after he had breathed upon them, the same as before was the pole made whole.

Another came in, a White Bear, and he too was angry. Now, he also had asked for the woman, but she was not given to him. He also filled up his pipe; after he had finished smoking, he rose to his feet. "See what I could do if I wished to dispose of a human being who dwells upon the earth!" Whereupon he went up to a huge rock; and after he had broken it in pieces, he then went and sat down by the doorway.

So again the old man gathered up the pieces of the rock, whereupon again was the rock completely restored.

And in the same manner Clothed-in-Fur took up his bow and arrow, and then said: "See also what I could do if I wished to dispose of a person of the underground!" And so when he shot at the rock, thoroughly was the rock pulverized.

Whereupon down the White Bear bowed his head, for he was ashamed. And so after he had taken up his tobacco-pouch, then out of doors he went.

Thereupon he was told by his father-in-law: "Be on your guard! Almost, indeed, are you prevailing over them. Therefore for the period of ten days don't go to sleep! If in that space of time you do not go to sleep, then will you prevail over them."

And truly never did the man go to sleep;¹ and when the tenth day was nearly at an end, he had become so very tired that he wanted to sleep. So when it was nearly morning, then he fell asleep. And when he woke from his sleep, no one was there in the town; there were four poles standing, and there he was bound with cords. And so he tried to get loose. And after a long while he was able to loosen himself from the cords. And then he saw the paths by which the Bears had gone away, whereupon

jāwād īgi'ʰ ma'kwag, mīdac kīnōpīnanāt pīnic kīstcikitcigāmīng
 kī'ā·nimadāpīwād. Mīdac wābandang pīmana'kwāning ijināgwā-
 tini ānābigigwāndānig. Kāwīn dāc ogaskitōsi imāⁿ tcipīmosāt.
 Mīdac nōndawād aḡama'king maḡwāmawinind wīwan. Mī'i·dāc
 5 kā'i·ji·o·dā'pinād omī'tigwābīn odasawān kayā, mīdac kī'i·na·ä·t,
 mīdac imāⁿ udasawāning kī'ā·nimindcimīd. Mī'i·dāc aḡama'king
 kipāngicing. Mīdac imāⁿ kī·u·disāt wīwan pināmadapinit.

Mēdac minawā kī'ā·nipīndigāwād ōšan āndānit 'a'a'ʰ i'kwā.
 Ā'pitci minwādamōn ucijā'yān wābamigut taḡwicing 'a'a'ʰ inini.
 10 Mīdac minawā āgut: "Na·ā·ngic, mānawa midāsogun kāgu'
 nibā'kän."

Kāḡatidāc kāwīn mīnawā kī·u·ndcinibāsi; pīnicigu mīnawā kāḡā
 kimidāsugunaḡadini, mīnawa ā'pidci·a·yā'kuzi wīnibāt. Cigwadāc
 kāḡā tcibīdābāninig mī'i·ʰ tcimidāsagunaḡa'k; kāḡā pīdābānini
 15 mī'i·ʰ mīnawa kīnibāt. Nawādcidāc ānawī kīgijāp kikuckwāzi.
 Ājamīnawa ka'kina kīmādcāwa^ε ma'kwa^ε. Mī'i·ʰ mīnawā ājitci-
 ḡāzud mī'tigōn paḡa'kidādiwan, imāⁿ ta'kupizud. Nawādcidāc
 maḡkawapizu. "A'pāḡic wāwīp kaski·o·yān!" ināndam. Wāwīpidāc
 kīwī'kwādcī·u·. Aḡāwā ogikāski'tōn kīpa'kibidōt ta'kupidcigānan.
 20 Mī'i·ʰ mīnawa wābandang mī'kāna kā·a·nī·i·jānit ma'kwa^ε.
 Wāwīpidāc ogīnō'pinanā. "A'pāḡic atimagwā tcībwāḡabāciwād!"
 ināndam. Mīdac nō'pinānād mēdac udi'tang kījka'pī'kānig; a'ki
 pāpāngī·i·dāc kā'kātcidā'pikāni mī'i·māⁿ a'paḡā kā·a·nī·i·jāwād
 ma'kwag. Kāwīndāc ogikāski'tōsīn imāⁿ tcipīmosāt. Menawādec
 25 ugī·o·dā'pinān omī'tigwābīn odasawān gayā. "A'pāḡic nānī'tam
 taḡwicinān iwīdi nīsā'ki!" ināndam. Mīdac kā'i·ji·i·na·ä·t 'i'i·ʰ

he followed after them as far as the great sea out upon which the Bears had come. Thereupon he saw an object like the form of a string floating on the water. He was not able to walk over to the place. Thereupon he heard on the farther shore the sound of his wife crying. At that he then seized his bow and arrow, and then shot straight away from him; and so there upon his arrow he clung as it sped along. Accordingly on the other shore he alighted. And so there he came to his wife, who was seated facing him.

Thereupon once more (he and his wife) came entering into the home of the woman's father. Very much pleased was his father-in-law when the man was seen arriving. And then again he was told: "Behold, son-in-law, for another ten days don't go to sleep!"

And truly for that reason not again did he fall asleep; (he kept it up) till the ten days were nearly ended, when again he became so very tired that he wanted to sleep. And now nearly was the dawn to appear which would mark the end of the ten-day period; almost was the dawn about to appear, when again he went to sleep. In the morning, earlier than before, it was true that he woke. By that time again had all the Bears gone away. And in the same way as before was he bound fast to the posts that were standing, there he was tied. But tighter than ever was he bound with the cords. "I wish that I might quickly get loose!" he thought. And quickly he tried to get free. After some difficulty he was able to loosen the cords. So again he saw the paths along which the Bears had gone. And speedily he went in pursuit of them. "I wish that I might overtake them before they go into camp!" he thought. Accordingly, as he followed after them, he then came to a steep cliff; and only in places here and there did the earth offer a foothold, and it was along by such a way that the Bears had passed. Now, he was not able to walk by that way. So once more he took his bow and arrow. "Would that I might first reach the foot of the hill!" he thought. And so after he had shot his arrow, and

udasawān, a'pī·i·dāc kā'pāngicing īwidi nīsā'ki, kawīn maçi
 ma'kwāg pīmosāsīwāg. Mēdāc imāⁿ kī'pī'āt; cīgwa owābāmāⁿ
 pīdāsāmosānit. Wīwan pīnigāniwān nībawadec nābāma'kwag
 pī·ā·yāwāg. Mēdāc nāntawādc kā·i·jipīmwād wīwān, ka'kina gayā
 5 ma'kwa⁸ ogīpābimwā⁸; nīyā'ta ā'pidci āgāciⁿ·i·nit ma'kōnsa⁸ kāwīn
 ogīnīsāsīn. Mēdāc ānād: "Mī o^u kātayāniginiyāg tci·a·ni·a·
 'kīyūng ozām kīdābānādcī·ā·wāg ānicinābāg ozām māmān-
 didoyāg." Mēdāc kī·o·dā'pīnāng mīnān, mānīdōnsa' kayā, ānībīcān
 kayā, mīdāc kī·ā·cāmād. "Mī o^u kādināndcīgāyāg tci·ā·ni·a·'ki-
 10 yūng," odīnā⁸.

Mēdāc kī'pīgīwād, kīmi'kwānimād īni'^u wīwān nāmādapini'pān
 imāⁿ wīcing. Mī·i·dāc i·i·māⁿ minawā kīwīdciwād īni'^u wīwān.
 Ojijāyān gayā imāⁿ ayāwān, ozīguzān gayā, wī'tā⁸, wīnimō⁸ gayā;
 mī·i·māⁿ na'ā·ngabīt. Wājāck kayā imāⁿ nāmāḍabi iskwāndāng.
 15 Ningudingadāc ināndām Wāmīsā'kwā: "A'pāgic āmwāg!" odināni-
 mān wīnīmūn.

Pāpigādāc kīgito wajask: "Nāskā ānāndāng Wāmīsā'kwā!
 'A'pāgic āmwāg nīnīm, 'Ināndām."

Kī·ā·gādcidāc 'a'a'winini. Mēdāc ā'kidot 'a'a'^u a'kiwāⁿzi:
 20 "Ānīj, mānū uḍaiyāmwān!" Mēdāc kīnīsāwād īni'^u i'kwāwān,
 ugīgījizwāwān. Mēdāc kī·ā·cāmīnd. "Kāgu' ningudci gidiskamā-
 'kān!" Kā·i·ckwāwisinit idāc kī·o·dā'pīnigādāwān u'kāṇān; nībī-
 'kāng idāc kī·ā·wībāgidcīgādāwān u'kāṇān. Nāgādcidāc kīpīpīn-
 digā 'a'a'wī'kwā mānawa; kī'pīmādizi. Mīgu⁸ mōⁿjāg kā'tōta-
 25 wīnd 'a'a'^u īnini kīcīpīn mīsawānimād wī·ā·mwād; nāningudīnō
 uzīgusān, nāningudīnō gayā wī'tān og·ī·āmwān. Ningudingidāc ugī-
 kuzīgupidōn uzīt a'pī·i·dāc papīndigāt 'a'a'^u kā·ā·mwānd kīnīⁿjiwa
 uckaⁿjīn. Mī a^u Wāmīsā'kwā kā'tōḍawād.

Ningudingidāc kī·i·'kido wajack: "Wābāng wā'kāyābidāsi ka-
 30 wadisigunān." Wayābāngdāc cīgwa ānicinābā pīdāsāmosā. Kī·ā·-

by the time he had alighted at yonder foot of the cliff, not yet had the Bears walked by. And so there he waited for them; at last he saw them come walking along. His wife came on ahead, and many he-Bears were coming along. Thereupon against his will he shot at his wife, and at all the Bears he began shooting; save only the very small cubs he did not kill. Thereupon he said to them: "Such shall be your size till the end of the world, because too severely might you ill-treat the people if you were too large." Thereupon he took up some blueberries and some insects and some leaves, and then he fed them. "Now, that is what you shall eat for food till the end of the world," he said to them.

Thereupon he came back home, he thought of his wife that was sitting there on the dwelling. And so at that place he lived again with his wife. Now, his father-in-law was there, likewise his mother-in-law, his brothers-in-law, and his sisters-in-law; so there he lived as a son-in-law. Now, Muskrat was seated there at the doorway. So once thought Clothed-in-Fur: "I wish that I might eat her!" such was the thought he had of his sister-in-law.

At once up spoke Muskrat: "See what Clothed-in-Fur has in mind! 'Would that I might eat my sister-in-law!' he thinks."

Now ashamed became the man. Whereupon said the old man: "Well, let him go ahead and eat her!" Thereupon, after they slew that woman, they cooked her. And so he was fed. "Don't break the joints at any place!" After he had eaten, then the bones were gathered up; to the water then were the bones taken and thrown in. And after a while in came the woman again; she was alive. And that was always what was done to the man whenever he had the desire to eat them; sometimes it was his mother-in-law, and sometimes it was his brother-in-law, he ate. And once he pulled apart the foot (of the one he had eaten). So when the one he had eaten came in, it then had two nails. That was what Clothed-in-Fur had done to it.

Now, once said Muskrat: "To-morrow by a being with a full set of teeth shall we be given a visit." And on the morrow, sure

'kwāndowä wīcing, mīdāc kəṇawābāmāwād ka'kina ājināguzinit.
 Kīpā'piwəg īgi'u āmi'kwəg ānigīwād 'a'a'u anicinābā. Kī'kəṇōnā-
 Kīpā'piwəg īgi'u āmi'kwəg ānigīwād 'a'a'u anicinābā. Kī'kəṇō-
 nāwa: "Wajack, taga ijān, awinōndawi kāti'kitogwān 'a'a'u
 5 anicinābā!"

Wajackidāc ogīti'tipāndawāsītōnan uzitān, mīdāc kīmādcād.
 Tāgucingidāc ogəgwādcimāwa ojackwān: "Ānīn kā'i'kidot 'a'a'u
 anicinābā?"

"'A'pidci sənagətini āndāwāt ami'kwəg, 'i'kido."

10 "Āye", "i'kidōwəg. Wānāgucigidāc a'pwəgəṇən pīndigā'ā'kwa-
 ckāwəṇ āndāwād.

Mī'i'dāc ānād wīwəṇ 'a'a'u a'kiwā'zi āmi'k: "Taga, odā'pin
 'a'a'u a'pwəgəṇ!"

Ogī'o-dā'pinānidāc 'a'a'u mindimōyān; ogīmīnān onābāman;
 15 mī'i'dāc ka'kina wī'kumāwād īni'u a'pwəgəṇən. Kī'a'nikīwācka
 'a'a'u a'pwəgəṇ kā'i'ckwāwī'kwāmāwād.

Wayābāngidāc kī'tagwicinōg anicinābāg, pīnōdci'ā'wād āmi-
 'kwəṇ.

Ka'kinadāc kī'pəgidīnimāgəwəg wī'a'wīwān tcinisindwā. Ka'ki-
 20 nadāc kīmādcināwəg wīnā'ta Wāmīsā'kwa; kāwīn kīnīsāsi. Wānā-
 gucigidāc mīnawā ka'kina kī'tagwicinōg pīmādisiwād. Mīnawā
 ninguding kīdpādcimō wajack: "Wābāng wā'kāyābitāsi ka'u'disi-
 gunān."

Wayābāngidāc kā'gā't anicinābā pīdāsamosā. Ā'pidci āgāsibi-
 25 yāni āndāwād. Mīnawā kī'a'kwāndawā imā'wīcing 'a'a'u anici-
 nābā. Mīnawā ogīpā'pī'ā'wān ājināguzinit. Kī'ā'nigīwā 'a'a'u
 anicinābā, mīnawā kī'ā'nōna 'a'a'u wajack: "Taga ijān, awinōn-
 da'u' kadi'kidogwān!"

Kā'gā'tidāc kī'i'jā wajack. Tāgucingidāc wajack kīgəgwā-
 30 dcimā: "Ānīn kā'i'kidot 'a'a'u anicinābā?"

"'Ā'pidci āgāsibīyā āndāwād āmi'kwəg, mīyātagu tcinā'si'ka-
 wəgwa ami'kwəg, 'i'kidō."

Kīnīskādizi dāc a'kiwā'zi āmi'k. "Nīndawādc kāzōdā!" Mīdāc
 kī'i'jāwād u'kunimīng. Ogīwī'kubidōnāwa pā'e'jik kīstcimi'tig

enough, a human being came walking hitherward. He climbed upon the dwelling, whereupon they all gazed upon him to see how he looked. Laughed the beavers when the human being started on his homeward way. They addressed (Muskrat), saying: "Muskrat, do go and listen to what the human being may have to say!"

So Muskrat slid on his feet off the log, and then started away. And when Muskrat came back, they asked him: "What did the human being say?"

"Very troublesome is the dwelling-place of the Beavers,' he said."

"Yes," they said. And when evening was come, (the stem of) a pipe moved into where they lived (as a sign of invitation to smoke).

Thereupon to his wife said the old Beaver: "Come, receive the pipe!"

The old woman then received the pipe; she gave it to her husband; and then all drew a puff from that pipe. Back moved the pipe after they had all drawn a puff.

So on the morrow came the people, they had come to get some Beavers.

And all gave themselves up to be killed. And all were taken away except Clothed-in-Fur; he was not slain. And in the evening they all returned alive. On another occasion up spoke Muskrat: "To-morrow by a being with a full set of teeth shall we be given a visit."

So on the morrow, sure enough, a man came walking hitherward. There was very little water where they lived. Once more climbed the man upon the dwelling. Again they laughed at how he looked. After the man had gone back home, again Muskrat was commanded: "Do go and hear what he may say!"

And truly Muskrat went. And when home Muskrat was come, he was asked: "What did the man say?"

"There is very little water where the Beavers dwell, and all we have to do is simply to go to the Beavers,' he said."

Then angry became the old Beaver. "Therefore let us hide!" Thereupon away they went for the dam. They drew along a great

imāⁿ u'kunimīng ä'tänig, mīdāc imāⁿ kā'i·jāwād. Mīnawā ugī-
kibā·a·nāwa. Kī'a·wikāzōwād ogī'a·ji'tōnāwa uwājiwā mī'i·māⁿ
kī'pīndigāwād.

Wayābāng kī'pījāwāg ānicinābāg wīpinisāwād āmi'kwān, kāwīn
5 ogīmi'kawāsiwāwān. Kī'kiwāwāg.

Mīnawā wānāgucig a'pwāgān pīndigāskāwān, kāwīn odā'pī-
nāsiwāwān.

Mīnawādec wayābāng kī'tāgwicinūg ānicinābāg. Kābāgīcig
ānāgī·a·no'kiwāg wīnisāwād āmi'kwa^ε, kāwīn ogīmi'kawāsiwāwān
10 ayānit ānawī obīnāwā udaiwā nātānāndawāndcigānit ānimō^ε,
ānawikī'i·jāwāg imāⁿ ayāwād āmi'kwa^ε. Āmi'kwāgīdāc ogīkānō-
nāwān ānimōn, "Gutci, gutci, gutci!" .Kāwīndāc ugīmiginigusiwān.
Wānāgucig ka'kina kī'kiwāwāg, kāwīn ogīnisāsiwāwān āmi'kwān.

Mīnawā a'pwāgān ānāgīpīndigāskāwān, kāwīn mīnawā ogī'o·dā-
15 'pīnāsiwāwān u'pwāgānān. Mīgu i'u a'pānā kā'tōdāmowād
kāga'pī kīgī'timiwāg ānicinābāg wāni·ā·wād āmi'kwān. Mīnawā
pīndigāskāwān u'pwāgānān. Ogānōnān dāc wīwān 'a'a'u a'kiwāⁿzi
āmi'k: "Tāga odā'pīn 'a'a'u u'pwāgān!" Ogī'o·dā'pīnān a'pwā-
gānān mēdāc ä'kidōt: "Kidinīgā·a·nānig kuca' ānicinābēg," i'kido.
20 Mīdāc ka'kina kīwā'kwamāwād īni'u u'pwāgānān.

Wayābāng kī'tāgwicinōg ānicinābēg obīnāwa udaiwā. Ānawī
ka'kina kī'pījāwāg ānimōg imāyāwād āmi'kwāg, mīnawā, "Nin-
gutci, gutci, gutci!" ugī'i·gōwān. Mēdāc ningutci kī'i·jāwād
ānimōg.

25 Pā'jik idāc ānimuc ā'pidci mādāndāguzit; ānimuc gayā wīn
kī'pījā imāⁿ ayāwād āmi'kwāg. Ogānōnāwān īgi'u āmi'kwāg:
"Wāgunān i'k" ājāmigōyān nāsīgōyāng?"

Mīdāc ä'kidōt: "Kī'kuniwā."

"Āwisa'! mīgicīnām."

30 Mēdāc kā'gā't mīgīt 'a'a'u ānimucic: "'A^u, 'a^u, 'a^u!"

Mēdāc ä'kidōwād ānicinābāg: "Nāckā guca' 'a'a'u! Māgijā imāⁿ
ayāwān āmi'kwān." Kāga'pī'i·dāc kī'i·jāwāg, mēdāc imāⁿ kīmi-

tree that was there at the dam, and to that place was where they went. Furthermore, they closed it up. After they had concealed themselves, they made a beaver-hole, into which they went.

On the morrow came the people for the purpose of killing some Beavers, but they did not find them. Back home they went.

On the next morning a pipe came moving in, but they did not receive it.

So on the following day back came the people. All day long they worked in vain to kill the Beavers, but they did not find where they were, even though they had fetched their dogs, that were good at hunting, and even though they went to where the Beavers were. And the Beavers spoke to the Dogs: "Away, away, away!" Yet (the Beavers) were not barked at. In the evening all went back home, they did not kill a beaver.

Even though the pipe came moving inside again, yet they did not receive the pipe. So that was what they always did, till at last the people grew negligent on having lost the Beavers. Once more in came the pipe. To his wife then spoke the old Beaver, saying: "Do take the pipe!" After she had received the pipe, then she said: "The people surely ill-use us," she said. And all took hold of the stem of the pipe.

On the morrow back came the people bringing their dogs. Although all the dogs came there where the Beavers were, yet again, "Away, away, away!" they were told. And so elsewhere went the dogs.

But there was one dog that was of no use at all for the hunt; now, this dog too came there where the Beavers were. Him the Beavers asked: "On what do they by whom we are killed usually feed you?"

Thereupon he said: "Your livers."

"All right! then bark at us."

Thereupon truly bayed the old worthless dog: "'A', 'a', 'a'!"

Thereupon said the people: "Well, listen to that (dog)! Perhaps some Beavers are there." And so by and by hither they came,

'kawāwād ayānit ami'kwa^ε. Ka'kina ogīnisāwān, wīnā' ta Wāmī-sā'kwā kāwīn kīnīsāsī.

Misa pīnāwidis kīwagōdā.

21. FLOATING-NET-STICK (Aḡwāṇdcōnāḡaṇ).

Ningudingisa kīwāⁿ ḡnicinābāḡ ṓdātōwāḡ tcīgibīg kistcigāmīḡ,
5 mī'i-māⁿ wā'u'ndcīwād kī'o'sāwāt wīnisāwāt awāsī'yaṇ; ānind
gayā kīⁿgōⁿyaṇ unōdci'ā-wān. 'A^a'widāc ugimāⁿ, Aḡwāṇdcōnāḡaṇ
ijini'kāzu; mī'i-'u ga'kina tābanimāḡubānān īni'ṽ anicinābā wādā-
'tōnit. Wīnigu ga'kina āni'i-'kidot, āni'i'nād īni'ṽ anicinābā tābāni-
māt mī'i-'u āndōdāminīt.

10 Ningudingidāc kāwīn ā'pidci kāgō unī'tōsīnāwa kāmīdciwāt,
mī'i'dāc ājikānōnāwāt īni'ṽ ugimān: "Ānīn, Aḡwāṇdcōnāḡaṇ,
kādijiwābisiyāḡ? Kāwīn ḡāgō nīmī'kazīmīn. Kībāḡusānimigō kāgō
tcī'i'jitcigāyaṇ tcīmī'kā māḡ wāḡōnān kā'u'ndcipimādisiyāḡ."

'A^a'widāc ugimā kī'i-'kido: "Ckumā sāḡa'i'ḡāns uji'tōyu'k
15 tcīgibīg kistcigāmīḡ. Mānūdāc paḡḡitāḡibaiya kistcigāmīḡ ina-
kakāyā."

Midāc 'i'i'ṽ kāḡā't kā'i'jitcigāwāt kā'i'ḡōwāt īni'ṽ ugimān.
A'pī'i'dāc kā'kīci'tōwād 'i'i'ṽ sāḡa'i'ḡāns, "Mī'u'māⁿ ayāyu'k,
imāⁿ jībaiyā'k." Pā'jik idāc uḡi'u'jī'tōn aḡwāṇdcōnāḡaṇ, mīdāc
20 kā'i'nāt ḡnicinābā^ε: "Ānāmīndīm nīḡaḡtījā tcīnāsī'kawāḡwā kīⁿ-
gōⁿyaḡ, mī'ō-māⁿ kādijiwīnāḡwā sāḡa'i'ḡānsīḡ. A'pī'i'dāc wābā-
māḡwā mōckīnāwāt imāⁿ sāḡa'i'ḡāḡsīḡ, mī'i-'u kādijikibā'ā-māḡ
imāⁿ cībaiyāḡ."

Mī'i'dāc ci'ḡwa kā'ḡā't owābāmāwān pīndigānit kīⁿgōⁿya^ε. Ka-
25 'kina āndāswāwanagisiwāt kīⁿgōⁿyaḡ kī'pīndigāwāḡ imāⁿ sāḡa'i'-
ḡānsīḡ. Apī'i'dāc mōckīnāwāt kīⁿgōⁿyaḡ uḡīkībā'ā-nāwa imāⁿ
cībaiyāḡ. Mī'a-'u Aḡwāṇdcōnāḡaṇ kā'pīnāt kīⁿgōⁿya^ε. Midāc
imāⁿ a'paṇā kā'u'ndīnāwāt nībiwa kīⁿgōⁿyaṇ.

whereupon they found that some Beavers were there. All of them they killed, save only Clothed-in-Fur they did not kill.

And so the gizzard of the ruffed grouse now hangs aloft.

21. FLOATING-NET-STICK.

Now, once they say that the people were living in a town by the shore of the sea, and so from that place they set forth when they went on a hunt to kill game; and some also obtained fish. Now, one was chief. Floating-Net-Stick was his name; for it was he who ruled over all the people that lived in the town. And since he had the say in all matters, what he would command the people under his charge, that would they do.

Now, once on a time they were not killing very much of anything to eat, whereupon they spoke to the chief: "What, Floating-Net-Stick, will become of us? Nothing are we finding. We beg of you to do something so that we may find what we are to live upon."

And the chief said: "Then make you a small lake by the shore of the sea. And let there be a small (underground) passage out towards the sea."

Now, it was true that they did what they had been told by the chief. And after they had finished the little lake, "Now in this place do you remain, in this (underground) passageway." And one floating-net stick he made, whereupon he said to the people: "Under the water will I go to fetch the fish, for by this very place will I bring them to the little lake. And when you see that they are filling up the little lake there, then shall you close up the place of the (underground) passageway."

And so at last they truly beheld the fish going in. And the various kinds of fish went into that little lake over there. And when the fish had filled up the place, then they closed up the underground passageway. It was Floating-Net-Stick who fetched home the fish. And so it was from that place that they always obtained abundant fish.

Ningudingidac mägwä ödä'tōwäd kikistci'i'jiwäbat, animi'kig ugīpānādcī'tōnāwa i^u ödāna; wīnāta Ḃgwandcōnāgaḅ kāwīn kini-buṣi. Kinickādizi. Mī'i'dac kā'i'jimādcāt ʾnōdc maḅidō ugīpabā-gagwādcimān tcīnādamāgut, kāwīn awiya ugīmi'kawāsīn; ga'kina
5 asīnīn pīwābi'k gayā āndaswāwāḅaga'k ugīgagwādcindān. Ka'ki-na dac ugī'i'gūn: "Kāwīn gayā nīn nimpizwāgaḅnāmiguṣi."

Gāga'pī'i'dec pā'jik wāgutugwān ma'kadāpīwābi'k ā'pidciswān-gaḅnugwān mī'i'^u kātāpwā'tāgut. Mēdac kā'i'daḅk mīcigīnābigunk tcī'i'jināgwādinig. Mēdac kā'gā't kā'i'jināgwak 'i'i'^u ma'kadāpī-
10 wābi'k. Mīdac imāⁿ apīmayā'i'kī'kāsut. A'pī'i'dac ānimi'kīkāk ānimi'kig ogīwābāmāwān mīcigīnābigōn cingicininit, mīdac pāginā-wāt. Kāwīndec pīgwīsāsīnōn 'i'i'^u ma'kadāpīwābi'k. Pīnic kāwīn kwātc owābāndazīn wāsāmowīn, ogītcāginān 'i'i'^u ickodā ānimi'kī. Kāga'pī ugīkwāckunadānāwa 'i'i'^u pīwābi'k, kāwīn obigwābitō-
15 sīnāwa.

A'pī'i'dec Ḃgwandcōnāgaḅ weyābāmāt ckudā ayāsīnini'k, īni'^u animi'kīn ugīmawīnānān; ugīsagizitānān pā'jik. "Kīnīna kābānā-dci'tōyaḅ nidōdāna?" Mīdac imāⁿ pīwābi'kunk kīpa'kitācimāt pīnic kīnīsāt. A'pī'i'dac kānīsāt kī'i'jā iwīdi udūdāna ayānigibān;
20 mīyā'ta u'kaḅaḅ ā'tānig. Mēdac kā'i'jimi'tigwābi'kāt nīswi asawāḅaḅn ugī'u'ji'tōḅaḅ. Mī'i'dac kā'i'ji'a'yāni'kawigaḅnācimāt anicinābā⁸, ka'kina āndacinipān, mī'i'dac īcpīmīḅ ina'ā't. Mīdac ā'kidot: "Ā⁸ā⁸ anicinābātug! unickaiyu'k, kībītcīnōnīm."¹ A'pī kāpāḅgisibini'k udasawān kāgā miziwāsiwāg anicinābāg. Mīnawā

¹ It is a bit troublesome to make this sentence clear without use of the text. "With an aim undirected" is a free rendering of what in Ojibwa would be better rendered with something like "by chance" or "by accident;" the idea being,

Now, once on a time, while they were dwelling at the place, there arose a great storm; Floating-Net-Stick was the only one not to die. He was angered. And so afterwards he went forth, going about asking all the various manitous to help him, but no one did he find; all the rocks and the various kinds of metal there he asked. And by all was he told: "I am also beyond destruction from the power of a blow."

Then at last there was one unknown kind of black metal that must have been very strong, and it was by it that he was promised help. And so what he said to it was that it should look like a great serpent. And so truly that was what the black metal looked like. Thereupon over there at one side he hid himself. And during a thunder-storm the Thunderers beheld a large serpent lying there, whereupon they struck at it. But the black metal did not shatter into pieces. (He watched it) till he could scarcely see any lightning, for all their fire had the Thunderers used up. At last (the Thunderers) sprang upon that metal, but they could not make an impression upon it.

And when Floating-Net-Stick saw that (the Thunderers) had no more fire, he then made an attack upon the Thunderers; he seized hold of one by the foot. "Are you the one who destroyed my town?" And so there upon the iron he flung it till he slew it. And after he had slain it, he then went over to the place where his town used to be; there were only bones at the place. And so after he had made a bow, he then made three (spear-pointed) arrows. And then, after he had placed the bones together in their natural order, all that had been in the body, then into the air he sent (an arrow). And then he said: "Yea, O ye people! rise up, for I am shooting at you with an aim undirected."¹ When the arrow had fallen, nearly whole were the people. Another arrow he sent into

that, no matter where the arrow falls, the result will be the same for one as for all, and that the shooting of the arrow is not designed for any individual in particular.

päjik udasawān kī·i·na·ä cpîmîng, mī·i·^u mēnawā ä'kidot: "Ä^a,
 5 anicinābätug! anickaiyu'k, kibî'tcinōninim." Mī·i·^u anāwi kī-
 māmīziwāziwāt anicinābäk. Mīdāc kāyābi pä'jî'k udasawān
 icpîmîng gī·i·na·ä. Mīgu mīnawā iⁿ kā·i·'ki' tut: "Anicinābätug!
 10 unickaiyu'k, kibî'tcinōninim." Mīdāc ka'kina kā·i·jipāzigwīwāt
 nāyāp; mīnawā kī'pīmādisiwāg äjipīmādisiwā'pan.

Mī·i·dāc 'iⁱ·^u miziwā äjināgwa'k kī'tcigāmîng: sāga·i·gāns
 ayāmağa'k tcigibîg pangî cibaiyā kistcigāmîng ina'kakāyā. Mī·i·māⁿ
 ayāwāt mōⁿjāg kīⁿgōⁿyāg. Mī·i·^u wīn Ägwāndcōnāğan kā·u·ji'tō-
 10 gubānān. Mī·i·māⁿ mōⁿjāg anicinābāg wāndinawāt anōdc kīⁿgōⁿya².

Misai.

22. THE YOUTH WHO WAS LED ABOUT BY THE CHIEF OF THE STURGEONS

(Uskinawā pabāmādcîinigut ugimānamāwan).

Ninguding pä'jik anicinābā kī·a·yā imāⁿ Ma'kadānamāzibîng
 nōdci·ā·wād nāmāwa² zīgunk. 'A^aawidāc a'kiwāⁿzi odayāwān
 ogwisān, uskinawān. Mōⁿjāg pägizō aⁿ skinawā. Ninguding ogī-
 15 wāni·ā·n ugwisān, ka'kina ogīmi'kānān odaya·i·mini, ogidcaya·i·
 a'tānig odaya·i·mān, mī·a·'pānā kiwāni·ā·t ogwisān.

'A^aawidāc uskinawā ogīmādcîinigōn nāmāwān, kayā wīn nāmāng
 kījināgusi. Miziwā ogī·i·jiwinigūn gistcigāmîng; ka'kina kīⁿgūⁿyān
 owābāmāwān; mōⁿjāg kī'pābāwīdcîndiwāg. Miziwā kayā sibiwān
 20 kī'pābā·i·jāwāg, wīdcīwāwād kīⁿgūⁿyān; kāwin ningudci pwāna-
 wi·u·sīwag, miziwā omī'kānāwa jājībaiyāmi'kāni'k. Mīdāc kīmā-
 dcāwād, miziwā kī'tcigāmîng kī'pābā·i·jāwād; tibickō māckudānk
 ijināgwādini pābā·i·jāwād, pīnic kistciki'tcigāmîng kīpābā·i·jāwāt.

¹ Lake Superior.

the air. Whereupon he said: "Yea, O ye people! rise up, for I am shooting at you with an aim undirected." Whereupon truly were the people all made whole. And then the remaining arrow into the air he sent. Whereupon again he then said: "O ye people! rise up, for I am shooting at you with an aim undirected." Whereupon all then rose to their feet, as they had done in the past; again were they alive, as they used to be.

Now, therefore, that is the way it looks along the sea: there is (always) a little lake by the shore, with an underground passage leading towards the sea. In that place are always fishes. And now it was Floating-Net-Stick himself who had caused it. And from that place do the people always obtain all kinds of fish.

That is all.

22. THE YOUTH WHO WAS LED ABOUT BY THE CHIEF OF THE STURGEONS.

Once a certain man was staying at Black-Sturgeon River when (the people) were hunting sturgeons in the springtime. Now, the old man had a son, a youth. Often in swimming went the youth. Once he lost his son, but he found all his clothes; upon land were his clothes, but he had lost his son.

Now, the youth had been carried away by a sturgeon, and he had taken on the form of a sturgeon as well. Everywhere in the sea¹ was he led; all the fishes he saw; always were (he and the sturgeon) together in their wanderings from one place to another. And into every river they wandered, going in company with the fishes; nowhere did they find it difficult to go, everywhere they found sunken places on the floor of the sea. And so they went, round-about everywhere in the sea they went; like a plain was how it looked to where they had strayed, even (so did it continue) till they wandered into the great sea.² Thereupon they journeyed

¹ The ocean.

Mīdāc kī'kiwītāskāwāt kistciki'tcigāmīng. Pā'jik idāc kī'tcizībi
ogīmi'kānāwa, mīdāc ī·i'·u kā'pini'ta'a·mōwād; māckudāng pījiṭi-
gwāyā ī·i'·u zībi. Ninguding idāc ā'pidci kī'iska'tāwān zībiwān.
Ninguding oḡanōnigōn īni'·u wādcīwād: "Pā'piniziwāḡan, nīdci!
5 mīsa ḡanāḡatci pā'tāwininān. Ḃanicinābēḡ pācu' pī'a·yāwāḡ."

Mēdāc kā'gā't ḡanicinābēḡ sāḡēwa·ō·wād; ā'pidci iska'tā ī·i'·u
zībi. A'pī·i·dāc imāⁿ pāyāwād ḡanicinābēḡ, owābamāwa nīⁿ nāmā-
wān ayānit. Mēdāc ā'kitowād: "Naskā kuca'ogōⁿ namāwāḡ cāngi-
cinuwāt! Kā'gā'tigunā kīḡawīsinimin." Mēdāc adā'pināmowād
10 odāni'ti'wān.

Mī·i·dāc īḡi'·u nāmāwāḡ kā·i·jimādcī'tāwād kīpa'kwābīkickāmo-
wāt ī·i·māⁿ pāḡḡi wānāmi'kānig.

Kāwīn dāc oḡiwābamāsiwāwa nāmāwān īḡi'·u ḡanicinābāḡ, ā'pidci
kība'kwābīḡat ī·i'·u wānāmi'kā. Kāḡa'pī kīmādcāwāḡ ḡanicinābēḡ
15 kīwāni·ā·wad īni'·u nāmāwān.

Mī·i·dāc 'a^a·u nāmā kā·i·nād īni'·u wādcīwādin: "Ānīc, mīsa
nīndawa tcīḡiwāwininān, māḡiḡ ā kāḡa'pī nīndugci kḡanisigōmin."

Mī·i·dāc kī'pimādcī·i·nigut. Miziwā cācībāyāmi'kā o·o·wā a'ki;
mī·i·māⁿ kā'pī·a·i·jiwinigut, pīnicḡu imāⁿ Ma'kadānāmāzībīḡ
20 oḡi'pitāḡwicimigōn.

'A^a·widāc a'kiwāⁿ·zi kawāni·ā·pān ugwiṣān mōⁿ·ḡāḡ ī·i·māⁿ
kī·i·nābitasing pāmiskādin. Ningudingidāc 'a^a·u nāmā ugīkanōnān
īni'·u ḡanicinābān wādcīwād: "Āmbā, mī·i'·u īḡi·ḡ·gwā'tān! Nāmāda-
bin imāⁿ ugīdcaya·ī·asīnīḡ!" Mīdāc kī·ḡ·gwā'tād. A'pī·i·dāc
25 pāsāḡāwa·u·d 'a^a·u a'kiwāⁿ·zi owābamāwān ḡanicinābān nāmāda-
binit imāⁿ asīnīḡ. Mīwani^u oḡwiṣān kāwani·ā·pān, nāyāp oḡi·o·
disigōn!

Ningotwāswibibōn oḡipapāwīdcīwād īni'·u nāmāwan 'a^a·u uskī-
nawā. Mīdāc kī'tibādcimud 'a^a·u uskinawā kā'pabā·a·i·jiwā-

about the limits of the great sea. Now, a certain great river they found, and so up that stream they went; out over a plain came the course of the river. Now, once very dry were the rivers. Once he was addressed by his companion saying: "Alas, my friend! perhaps I have now led you into danger. Some people are approaching not far away."

Thereupon, sure enough, came some people paddling into view (round a point); very shallow was the river. And when the people were come at the place, they saw two sturgeons there. Thereupon they said: "Why, look at those sturgeons lying there! Verily, now we shall have something to eat." Accordingly they reached for their spears.

And so the sturgeons set to work roiling up the place where there was but a (shallow) pool of water.

And the people did not see the sturgeons, so exceedingly muddy was the pool. At length away went the people, after they had lost the sturgeons.

Thereupon the Sturgeon said to his companion: "Well, it is perhaps time that I should be conducting you back home, lest perchance we might at last in some place be slain."

And so he was headed for home, being led by (the Sturgeon). Everywhere were caverns in under the shore; it was by such a route that he was conveyed, (keeping on) until at length he was fetched home again to Black-Sturgeon River.

Now, the old man who had lost his son always looked at the place every time that he passed by (in his canoe). Now, once the Sturgeon spoke to the human being he was with: "Therefore do you now go forth from the water! Do you sit on the top of yonder rock!" Accordingly out of the water he went. And when (round the point) came the old man (in his canoe), he saw a person seated on yonder rock. It was his son whom he had lost, back to him again had come (his son)!

For six winters the youth had wandered from place to place with the Sturgeon. Thereupon the youth related what had hap-

biziwād. Ugimā nāmāwān īnī^u kā‘pabāwīdcīwigut ‘a^aa^u uskinawē
miziwē kayā zībing kī‘pabāwīdcīwāwād kīⁿgōⁿyan.

Misaⁱ.

23. THE MAN WHO TRANSFORMED HIMSELF INTO A BEAR
(Mä'ku'kāsut Anicinābä).

Minawa kägō nindibātēm kā·i·jitēgägubānān pā·jik anicinābā:
 5 umāⁿ kistcigāmīng¹ taji·a·nicinābā. Mōjaḡⁿ icābānīg aṇicinābāk
 iwidi Micinīmā'kinīng, kī·a·wināsī'kamuwāt aḡwi·i·diwin. Kägō-
 dac kī·i·jinīcki·i·tiwāḡ ānind anicinābāḡ. A'pī·i·dāc paḡiwāwād
 kī·i·'kido a^u anicinābā: "Ayāngwāmizin! ninguding kigaḡbimawati-
 zin," ugī·i·nān īnī'^u anicinābān. A'pī·i·dāc kā'ṭaḡwicinuwād umāⁿ
 10 āndana'kiwāt, mī·i·'^u kīmādcī'tād; mōⁿjaḡ kīmidāi naḡamu 'a^a·a^u
 aṇicinābā; mī·i·'^u cī'gwa kī·i·nāndanḡ wī·a·wimādisāt īnī'^u kānī-
 ckī·i·gut.

Ninguding wānāgugik pä'jik anicinābān ogīwījāmān, wī'a'wi-
ma'kukāzut.² Päjik idāc minis ayāmaḡaṡ imāⁿ Animibīguwī'kwā-
15 dunk, Pānūsānūminis ājini'kādā; mī'i'māⁿ gī'a' tōwādugubānan
omādcimaḡkimudāwā³ anicinābāḡ; mī'i'māⁿ kā'i'cāwād nibādīb'i'k.
Anāmāḡā'u'nk a'tāni i^u maḡkimut, mī'i'māⁿ kā'u'ndināt kistcima-
'kwaīyān, kaḡkībīdāḡaṡān.⁴ Mīwānini^u kāpīsi'kawāt, maḡdcimaḡki'ki
kayā. Mīḡaḡ kā'i'jikiwī'tāskāt ī'i'māⁿ ayāwāt. "Niwī'i'jā iwidi
20 Bāwī'ting,⁵ aḡaḡswādi. Kaḡawābāmicin tci'a'nimādcaiyān! Kāgu
gayā nibā'kān! Nandawābāmicin kāḡā pīdābāṡk." Mīḡaḡ kīḡaḡa-
mut 'a'a' u anicinābā.

¹ North shore of Lake Superior, at Kaministiquia.

² The usual form which a man assumes as a witch.

pened to them on their wanderings. It was by the chief of the Sturgeons that the youth was accompanied on the journey, and here and there in every river were they with the fishes.

That is all.

23. THE MAN WHO TRANSFORMED HIMSELF INTO A BEAR.

About something else am I going to tell, concerning what a certain man did; he dwelt over here by the sea.¹ Often of old did the people use to go to yonder Mackinaw (Island), they used to go to obtain clothing. Now, for some cause part of the people became displeased with one another. And when starting on their way back home, said the man: "Be on your guard! for some time shall I come to visit you," he said to the people. And when they reached the place here where they abode, then he began doing (magic); often was the man singing songs of the mystic rite; it was then that he planned to go visit the one who had angered him.

One evening he asked a certain man to go with him, for he intended transforming himself into a bear.² There was an island over there in Nipigon Bay, Dangerous Island it was called; for at that place was where the people used to put away their baneful pouches;³ it was there they went during the silence of the night. Down in under the ground was the pouch; it was from there that he drew forth a large bear robe, a tobacco-pouch.⁴ That was the thing which he put on, and some evil medicine too. Thereupon he walked in a circle roundabout the place where they were. "I intend to go to yonder Sault,⁵ and farther beyond. Do you watch me, that I may start on my way! And do not go to sleep! Look for me when the morning is nearly come." And then sang the man.

¹ Pouches containing magic.

⁴ Pouch used in the mystic rite to shoot magic.

⁵ Sault Ste. Marie.

Kä'gä'tigu ma'kunk ijināguziwaṇ. Mēdāc kā'i'ckwā ṇaḡamut
 kī'ṇinōndāguzi: "Hwi' ho ho ho ho!"¹ Skudānk² ijināḡwāḡini
 paḡidaṇāmut. Mēdāc kī'ṇimādcāḡ kwaiya'k, kī'ṇipa'kubī
 a'panā kwaiya'k Bāwi'ting; mīḡu ānī'i'jiwāwāsa'kunāt, ckudānk
 5 ijināguzi, pīnic kipickunāguzi.

'A'widāc anicinābā imāⁿ kā'a'yāt kāwīn kīnbāsī. Cigwa kīgā
 tciwāḡaninig mī'i'^u cigwa wāḡandānk ckudā piwāwāsa'kunanik;
 äckam pācu' pyāyāwāṇ. A'pī'i'dāc paḡaḡwicininit ugīpaḡaḡucka-
 wān. Mēdāc nōndāguzinit, " 'Ä² 'ä°," inwāwāṇ. Mīdāc kīmi'ka-
 10 winit, menawā anicinābānk ijināguziwaṇ. Nīⁿjin ṇanicinābā udā-
 ṇāniwaṇ³ ugīpīdōṇaṇ; mī'i'^u nīⁿj ṇanicinābān kī'a'wipaṇādcī'ā't.
 Wīpaḡāc kīnōndam nīⁿj ṇanicinābāk kīnibōwāt māḡwā nībāwāt.

Mī'i'^u kā'u'ndcikusidiwāt māwica anicinābāk. Wī'ka kīgō
 kā'u'ndcimādcī'i'disigwā anicinābāk. Kāyābī ānind udayānāwa
 15 māḡcimacki'ki, māmīndagā āṇami'ā'sigok ṇanicinābāk.

Ānic, mīsai.

24. THE WOMAN WHO MARRIED A BEAVER (I'kwā kāwidigāmāt āmī'kwāṇ).

Ninguding pā'jik uckinīḡi'kwē kī'tcikī'i'ḡwi'i'cimūḡubāṇ ma-
 'kadā'kāt. Wāsa' ningudci paḡbā'i'jā. Ninguding ininiwaṇ owāḡa-
 mān nībawinit, oḡāṇōnigōṇ: "Kāwīnīna kidāwīdcīwīsi āndāyāṇ?"

¹ Sound of one in the ceremony of the mystic rite when about to shoot magic
 from a pouch. ² A witch is said to breathe fire.

And, sure enough, like a bear was his look. And when he had finished singing, he then went off, making the sound: "Hwí ho ho ho ho!"¹ Like fire² was the sight of the breath that he gave forth. And then off he started in a straight direction, down into the water he went as he made straight for the Sault; for, as he went, he flashed light along the way, like fire he looked, (continuing thus) till he was out of sight.

Now, the man who remained there at the place did not sleep. When it was nearly time for the morning to come, then he saw fire flashing hitherward; nearer was the other coming. And when the other arrived, he lay on top of him. Whereupon the other was heard to exclaim, "He-hey!" such was his cry. Accordingly he recovered his former self, and like a person again was his look. Two human tongues³ he had fetched along; they were of two people whom he had gone to destroy. And in a little while it was heard that two people had died while they were asleep.

That was the reason why people long ago used to fear one another. Never in any way, therefore, did the people speak ill of one another. Still yet do some possess evil medicine, especially people that are not Christians.

Well, that is all.

24. THE WOMAN WHO MARRIED A BEAVER.

Once on a time a certain young woman went into a long fast, blackening (her face). Far off somewhere she wandered about. In course of time she beheld a man that was standing, (and) by him was she addressed, saying: "Will you not come along with me to where I live?"

¹ It is a common belief that witches do their baneful work in or through the mouth of a person.

Mīdec ki·ṇ·niwīdcīwād anicinābānk ujināguziwaṇ. A'pī·i·dāc
 kā·u·di'ṭamowād āndānit ā'pidci unīcininī āndāt 'a'a'winini; ga-
 'kina kīgō udaiyān aḡwiwin mīdcīm gayā. Ā'pidci wāṇṭizi
 'a'a'winini. Mīdāc āgut: "Kāwīnīna kīdāwīdigāmīsi? Mī umān
 5 kāḍajipīmādzīyaṇk," udigōn.

'A'a'widac i'kwā kī·i·kito: "Māgijā tākackāndamōg nōs nīnga
 gayā."

"Kāwīn tagackāndāziwāḡ," udigōn.

Mīdāc kā'gā't kā·i·jina'kumāt mānūⁿ tciwīdigāmāt, mīgu i^u
 10 kiwaṇānimāt unīkī·i·gō⁸ 'a'a'wi'kwā. A'pidci wānicicink aḡwiwin
 ugīmīnigōn īnī^u wāwīdigāmīgut. Mī·i·māⁿ kā'tajipīmādzīziwāt
 pā'jik zāga·i·ḡan ayāniik. Kīnwājⁿ ugīwīdigāmān īn^u ininiwaṇ.
 A'pī weyābāmāwāt¹ ḡbinōdcīyaṇ, kīnīwiwaṇ. Kāwī'kā kīgōn ugī-
 mānāsīsīn 'a'a'wi'kwā. Ka'kina āndāswāwāḡizīnīt kī'gōⁿyan
 15 ūnisān 'a'a'^u inini; ānind gaya awāsīⁿyānsān ūnisān; kistcinībawa
 umīdcimimiwā a'tāni. Aḡwādcīng āndāwāt misān gayā. Wīnidāc
 'a'a'^u i'kwā mōⁿjāḡ udōci'tōṇan ḡnā'kaṇan maskīmudān gayā;
 ā'pidci minwa'tāni pīndig āndāwāt. Nānīgutīnū anicinābān
 udūtīsigowān; mīyā'tagu aḡwādcīng pabāmusānit īnī'wanicinābān;
 20 kāwīn pīndigāsī 'a'a'wānicinābā. 'A'a'widac i'kwā ogīkī'kāni-
 mān īnī^u amī'kwān kāwīdigāmāt.

Nānīgutīnū anicinābān pi·o·disigōwāt oḍanikīwāwīdcīwāwān
 īgī^u abinōdcīyaḡ; nānīgutīnū kayā 'a^u inini uḍanikīwāwīwīdcīwān
 īnī^u ḡnicinābān. Mīnawāḍaci'ku nāyāp ṭāḡwicinōḡ. Aṇōdc kīgōn
 25 upīdōnāwa—a'ki'kōwunāḡaṇan gayā, mō'kumānan, ḡsāmān, minī-
 'kīgu kīgōn ayābādcī'tōḡ ḡmī'k āmundīn;² mīwaninī^u pādōwād.
 Āckāṇ kistciwāṇḍīziwāḡ. Kistcinībiwa unīdcānisīwān ogīwābā-
 māwān; tasingīdāc ānisīḡwāḡīn mī·i·wa'pī mādcānit unīdcānisīwā

¹ "To see or behold young" is an idiom for "to be parents" or "to have young."

Whereupon she went along with him who was in the form of a human being. And when they got to where he dwelt, very pretty was the home of the man; every kind of thing he had in clothing and food. Very well provided for was the man. And this she was told: "Will you not become my wife? In this place will we spend our life," she was told.

And the woman said: "Perhaps sad might be my father and my mother."

"They will not be sad," she was told.

Thereupon, in truth, she freely consented to marry him, whereat the woman lost the memory of her parents. Very beautiful was the clothing given her by him to whom she was married. It was where there was a certain lake that they passed their life. A long while did she have the man for her husband. When they beheld their (first) young,¹ four was the number of them. Never of anything was the woman in want. Of every kind of fish that was, did the man kill; besides, some small animal-kind he slew; of great abundance was their food. Outside of where they dwelt (was) also some fire-wood. And the woman herself was continually at work making flag-reed mats and bags; in very neat order was it inside of where they dwelt. Sometimes by a human being were they visited; but only roundabout out of doors would the man pass, not within would the man come. Now, the woman knew that she had married a beaver.

From time to time with the person, that had come to where they were, would the children go back home; frequently, too, would the man return home with the person. And back home would they always return again. All sorts of things would they fetch, — kettles and bowls, knives, tobacco, and all the things that are used when a beaver is eaten;² such was what they brought. Continually were they adding to their great wealth. Very numerous were the young they had; and as often as the spring came

² Referring to the objects given as offerings to the souls of the slain beavers.

nānījiwān, pā'jik īnini pā'jik gayā i'kwā. Mīdāc ānāwāt: "Nin-
gutci awigābāciyu'k. Nibiwa nī'tāwigi'i'gu'k kinīdcānisiwāg
äckam tcībā'ta'ī'nowāt ami'kwāg." Mīyā'ta agācī'yinit unīdcā-
nisiwān kāyābi oḡanawānimāwān ningubībōn; pānimāⁿ mīnawā
5 ānisigwāḡin mādāwān īnī'^u unīdcānisiwān.

Ayā'a'pī ānicinābān udōducigowān; ānawi ijāwāg ānicinābān
ānānit mī'i'ṽ ami'kwān kinisāwāt anicinābēg, kāwīn kā'gā't
onisāsiwāwān; nāyābigu pīgīwāwāg. 'A'a'widāc i'kwā kāwī'kā
kī'i'jāsī ānicinābān āndānit; ugīkī'kino'ḡmāḡōn unābāmān. Mī'i'-
10 wa'pī kīkistcimānāwāgubānān āmi'kwāg, īgī'widāc ami'kwāg ā'pī-
dcī ugīsāgi'ā'wān anicinābān; mīgu tibickō anicinābāk kīwābāndi-
wād mī'i'ṽ kā'i'nāndāmowād anicinābān. Ānunisiguwāt, kāwīn
kā'gā't nībusiwāg. Ā'pidci ugīsāgi'ā'wān asāmān mīnigūwād āni-
cinābān; nāningutīnō kayā ḡgwiwin omīnigōwān ānicinābān.

15 A'pī'ī'dac ānikī'kāwāt ugīkānōnigōn uwīdigāmāḡānān 'a'a'ṽ
i'kwā: "Ānīc, mīsa cigwa indawā tcīgīwāyān. Kayā nīn ningamā-
dcā ningudci pa'kān a'kīng. Mī'o'māⁿ ayān āndaiyān. Pānimā
ninguding anicinābā'g tagwicinowāt kidāḡānōnāḡ."

Awidāc i'kwā pāḡagu kāyābi kī'ḡno'kī micipi'kāt. Ā'pidci
20 minwa'tāni āndāt. Ningudingidāc kā'gā't ānicinābān pīḡḡwici-
nōn; ugīdcaiya'ī' wīcing kīwāḡābinit īnī'^u ānicinābān. Mīdāc nōn-
dānk awiya mādāwābōdcigānit imāⁿ ḡama'a'ī' wīcink, mādāwā'i'gā-
wān. 'A'a'wi'kwā pā'jik mīci kā'u'dā'pīnānk, māmādāwā'i'gā tcī-
gi'kānimigut īnī'^u ānicinābān. 'A'a'widāc ugīdcaiya'ī' nāmāḡābit
25 ugī'kānimān awiya ayānit imāⁿ pīndcaiya'ī' wīcing. Mēdāc
ājigīgitot: "Awānān ḡīn?"

round, then was when off went their brood two by two, one male and one female. And this they said to them: "Somewhere do you go and put up a shelter. Do you rear a numerous offspring, to the end that greater may be the number of beavers." Save only the smaller of their young would they watch over for still another year; not till the following spring would their young go away.

Now and then by a person were they visited; then they would go to where the person lived, whereupon the people would then slay the beavers, yet they really did not kill them; but back home would they come again. Now, the woman never went to where the people lived; she was forbidden by her husband. That was the time when very numerous were the beavers, and the beavers were very fond of the people; in the same way as people are when visiting one another, so were (the beavers) in their mental attitude toward the people. Even though they were slain by (the people), yet they really were not dead. They were very fond of the tobacco that was given them by the people; at times they were also given clothing by the people.

And when they were growing old, the woman was addressed by her husband saying: "Well, it is now time, therefore, for you to go back home. I too am going away to some other land. But do you remain here in my house. Eventually, as time goes on, there will arrive some people, (and) you should speak to them."

And the woman all the while continued at her work, making twine. In very beautiful order was her home. Now, once, sure enough, (she saw) a man arriving there; on top of the beaver dwelling the man sat down. Thereupon he heard the sound of some creature sawing in the beaver-lodge beneath, the sound of some one pounding. When the woman picked up a piece of wood, she made a tapping-noise, so that her presence might be found out by the man. And he that was seated out on top learned that some creature was down inside of the beaver-lodge. And so up he spoke, saying: "Who (are) you?"

“Nīn,” pīṃṇḍwā·i·‘kido ‘a^a·u i·‘kwā. “Taḡa, paḡwunā·ḡ·n u^u·wīc! Nīwīsāḡa·ḡ·m,” ṃḍwā·i·‘kido.

‘A^a·widac ḡnicinābā ugīkusān. “Māḡicā ṃḡnidō,” kī·i·nāṇḍḡḡḡ. Wāwānidac ogīṃḍwāwīṇḍḡḡmāḡōn: “Māⁿ·wija ami·‘kwāḡ ningī·o·-
5 dā’ pīnigobānig. Kayā nīn nīṇḍḡnicinābāwīnābān. Mānū paḡunā·ḡ·n ‘u^u·wā wīc!”

Mīḍac kā^g·ḡ·t īṇḍwā ājīpaḡunā·ḡ·nk i·i·wā ami·‘k wīḡiwām. A·pī·i·ḍac paḡunā·ḡ·nk, “Wāwānī kīḡapī·ṭaḡānām!” A·pī·i·ḍac ānīpaḡunā·ḡ·nk, kī·pīṇḍcīnī·kānī ‘a^a·u ḡnicinābā; mī·i·ḍac mī-
10 ‘kōḍcīnād kā^g·ḡ·t ḡnicinābāwīnīt; mīziwā ugīḡaḡwāḍīnān,—ustī-
ḡwānīḡ; u·ṭawagaṇ ḡayā nībiwa nābījābīsonān umī·kunānān. Ā·pī·i·ḍac kāṃḡḡḡ paḡunā·ḡ·nk i·i·‘u wīc, kī·pīzāḡa·ḡ·m ‘a^a·u i·‘kwā; ā·pīḍcī wābīckānī ustīḡwān. ḡa·kīna ḡayā wānīcīcīnk ṃḡnidōwāḡīn udōḡōḍāsin; mīziwā ṃḡnidōmīnāsa^e aḡwa·i·ḡāsowān
15 u·kunāsīnk; uma·kīzinān ḡzyā ā·pīḍcī unīcīcīnīwān; utītibīnīn-
ḍcīpīzonān ḡayā ugīḡīckānān; ā·pīḍcī mīno·kwanaiyā.

Mī·i·ḍec wāwānī kītībāṭcīmut kā·i·jīwābīsīt māḡwā kīwīḍcīwāt īnī·u ami·‘kwān. Kāwī·kā ugī·ḡ·mīwāsīn. Kāyābī kīn·wāⁿ·j kīpī-
māḍīsī ‘a^a·u i·‘kwā. Kāyābī pīṃḡḍīzībānīn pā^e·jīk ucīmāⁿ·yān;
20 mīwānīnī^u kā·kanawānīmīḡut. Kayāḍac mōⁿ·jag kī·tibāḍcīmu:
“Kāḡu wī·kā ṃḍcī·i·nā·kāḡun ami·‘k! Kīcpīn ṃḍcī·i·nāk kāwīn kīḡanīsāsīwāwā.”

Mī·i·‘u mōⁿ·jag kā·i·jīṭcīḡāwād ḡnicinābā^g; kāwīn wī·kā omāḍcī-
·i·nāsīwāwān ami·‘kwān, māṃīṇḍaḡā a·pī wīnōḍcī·ā·wād. Mīḡu·i·‘u
25 kā^g·ḡ·t ājīkī·kāṇḍḡḡḡmūwād ḡnicinābā^g. Kīcpīn a·wīya uzām
mānānīmāt, ṃḍcī·i·nāt ami·‘kwān, kāwīn ḡaṇaḡā unīsāsīn. Tībīc-
kūḡu a·wīya cīḡḡānīmīnt, mī·i·‘u ānānīmūt ‘a^a ḡmī·‘k. A·wīyadec
wī·kā ṃḍcī·i·nāsīḡ ami·‘kwān, ā·pīḍcī uzāḡī·i·ḡōn; tībīckū ḡnicīnā-
bā^g nānīḡutīnū ājīsāḡī·i·tīwād mī·i·‘u ānānīmīḡut īnī·u āmī·‘kwān;
30 māṃīṇḍaḡā unī·tānīsān ami·‘kwān.

"(It is) I," came the voice of the woman speaking. "Come, do you force an opening into this beaver-dwelling! I wish to get out," was the sound of her voice as she spoke.

Now, the man was afraid of her. "It might be a manitou," he thought. Then plainly he heard the sound of her voice saying to him: "Long ago was I taken by the beavers. I too was once a human being. Please do break into this beaver-dwelling!"

Thereupon truly then did he break into that beaver-wigwam. And when he was making the hole into it, "Be careful lest you hit me!" (she said). And when he was breaking an opening, in the man reached his hand; whereupon he found by the feel of her that she was a human being; all over did he try feeling her, — on her head; and her ears, having on numerous ear-rings, he felt. And when he had forced a wide opening, out came the woman; very white was her head. And beautiful was the whole mystic cloth that she had for a skirt; worked all over with beads was her cloak; and her moccasins too were very pretty; and her ear-rings she also had on; she was very handsomely arrayed.

Thereupon she plainly told the story of what had happened to her while she lived with the beavers. She never ate a beaver. A long while afterwards lived the woman. There still lived after her one of her younger sisters; it was she who used to take care of her. And she was wont to say: "Never speak you ill of a beaver! Should you speak ill of (a beaver), you will not (be able to) kill one."

Therefore such was what the people always did; they never spoke ill of the beavers, especially when they intended hunting them. Such was what the people truly know. If any one regards a beaver with too much contempt, speaking ill of it, one simply (will) not (be able to) kill it. Just the same as the feelings of one who is disliked, so is the feeling of the beaver. And he who never speaks ill of a beaver is very much loved by it; in the same way as people often love one another, so is one held in the mind of the beaver; particularly lucky then is one at killing beavers.

Pā'jikidāc kayä i'kwägubān ogi'u·dā'pinigōn ini'u pīcipijīn.
 Mī'i·dāc 'a^a·u tābādcimōgubānān iwidi āndāwāgubānān 'a^a·u
 mīcipijī mōⁿ·jāg ogīmī'kindci·ā·n anicinābān. 'A^a·widāc a'kiwān-
 20 zimīcipijī ānawī mōjāⁿg ogīkānōnān ogwisān: "Kāgu 'iⁱ·u tōta-
 wā'kān anicinābāk tciīmī'kindci·ā·twā." Kāwīn ugīpīzindawāsīn
 ōsan.

Ninguding i-i-mān Pā-u'-ting māmaŋwi tǎgwâban anicinābāk.
 Ninguding pǎ-jik wīgiwāming āswā'kwicinuguban ǎbinōdcī ta-
 25 'kupisut ti'kināgāning; mīdāc 'a'a'u kǎ-u'ndciwanicink awabinodcī.
 Ugīwābandānāwa ani-ā-nadawāngising ti'kināgan mī'tāwāngānk.
 Mīwidāc nōndawāwāt maḍwāmawinit ini'u abinōdcīyan anāmaya-i-
 pi'kwadināng. Ānawi kīpagidāsowag anicinābāk tcīpagidīnāt ini'u

25. NOW GREAT-LYNX.

akwagw (Vagw)

Long ago people often used to see something in places, especially where the current was swift. The people feared it; and that was the reason of their practice of sometimes throwing offerings to it into the water, even tobacco. Now, once yonder, at what is called Shallow-Water,¹ was where some women were once passing by in a canoe. Accordingly there happened to rise a mighty current of water, nearly were they capsized; exceedingly frightened were they. While they were paddling with all their might, they saw the tail of a Great-Lynx come up out of the water; all flung themselves up into the forward end of the canoe in their fright. Now, one of the women that was there saw that the canoe was going to sink; accordingly, when she had gone to the stern, she raised the paddle in order to strike the tail of Great-Lynx. And this she said: "While I was young, often did I fast. It was then that the Thunderers gave me their war-club." Thereupon, when she struck the tail of Great-Lynx, she then broke the tail of Great-Lynx in two. Thereupon up to the surface rose the canoe, after which they then started on their way paddling; and so they were saved.

Now, one of the women was seized by Great-Lynx. Therefore she it was who had told at home that Great-Lynx was continually harassing the people. And though the master of the Great-Lynxes would always speak to his son, saying, "Do not plague the people," yet he would never listen to his father.

Once, yonder at the Sault, together in a body were the people living. Once against a certain wigwam was leaned a child bound to a cradle-board; and then the child was missed from that place. They saw the sign of the cradle-board where it had been dragged along in the sand. Thereupon they heard the voice of the child crying beneath a rugged hill. Even though the people made offer-

¹ The name for Ross Port.

abinōdcīyaṇ ‘a^a’^u mīcīpījī, kabāya·ī· ānawi ugīkagāⁿzumāwān,
 kāwīndec ugīpaḡidināsīn. Kāga‘pī·i·dāc anicinābāḡ kī·i·‘kidōwāḡ
 nindawāt^c tcīnīsāwāt īnī’^u mīcīpījīn. Mī·i·dāc kā·i·jīmādcī‘tāwāt
 kīmūnī‘kāwāt kwaya‘k imāⁿ abinōdcī āndānī‘tāḡusit. Wī‘kādec
 5 ugīpaḡwanā‘a·nāwa ‘i·i·’^u mīcīpījīwāc. Owābandānāwa nī‘bi pāpīdā-
 ḡamickānig. Mīdāc imāⁿ kā‘ḡā‘t wāwānī ānukānōnāwāt īnī’^u
 mīcīpījīn, kāwīndāc opāḡidīnāsīn abinōdcīyaṇ. Kāyābi unōnda-
 wāwān maḡdwāmawīnit. Mīdāc ā‘kidōwāt: “Nindawā mōnawātā
 tcīnīsānk.”

- 10 Kā‘ḡā‘t ugīnōswānī‘kānāwān. Ninguding pīdāpōtā ti‘kināḡaṇ,
 abinōdcī ḡayā ta‘kupisut. A‘pī·i·dāc nāwadināmuwāt ti‘kināḡaṇ
 owābamāwān abinōdcīyaṇ pō‘kindipācīnk; kīnīsāḡwān aⁿ mīcīpījī.
 Mīdāc kā·i·jīnōswānī‘kānāwāt; pā‘jīkidāc anicinābā māckawāndā-
 ḡuzit kī·i·‘kido wīn wīnīsāt mīcīpījīn. A‘pī ādimānī‘kānāwāt,
 15 pīḡwā‘kī‘tā ‘a^a’^u mīcīpījī. Mīdāc kīpā‘kī‘tā^wāt ‘a^a’^u kā·i·‘kidot
 wīnīsāt. Kā‘ḡā‘t ugīnīsān.

A‘pī·i·dāc wā‘kubināwāt ugīwābamāwān kīckānowānit. Mī·a·’^u
 Pāḡwācing kāpā‘kidā wāwīndibānān; i‘kwāwān ābwi kāpā‘tā·u·ḡut.

- Mī·i·’^u kā·i·jīwābā‘k. Kāyābi nānūmaya kī·i·nāḡwāt ī·i·’māⁿ
 20 kīmūnī‘kāwāḡubānān anicinābāk; Ketcīmō‘kumāna‘kīḡ¹ ina-
 ‘ka‘kāyā imāⁿ Pāwī‘ting.
 Mīsai.

ings in the hope that Great-Lynx might set the child free, even though for a long while they besought him with prayers, yet he would not let it go. So at length the people said that therefore they might as well slay Great-Lynx. Accordingly they began digging straight for the place from whence the sound of the child could be heard. And after a while they had a hole dug to the den of Great-Lynx. They saw water coming in and out (like the tide). It was true that even then they spoke kindly to Great-Lynx, yet he would not let the child go. Still yet they could hear the voice (of the child) crying. Accordingly they said: "Therefore let us dig to where he is, that we may kill him."

Truly they dug after him, following him up. By and by out came the cradle-board floating on the water, together with the child that was bound to it. And when they caught hold of the cradle-board, they observed that the child had a hole crushed into its head; Great-Lynx must have slain it. Thereupon they followed him up, digging after him; and one man that was famed for his strength said that he would kill Great-Lynx. When drawing upon him, as they dug after him, round towards them turned Great-Lynx. Thereupon him struck he who said that he would kill (Great-Lynx). Sure enough, he slew him.

And when they pulled him out, they saw that his tail was cut off. That was the one that had been struck at Shallow-Water; by a woman with an oar had he been struck.

That was what happened. Only not long ago was seen the place where the people had once dug the hole; (it is) over toward the Big-Knife country,¹ over by the Sault.

That is all.

) ¹ The United States.

26. BOBTAIL

(Pö'kidi).

Ninguding kīwāⁿ tāwag anicinābā^g. Äniwä'kigu ödä'tōⁿsiwag. Kāwīn gägōn pīwābī'k udayāsīnāwa, kāwīn wāgä'kwat,¹ kāwīn gayä mō'kumān;¹ kāwīn gayä kägō ano'kātcigan; miyā'ta kījigini-gä'kwān wä'kunāsiwāt, kayä awäsiyāⁿsawayānān udō'kunāsinā-
 5 wān; kayä pīwānagōn ugī'u'mō'kumāniwag; asīnīn ogīwāgä'kwā-dōwag. Äniwä'k kägōn ogī'u'ji'tōnāwa wānicicinīnik,—sagā'kwa-u'nān ugī'u'ji'ā-wān, āsag ki'tcigamīng kāyāwāt, pīmāskutisīg kayä, kīsazāgāwāt.

Ningudingidac pä'jik uckinawä pō'kidi kā'i'nint ugīkanōnān
 10 widcickinawān: "Ämbāsanōnā, mādcādā! Kāgu kayä gīn awiya wīndamawā'kän!"

Mīdac kā'gä't kā'i'jitcigāwād. Kāwīn omāⁿ ayāsīgwābān. Wābānung kitci'a'gāmīng mī'i'widi āndāna'kiwāgubānān. Mī'i'-
 15 dāc kā'i'jimādcāwād kwayä'k āpāngicimut kī'i'jāwag. Kīnwāⁿj kīpīmosāwag. Nāningudinū kāwīn kägō kāmīdciwād ugī'a'yāsī-nāwa; nāningudinū pīnāwān unīsāwān; nāningudinū kayä ānōtc kägōn nā'tāwigink a'kīng² umī'kānāwa mādcīwād. Kāwīn ā'pidci kīkījī'kāsiwag, wāwānigu kīpīmusāwag; pīnic kīmādapīwād kīstci-
 20 ki'tcigamīng. Mīdec imāⁿ kīnwāⁿj kīpābāmusāwād; ānōtc kägō owābāndānāwa kīstcigamīng inābiwād, kīstcīkīⁿgōⁿyān sāgibisānit owābamāwān. Pā'kicigu mā'kadä'kāgwābān īgī'^u uckinawāg. Mī'i'dāc nāningudinū onāⁿgucīng ānwāting, ā'pidci minunāguzi kīzis anipāngicimut. Mēdāc ā'kidōwāt: "A'pāgic ijāⁿyānk iwidi! Nāmanātc ājināgwatogwān!"

25 Ninguding pācu' owābamāwān kīⁿgōⁿyān mō'kibisānit, kī'pimi-pimisā a^u kīⁿgu. Mēdāc kā'i'jikānōnāwāt inī'^u kīⁿgōⁿyān pācu'

¹ Of metal.

26. BOBTAIL.

Now, once on a time, they say, there lived some people. Hardly even a town did they have. Nothing of metal did they use, no axe,¹ and no knife;¹ and nothing in the way of goods; of cedar-bark only did they make blankets to wear, and the skins of the small animal-folk did they also use for robes; and of flint were their knives; stones did they use for axes. A few things they made that were nice, — brooches they made; shells that were in the sea, and shells with spirals, they fixed in a pleasing way.

Now, once a certain youth, who was known by the name of Bob-tail, spoke to his youthful comrade, saying: "Pray, let us go away! And tell it not to any one!"

Thereupon truly such was what they did. Not at this place did they belong. Eastward, on the farther great shore, was their native place. And so, when they started out, straight toward where the sun sets was the way they went. A long while were they travelling. Sometimes they had nothing to eat; sometimes a ruffed grouse they killed; and sometimes the various things that grow upon the ground² they found to eat. They did not walk very fast, comfortably they travelled along; at last they came out upon the great sea. And so roundabout the place for a long while they wandered; all sorts of things they saw in the sea while they were looking, a great fish that leaped up out of the water they saw. | And at the same time did the youths blacken (their faces and fast). And then frequently in the evening-time, when it was calm on the water, very beautiful was the sight of the sun when it was setting. And so they said: "Would that we might go over there! Wonder what it may be like!"

Once near by they saw a fish come quickly up to the surface of the water, up in the air and back into the water leaped the fish.

¹ Berries.

tcībījanit. Mēdāc ānāt a^u pō'kidi īni'^u kīⁿgōⁿyaⁿ: "Kāwīnina
kīdā'i·ji·u·wijisinām kwaya'k kīsis ā'pāngicimut?"

Awidac kīⁿgōⁿ kī'i'kido: "Kāwīn nīndākackitōsīn nīⁿj tcīmā-
dcīninagu'k. Pā'jik ninganāzi'kawā kāwīdcīwāg." Mīdāc kīmā-
5 dcād 'a^a'^u kīⁿgōⁿ pāmīsāt; ugīnāzi'kawān pā'jik kīⁿgōⁿyaⁿ. Mī'i-
dāc nīⁿj kī'pījāwād īgi'^u kīⁿgōⁿyaⁿ. Mē'i·dāc kā'gā't kīmādcīnigō-
wād, pāpā'jik īni'^u kīⁿgōⁿyaⁿ. "Wāwāni mindcimīyu'k," udigū-
wān, "sānagāt māmāngāskāt kitcigāmi. Nānīngudinū kayā
mī'kwām ayā kitcigāmīng kayā; nānīngudinū kayā a'kipīg ayā-
10 maḡāt. Kīcpīn mī'kwām ayāt ānāmindīm ningatijāmīn," i'kidō-
wāg īgi'^u kīⁿgōⁿyaⁿ. "Kīcpīn gayā a'kibik ayāmaḡa'k ningapīmisā-
min. Wāwāni mindcemīyu'k ninīndcigānāng!"

Misa kā'gā't mādcīniguwād kwaya'k ā'pāngicimut kīsis. Ānic-
wāsugunaḡatinik kī'tāgwicinōg īgi'^u kīⁿgōⁿyaⁿ i'i·māⁿ, a'ki kī'u·di-
15 'tāmuwād sī'bi ayāmaḡatinig. Mī'u·wā Sagi'tawābi'kāng ājini-
'kātag ozībi. Āniwā'k wā'sa' ugīdādcīwān ugī'i·jiwinigōwān
īni'^u kīⁿgōⁿyaⁿ. "Mī'o·mā tcībāgidinigōyāg," ugī'i·gōwān. Mī'i'-
māⁿ kī'kābāwād; kīⁿgōⁿyaⁿ dec kī'ā·nikiwāwāg nāyāp kitcigāmīng.

Minawādec pō'kidi kāwīn ugīki'kāndāzīnāwā tībi i^u a'kīng
20 ayāwāgwān. Ānōdc kī'i'kidōwāg. "Āmāntc ājināḡwātogwān
'o'o' a'ki wādi 'tāmānk!" Mī'i·dāc mānōgu a'pānā ājāwād kī'i-
jāwāg. Kīsaḡagiziwāg kāmīdcīwād; mīnawā kāgō ugīmi'kānāwa
a'kīng nā'tāwigininig, mīnān kāmīdcīwād. Mī'i·dāc kīmādcāwād
kwa'ya'k nīngābī'ā·nunk; nānīngutīnū sāga'i·ḡān ogīmāḡābīnāwa;
25 nānīngutīnō kayā sībīng kīwī'kwādcī·ō·wāg agāming kī'i·jāwād.
Minawā ogīwābāmāwān nānīngutīnū pīnāwa^s mīzīsā^s gayā, mī īni'^u
kā'ā·mwāwād. Kīpīskānāpōtcigāwāg skudā ujī'tōwād; kīnwāⁿj
kī'pīmosāwāg.

Accordingly they spoke to the fish, telling it to come nigh. And then Bobtail said to the Fish: "Would you not bear us straight to the place where the sun sets?"

And the Fish said: "I would not be able to carry both of you together. I will go fetch one with whom I may go." Thereupon away departed the Fish, flying through the air; he went to fetch a certain fish. Accordingly two were the fishes that came. Thereupon, to be sure, were they borne away, each by a fish. "Carefully do you hold on," they were told, "for it is difficult when the sea is rolling high. And frequently there is ice in the sea, too; and sometimes there is a small floating island. When there is ice, then underneath will we go," said the fishes. "When there is a small floating island, then into the air will we fly. Carefully hold you on to our fins!"

Thereupon truly by them were they conveyed straight to where the sun sets. On the eighth day arrived the fishes at the place, to a land they came where there was a river. Now, this was Projection-out-over-the-Water, which was the name of this river. At some distance up the stream were they conveyed by the fish. "Here is where you shall be left," they were told. Accordingly they stepped ashore there; while the fishes went their homeward way, back over the sea.

Now, Bobtail and his companion did not know in what part of the land they were. All manner of things they said: "Wonder what sort of country this is to which we have come!" However, without tarrying they continued toward the place whither they were bound. They had a hard time obtaining food to eat; something else they found that grew upon the ground, blueberries was what they ate. Thereupon they continued straight on toward the west; frequently out upon a lake they came; sometimes they tried crossing a river to get over to the other shore. Furthermore, they sometimes saw ruffed grouse and turkeys, and them they ate for food. By boring with a drill they obtained fire; a long while were they travelling.

Ninguding anicinābān ugī·o·disāwān; kāwīn ogīnisiṭotawasi-
wāwān ānwānit; ogīcamigūwān mizisā wīyās. 'A^a·u gayā anici-
nābā kāwīn kīgōn odayāsīn pīwābī'k ābādcītcigān. Awāsīwayānān
udō'kunāsīwāwān. Ogītā'tānga·a·mawāwān uzitāwān pīguzitāci-
5 nuwāt, mīdāc kīmīniguwād ma'kizinān.

Mīnawā kī·a·nimādcāwāg, mīgwa'pañā ānigininit kīzīsōn. Nin-
gudingidāc wābāndānāwa mačkudāwāninig a'ki. Kīmīnwādamōg
wāsa·i·nābiwād. Ninguding udābābandānāwa wādcī'^u pīmađīn-
ānig, tibickō āna'kwadunk ijināgwāđini; āčkam pācu' nāgwāđini,
10 mī·i·dāc kāga'pī kī·u·dī'tamowād asīnīwādcī'^u. Nībiwa mīnā^asā-
gānjīn pada'kizō kīpabāta'kicinōg. Kōñan kayā ayāwān ogīdādcī'^u.
Wī'kā ugī·a·ni·u·dī'tānāwa mīnawā nīsā'kīwāwād. Ninguding
ogīwābāmāwān ānicinābān. "Ānīndi ājāyāg, nicīmāyitug?" udi-
gōwān.

15 "Wāsa nindajāmin," udināwān.

"Kawīdcīwininim," uđigowān.

"Awānān gīn?" udinān 'a^a·u pō'kidi.

"Nīnguca kā·u·jī'tōyān 'o'o'wā a'ki. Nīn Nānabuju āgōyān."
Mī'tigwābīn uda'kunān 'a^a·u Nānabujū. "Mīnawā kīstcigāmi
20 ayāmağat iwidi ājāyāg; ā'pidci sañağat; anōdc kīgō ayāmağat,
kīstciki^agō^ayāg, mīcipījik ayāwāg; ma'kwāg gayā nībī'kāng
āyāwād, wābima'kwāg."

Mēdāc kī·a·niwīdcīwāwād Nānabujūn. Ninguding ogīmađā-
bīnāwa mīnawā kīstcigāmi. "Mī·o·mā^a mō^ajağ ayāyān," i'kidō
25 Nānabujū. "Anōdc awāsīyāg nīnīsāg."

Kīnwā'j i·i·mā^a kī·a·yāwāg. Kāga'pī ugīpa'kāwīniguwān Nāna-
bujūn, wīnawādec kī·o·wānāndāmōg. Ninguding owābamāwān
wābimāngwān tcīgibīg aḡumunit; ugīkañōnāwān: "Kāwīnina
kidāmādcīwīninām gwaya'k ā'paḡgicimut kīsīs?"

30 Awīdāc wābimāng kī·i·kido: "Kāwīn nīndākāčkī'tōsīn nījiyāg
tcīmādcīnīnaḡu'k. Pā'jik nīnganāndawābamā kāwīdcīwit." Awī-

Once to where some people were they came, but they did not understand the language they spoke; by them were they fed upon turkey-meat. And those people, too, possessed nothing in the way of metal tools. With the skins of game-animals were they clad. (Bobtail and his comrade) touched their feet (to show) that they were foot-sore, whereupon they were given moccasins.

They continued on their journey, and all the while of the same size remained the sun. And by and by they saw a land of plains. They were pleased to see far away. Once they came into view of a range of mountains, like clouds was their aspect; nearer it kept getting, till at last they came to a rocky mountain. Numerous thorns stood in the way, with which they were pricked. And there was snow upon the mountain. A long while were they going before they got down to the foot of the mountain. By and by they saw a man. "Whither are you going, O my younger brothers?" they were asked.

"Far away are we bound," they said to him.

"I am going along with you," they were told.

"Who are you?" of him asked Bobtail.

"Why, I am the one who made this earth. I am he that is called Nānabushu." A bow and arrow Nānabushu held in his hand. "There is another sea on the way you are bound; very troublesome is it; all sorts of things abound there, great fishes, great lynxes, are there; bears too are in the water there, white bears."

And so on their way they went with Nānabushu. In course of time they came out upon another sea. "It is here that I often stay," said Nānabushu. "All kinds of game-animals do I kill."

A long while they continued there. At last they were parted from Nānabushu, and they themselves were in doubt what to do. Once they saw a White Loon riding on the water by the shore; they spoke to it, saying: "Would you not take us straight to where the sun sets?"

And the White Loon said: "I could not carry both of you. A certain one will I go seek, who will go with me." So the Loon

dac māng ugīnāzi'kawān mīnawā pā'jik wābimāngwān, mī'i'dac
 pā'pā'jik kī'u'dā'piniguwād. Ā'pidci şaṇaḡat 'i'i' u kistciḡami
 māmāngāskā, nībawa gayā mī'kwām ayā gitciḡamīng, mī'i'dec
 kīpāpīna'u'guwāt aṇāmaya'i unīngwīḡanāng. Ninguding kī'a-
 5 nikāḡōḡiwāḡ iḡi' u wābimāngwāḡ; kāwīn ningutinū kījiwābizisiwāḡ
 iḡi' u ckinawāḡ i'i'māⁿ māng unīngwīng ayāwāt. Mīnawā cwāsugun
 kā'a'ni'a'yawāt kistciḡamīng mī'i' u mīnawā kī'u'di'tamuwād a'ki.
 Mīdac kanōniguwād: "Mīsa² uwā a'ki ciḡwa wādi'tamānk, mīsa-
 omāⁿ kā'u'ndcikiⁿwāⁿyānk," kī'i'dōwāḡ iḡi' u wābimāngwāḡ.

10 Mēdac kīmādcāwād mīnawā iḡi' u aṇicinābā'ḡ mī'i'gu a'paṇā kwa-
 ya'k ā'paṇgicimut ājāwād. Ā'pidci mīnawā şaṇaḡiziwāḡ; nāningu-
 tinū kistci'a'wāsīyaṇ usāḡi'ḡowān; nāningudinū gayā kī'tci-
 ḡnābigōn usāḡi'ḡowān iḡi' u uckinawāḡ. Anōdc kāḡōn ugīkī'kān-
 dānāwa kima'kadā'kāwād; mī'i'dac 'i'i' u kā'u'ndcikāḡōntōtāḡusi-
 15 gwa 'i'i' u maḡci'ai'ya'ā'wica².

Mīnawā ninguding mīnawā ugīwābāmāwān mīciginābigōn uwī'a-
 muguwān. Cingusaṇidac ugīnādamāḡuwān: "Nīn ningamīḡānā
 'a'a' u kīnābik!" Cingusidac kāḡōn ugīmūnī'kādān udcībī'kāns ugī-
 cācāḡwāndān. Mīdac kīmawīṇaṇāt kīnābigōn, kīpindciḡwāckuni
 20 udōnining īnī' u kīnābigōn. 'A'awīdec kīnābik anōtc kī'tōdam
 wīsaḡāndānk ta'kwāmīgut īnī' u cingusaṇ. Kāwīn pācu' kīpījāsī
 'a'a' u kīnāboik, mī'i' u kīnisigut īnī' u cingusaṇ. Mīnawā kī'a'pa'tū
 'a'a' u cī'ngus imāⁿ kā'u'ndinānk udcībīkāns; ugīcācāḡwāndān
 mī'i' u kīminu'a'yāt.

25 Iḡi' u idac uckinawāḡ ugī'u'dā'pīnānāwa 'i'i' u udcībī'k kī'kaṇawān-
 damowād. Mīdac i' u aṇicinābā'ḡ mōⁿjaḡ kā'ā'baḡci'tōwād kīcpīn
 wābāmāwāt maḡciginābigōn; kayādac awīya ta'kwāmīgut mī'i' u
 ayābaḡci'tōwād tēbīmādcī'ā'wād aṇicinābān. Kāḡa'pī mīnawā
 wāsa' kītaḡwīcinōḡ.

30 Ninguding mīnawā aṇicinābān owābāmāwān, kāwīn mīnawā
 oḡīnisitotawāsīwāwān ānwānit. Mīnawā ugī'a'camīguwān maṇōmīn.
 Mīnawā paṇḡi kāḡō ugīmīnigōwān. Mīdac mīnawā kīmādcāwād,

went to fetch another White Loon, whereupon then each was taken by (a loon). Very troublesome was the sea with the waves rolling high, and much ice too was in the sea, therefore they were placed under the wings (of the loons). Often in the water dived the White Loons as they went along; nothing ever happened to the youths while they were there under the wings (of the loons). After they had been travelling seven days on the sea, they then came to another land. Thereupon they were addressed by the Loons saying: "Now, here are we coming to some land, and it is from here that we are going to return home," (so) said the White Loons.

Thereupon continued the youths on their way, and straight toward the setting (sun) they kept on going. A very difficult time did they have again; often by great animal-folk were they frightened; and often by great serpents were the youths scared. About all sorts of things they had learned when they (once) had fasted; therefore on that account were they not harmed by the malicious creatures.

At one other time they saw another large serpent that was going to devour them. So by a Weasel were they implored, saying: "Let me fight the serpent!" So the Weasel dug for some sort of tiny root, (and) chewed it. Thereupon, attacking the serpent, he leaped into the mouth of the serpent. And the serpent acted in every kind of way with pain when bitten by the Weasel. Not nigh did the serpent come, for he was slain by the Weasel. Back again ran the Weasel to the place from whence he had gotten the little root; he chewed it, and by doing so was all right (again).

And the youths took that root to keep. And that is what the people often use when they see a dangerous serpent; when any one is bitten, that is what they use to save the person. At last a long way off again were they come.

By and by they saw some more people, but again they did not understand them when they spoke. This time they were fed upon rice. Besides, a few things were they given. And so when they

nīnguding mīnawā ōdāna ugī·u·du'tānāwā anicinābā⁸ ayānit.
 Pā⁹jik idac a'kiwāⁿziyaṇ ugīpīndiganigōwān āndānit; nīⁿjiwa⁸
 udānisa⁸ 'a⁸a' u a'kiwāⁿzi. Ugī·a·cāmigōwān mīnawā maṇdāmināṇ.
 Mīdāc mīnawā wīmādcāwād ogīkaṇōniguwān īnī' u a'kiwāⁿziyaṇ:
 5 "Kāgu mādcā'kāgun! Kāmininīm ōgō' u nindānisag tciwīdigā-
 migwā."

Mēdāc kā⁹gā't kāwīn kīmādcāsiwag. Mīdāc kā⁹gā't kiwīdi-
 gāmād īnī' u i'kwāwān 'a⁸a' u pō'kidi, kayā aⁿ pā⁹jik ckiṇawā ogī-
 wīdigāmān īnī' u i'kwāwān. Mī·i·dāc kā·i·gōwād īnī' u a'kiwāⁿzi-
 10 yaṇ: "Kāwīn nimindcimināsīng ōgo' u nindānisag. Mī·i· u kādicitci-
 gāwād aṇicinābāg⁹ wīdigānit udānisiwān, mānu ogawīdcīwān
 unābāmaṇ kīcpīn wīdigāt i'kwā."

Mīdec kīmādcāwāt wīdcīwāwāt unāpāmiwā⁸. Nawādcidāc wā-
 wāni kīpimusāwag; nībiwa taṣīnk ogī·a·ni·u·disāwa⁸ unicinābā⁸.
 15 Nīngudingidāc ugīwīndamāgowān anicinābān kiwīndaminit 'i⁸i' u
 ājini' kādānik imāⁿ kā·u·ndcimādcāwā'paṇ; pīnic ogī·o·di'tānāwa
 'i⁸i'māⁿ ayānipān osiwān ugiwān gayā. Mīsa' kī·u·di'tamuwād
 imāⁿ āndāna'kiwād wābanunk ina'kakāyā kī'pīnāwāt pāpājik
 i'kwāwa⁸.

20 Mīsaī ānātuzu'kāzut 'a⁸a' u pō'kidi'k.

27. THE BOY THAT WAS CARRIED AWAY BY A BEAR (Kwīwisāns kāmādcīnigut Ma'kwan).

Nīngudingsa tāgwābaṇ anicinābā⁹g; pā⁹jikidāc a'kiwāⁿzi
 nībiwa udaiyāwa⁸ unīdcānisa⁸, īnī' u idac pā⁹jik ogwisān mōⁿjaḡ
 opagī'tā·wān, aḡāⁿjīyi 'a⁸a' u kwīwisāns. Nīnguding mīnawā ugī-
 papaki'tā·o·wān, 'a⁸a' wīdāc kwīwisāns kīmādcība'tō nōⁿpīmīng.
 25 Nīngudcidāc māgwā cingubī'kā ani·a·ba'tōd ki'tciⁿpā⁹cu' ma'kwaṇ
 owābāmān. Mīgo·i· u āja kītabibinigut; 'a⁸a wīdāc kwīwijāns sāgizit
 pīpāgi. "Īyā!" inwā. Māgwā pīpāgit mīgū·i· u kiwānānimāt
 ōⁿsan ugīn gayā; mīgō·i· u āja māckut kīsāgi·ā't īnī' u ma'kwan

continued on, in course of time they came to another town where there were some people. Now, into where a certain old man lived were they taken; two were the daughters of the old man. And they were fed upon corn. And so when they were about to depart, they were addressed by the old man saying: "Go you not away! I will give you these daughters of mine to be your wives."

Whereupon, in truth, they did not go away. And so truly one woman did Bobtail wed, and the other youth took to wife the other woman. And this was what they were told by the old man: "I have no further control over these daughters of mine. Such is the way people will do when their daughters marry, they willingly let them go with their husbands when the women marry."

Accordingly, when (the men) went away, (the women) went along with their husbands. And a much pleasanter journey (the youths) had; to many peoples did they come. And once they were told by some people the name of that place from whence they had come; (they kept on) till they came to the place where their fathers and mothers were. And so they came to their native place at the east, each bringing home a wife.

And that is the story told of Bobtail.

27. THE BOY THAT WAS CARRIED AWAY BY A BEAR.

Once on a time there were dwelling some people; and a certain old man had many children, and one of his sons was he continually flogging; small was the boy. Once again he chastised him thoroughly, and the boy started away on the run into the forest. And presently, while running along through a balsam-grove, very close by he saw a bear. Thereupon then was he seized; and the boy, becoming alarmed, cried out with a loud voice. "Iyā!" he exclaimed. While calling aloud, he thereupon lost the memory of his father and his mother; accordingly, then, instead he became fond of the bear that had come to take pity upon him; he was not

obicawäninigön; kâwîn ogîñsisigusîn. Mēdac kīmādcīnigut nō'pī-
mīng, ā'pidci ozāgi'igön. "Nōjis," mōñjag udigön. Migu a'panā
mōñjag papāwīdcīwigut; anōdc kägön umīdcināwa, ka'kina kägön
nā'tāwīging mīnan umīdciwāwān. Ningudīngidac udigön: "Ambā,
5 ōwidi ijādā. Mōñjag anicinābā'g imāñ kägō uda'tōnāwa mīdcīm.
Awigīmōdata!" i'kido 'a'a'u ma'kwa.

A'pī'i'dac wādi'tamuwād imāñ atānik asāndcigun, minisāns
tcīgibig a'tāni; pāgwā imāñ cībaiyāg. "Mī'u·māñ ayān," udigön.
"Ninganāsi'kān 'i'i'u asāndcigun." Mīdac kī'pīmādağāzī 'a'a'u
10 ma'kwa ijāt minisānsing. Unūdān 'a'a'u kwīwisāns māmādwā-
pitōd wīgwas agwana'i'gātānig 'i'i'u usāndcigun. Nāğādcidac
ci'gwa pīmādapī imāñ minisānsing 'a'a'u ma'kwa, upita'kunān
ma'ka'kuckwāmak. Mī'i'dac kīmādcītōd nō'pīmīng. "Wibatā-
bitāğwicinōg anicinābā'g imāñ a'tāgibān asāndcigun." Wāsādac
15 kā'i·jāwād, "Mī'u·māñ tājīwīsinidā!" udigön. Mī'i'dac kī'pigo-
pidōt 'i'i'u maka'kuckwāmak. Ā'pidci wāniciciwād nāmā'tāğwāğ
imāñ pizōwāğ; pīmīdā gayā pīndāni. Mīdac kīwīsiniwād. Kā'i·c-
kwā wīsiniwād, "Nibādā!" udigön. Ā'pidci kicā'tāni.

Mī'i·dec a'pī ka'kina kā·a·mwāwād nāmā'tāğwān kī·a·nimādcā
20 wāğ; anōdc kägō obābāmīdcināwa. A'pī'i'dac kägā ānibibōnk,
"Āmbānāndawābāndādā tcī·a·yāyānk!" 'A'awīdac ma'kwa kī·a·ni-
mī'ku'tā kīnāntuki'kāndānk minī'k anicinābā'ñ kādicānit tcībī-
bōng. Ningudcidac ogī·o·nābāndān 'a'a'u ma'kwa. "Mīsa' omā
kāwīn umāñ tājīmusāsī anicinābā kabābībōn." Mīdac imāñ
25 kī·u·ji' tōd owāc māgwā kījīkānsi'kāng. A'pī'i'dac pābōnk mī'i·māñ
kīpīndīgāwād.

slain by it. Thereupon he was carried away into the forest, very much as he loved (by the bear). "My grandson," continually was he called. And so all the while, when roaming about, he was ever in the company (of the bear); various kinds of things they ate, all kinds of things in the way of berries that grew in the ground they ate. Now, once he was told: "Come, let us go over in this direction! Ever are the people putting away some kind of food there. Let us go steal it!" said the Bear.

Now, when they came to the place where the cache was, there was a small island off from the water's edge; shallow was the channel in between. "In this place do you remain," he was told. "I will go fetch the (contents of the) cache." Accordingly into the water waded the Bear as he went over to the islet. A noise did the boy hear (of the Bear) tearing up the birch-bark that covered the cache. Then after a while forth from the island down to the water came the Bear, he came holding in his arms a birch-bark box. Thereupon he started off into the forest with it: "In a little while will the people be coming to the place where the cache used to be." And when a long way off they had gone, "In this place let us eat!" (the boy) was told. Whereat he broke up the birch-bark box. Very nice were the fishes dried by roasting that were in (the box); some tallow, too, was inside. Thereupon they ate. After they had eaten, "Let us go to sleep!" (the boy) was told. Exceedingly warm was it.

And so, when they had eaten up all of the fish that had been dried by the fire, they started upon their way; all sorts of things they ate as they wandered about. Now, when it was getting well on into the winter, "Come, let us seek for a place where we are to stay!" So the Bear rolled over upon his face and belly, in order to find out in his mind how many people would be passing by during the winter. So off in a certain place did the Bear seek for a spot. "Now, by this place will no person pass throughout the entire winter." Accordingly he made his lair there, in a grove of little cedars. So, when winter came, it was into that place they went.

Ningudīng ānawi kwaiya'k pīdāsamusā 'a'a'u anicinābā; pā'ejik udūdā'pinān nāmā'tāgwan; mīdāc ājisāgitciwāpinād pīnāng idāc ijināguzi 'a'a'u nāmā'tāg. Mīdāc ājiwācki'kād 'a'a'u anicinābā nōdci'ā'd pīnāwan; mīdāc ningudci pīmī'ijāt 'a'a'u anicinābā.
 5 Kābāpībōn nīpā 'a'a'u ma'kwa, uwi'pāmān 'a'a'u kwīwisāns. Ningudingi'ku oḡanōnigōn: "Nōjis, kipa'kādāna?"

"Äye", udinān.

"Ckumā imāⁿ inābin nimpī'kwanāng." Pāngī'i'dac kwānibi'tā a^u ma'kwa. Mīdāc inābit a^u gwīsiwāns ā'pidci wānicicing mīdci^m 10 owābandān. Ka'kina kā'i'nāndcigāwād nībīnung mī'i-māⁿ ka'kina a'tānik. "Wīsnin nōjis!" udigōn. Gā'gā't kiwīsini 'a'a'u kwīwisāns.

Mīgō'i'ū kā'tōdāminit kābābibōn kī'ā'camigut. Nāningutinū 'a'a'u ma'kwa i'kido: "Ānawi nījawānimāg anicinābā'g, kāwīndāc 15 nīmīnāsīg nī'i-ya^u. Uzām kidāpānādcī'i'n kīcptn nisigōyān." A'pī'i'dac kāgā āninībing, kāyābi pāngī kōnī'kānig, mī'i'ū kīsāga'ā'mowād. Mojaḡ ugi'kānimān anicinābā'en kābimi'i-jānit, kāwīndec imāⁿ ayāsiwāḡ. A'pī'i'dac wawīngā kānībing, "Āmbā, nōjis, ōwidi ijādā! Kī'ngōⁿyāḡ iwidi ayāwāḡ sībīng. Mī'i-māⁿ 20 mōjaḡ ājāyān sāḡwāḡn."

Ānicinābā'g mōjaḡ imāⁿ ijāwāḡ wīnisāwād ma'kwān. Āja ugi'ū'jī'tōnāwān tāḡonāḡānān. A'pī'i'dac wādi'tamuwād ā'pidci nībawa ayāwa^ē kī'ngōⁿya^ē. Mīdāc wābandāmuwād wānī'igānān mīgō'i'ū kī'kāndānk 'a'a'u ma'kwa wāḡunān ā'tānig 'i'i'ū 25 gu'kāya; kāwīndec uwīdā'pānāⁿzīn. Ānawi mōⁿjaḡ oḡī'a-wīudā'pināwa kī'ngōⁿyān, 'a'a'u kwīwisāns kāwīn ugīkacki'ā'sīn kīḡackitci'āmwād kī'ngōⁿyān; nō'pīmīng ugi'ā'n'i'ijīwinigōn umi-cōmisān, kāḡōnidāc ugīnāndawābandān 'a'a'u ma'kwa, pīḡdcīsāgunk ugi'ū'ndinān wābickānik. Mīdāc 'i'i'ū kāca'kamūnigut umi- 30 cōmisān, mī'i'dec 'i'i'ū tibickō kāḡōn wāwāni kīcitāḡ; mī'i'ū kā'i'ji-

Sometimes a person would in fact be coming straight (to where they were); one piece of fish that had been dried by the fire would (the Bear) take; and when he flung it out, then into the form of a ruffed grouse would the dried smoked fish become. Thereupon would the man turn off his course to follow after the ruffed grouse; and so into another direction would the person go. All winter long slept the Bear, with him slept the boy. Sometimes would (the boy) be addressed: "My grandson, are you hungry?"

"Yes," he would say to him.

"Just you look there at my back." So slightly over would the Bear turn. And when the boy looked, very nice was the food he saw. Everything which they had eaten during the summer before was all there. "Do you eat, my grandson!" he was told. Truly did the boy eat.

So that was what (the Bear) did throughout the winter when feeding (the boy). Sometimes the Bear would say: "Even though I take pity upon people, yet I do not (always) give them of my body. Too much harm would I do you if I should be killed." And when it was getting well on towards the summer, while there was yet a little snow on the ground, then out they came. Always did (the Bear) know where the people would be passing, so there would they not remain. And after the summer had fully come, "Now, my grandson, over this way let us go! Some fishes are in a river over there. It is there I always stay during the spring."

People were always going to the place to kill bears. Already had they set the dead-falls. And when they got to the place, very many were the fishes there. Now, when they saw the traps, then did the Bear know what the bait was; so he would not take it. Although they went often to get fish, yet the boy was not able to eat the fish raw; into the forest would he be taken by his grandfather, and for something would the Bear seek, from decayed wood would he obtain something white. Accordingly, when it was put into his mouth by his grandfather, then would it be like something that was nicely cooked; such was the way (the boy) imagined the fish (to

nawāt ini^u kīngōⁿyañ. A'pī äckwā·a·yāwāt kīngōⁿyağ i·i·māⁿ sī·bīnk ningutci kī·a·nī·i·jāwag. A'pañā uwī'pāmīgōn omicōmisāñ, kāwī'kā kī'kađcisī.

Ningudingidac oğanōnīgōn umicōmisāñ: “Āñic, nōjis, mīsa^ē nin-
 5 dawā tcikīwāwinināñ. Uzām kačkāndāmōg kiniki·i·gōg. Āmbā, iwidi ijādā^o ayāwād!” Mī·i·dec kī·a·nimādcīnigut. Ninguding uğanōnīgūn: “Mī·o·māⁿ păcu' ayāmağa'k sāga·i·gan, mī·i·māⁿ āndāwāt kōs kīga gayā.” Tcīgibīg kī·a·nījā 'a^a·u ma'kwa. Pă·jik mī'tigōn ugī·a·nināzi'kawāñ tcīgibīg pāta'kizunit. Mī·i·dac āgut
 10 kwā'kā'tig, mīdac āgut: “Kīcīññ ninguding pa'kadāyañ kañō·jicin. Kīkađajamin.”

A'pī·i·dac 'a^a·u kwīwisāñs kwā'kā'tig kā·i·jāt mī·i·u kīwāñāñi·māt umicōmisāñ. Mīdac kā·i·jināzibīt 'a^a·u kwīwisāñs imāⁿ sāga·i·ganīñg mī'tāwāñgāñik imādec u'pīmāya·i· inābīt owābandā·
 15 nañ tcīmānañ a'tānig; kī·a·nī·i·jāt owābāmā^ē i·i·māⁿ i'kwāwa^ē taji'tānit. Īgiwidac uckinīgi'kwāg owābāmāwāñ kwīwisāñsāñ pīdāsāmusāñit, kāgāgu unisidawinawāwāñ. Pă·jikidac 'a^a·u ucki·nīgi'kwā kīgupī'patō āndāwāt, kī·a·witibātibātcīmu: “Awīya kuca', nīwābāmāñāñ kwīwisāñs pīdāsāmusāt!” Īgi'widac kistci·
 20 ānicinābā^g kīsāgītcipa'tōwag kīñāzibīwāt, mīdac wābāmāwād ini^u ugwisāñsiwāñ pītagwicinint; a'pañā nībinunk kāwāñi·ā·wāt. Mīgū·i·u kāyābī pāsī'kañk wābōswākun pañinsi'kawāgañ, kāwīñ kāgō kayā udāsāñ, cācāginigātā; kāwīñ gayā pa'kađāsī, mīgū i^u ājināguzi'pañ a'pī kāwāñicingi'pañ. Kāwīndac kāgōn ugīkağwādcī·
 25 māsīwāwāñ, ugīkusāwāñ. Kāwīñ mīñawā wī'kā ugīpa'ki'tāwāsīñ ini^u ugwisāñ 'a^a·u a'kiwāⁿzi.

Nīnguding uđaminut ugī·u·ji'tōñ mī'tig, pağamāgañing ijitcigā·dāñi. Kāwīndac kāgō ugī·i·nāsīñ 'a^a·u mindimōyā ini^u ugwisāñ. Nīngudingidac pağā·u·daminut unūndawāñ 'a^a·u mindimōyāⁿ

be cooked). When there was no longer any more fish there in the river, then off to some other place they went. Continually with him slept his grandfather, never was he cold.

Now, once he was addressed by his grandfather saying: "Well, my grandchild, now therefore will I take you back home. Too sorrowful are your parents. Come, thither let us go where they are!" Accordingly was he then carried away. By and by he was addressed (by the Bear) saying: "Now, nigh to this place is a lake, and there dwell your father and your mother." Along by the edge of the water travelled the Bear. He continued straight up to a certain tree that stood by the edge of the water. Now, this (the boy) was told (by the Bear) from behind the tree, this he was told: "If at any time you are in need of food, then do you call upon me. I will feed you."

And when the boy went forth from behind the tree, then lost he all thought of his grandfather. And when the boy had gone down to the shore of the lake and looked off aside where the beach stretched away, he saw where there were some canoes; going thither, he saw some women who were there at work. And the maidens saw the boy walking thitherward, and barely did they recognize him. So one of the maidens ran up from the shore to her home, she went to announce the news: "Oh, somebody, we see a boy walking hitherward!" And the old folk came rushing out of the lodges (and) came on down to the shore, whereupon they saw that boy of theirs coming back home; ever since the summer before had they lost him. Still yet was he wearing his little rabbit-fur coat, (he was) also without any stockings, he was in bare legs; and he was not thin, he looked just the same as he did at the time he was lost. But of nothing did they question him, for they were afraid of him. Never again did the old man chastise him.

Once while in play he fashioned a stick, like a war-club was it made. But nothing did the old woman say to her son. And once, while he was roaming about in play, the old woman heard the voice

ugwisān maḍwāgigitōnit: "Nimicōmis, niwīwison, açamicin." Wibaḍacigu piḡigitō 'a^a'u kwīwisāns: "Inackā kuca'! ma'kwa imāⁿ pīmāḍagā."

- Midac kināzibībā'tōwāt uwābāmāwān ma'kwān pīmāḍagānit.
- 5 'A^a'widac kwīwisāns uḡināzi'kwān wāwīp 'i'ī^u upagamāgāns, kayā wīn kī'pōzi tēmāning. A'pī'i'dac pācu' āni'a'yāwād ma'kwān pīmāḍagānit, āckām ānipāzi'kā 'a^a'u ma'kwa pīmāḍagāt; ta'-baci āckām ini'kwāni. 'A^awidac kwīwisāns i'kidō: "Nīn ningapaki'tā'u-wā," i'kidō. A'pī'i'dac āni'u'disāwād īni^u ma'kwān
- 10 'a^a'u kwīwisāns uḡi'u'dā'pinān upagamāgāns, mēḍac kīpaki'tā'u-wāt ābiding mīgu i^u kinibunit.

- Mī'i^u paṇāgu kā'i'jiwābizit 'a^a'u kwīwisāns. Kīcpīn nōndawint maḍwā'i'kidot, "Nimicōmis, nimpa'kaḍā açamicin!" mīgō imā tibi kātāwāgwān pībōninig mī'i'māⁿ wāndcimi'kawāt ma'kwān,
- 15 tēgaya'i' wīgiwāning. Mī'i^u kā'i'jiwābisit 'a^a'u kwīwisāns Wādā'pināṅ ugwisān.

Misā'kōsit ma'kwa.

28. AN OTTAWA OBTAINS MEDICINE

(Udāwā wāditāṅk maski'ki).

- Ningudingsa kīwāⁿ Udāwāg kī'i'dāwāg ānicinābēg,—pājik inini pājikayā i'kwā; nīⁿjīn gayā abīnōdcīyan unīdcānesiwān. Ningudin-
- 20 gidac wānāgucininīg kāgō unūndānāwa maḍwāsininig, mīḍac kīsā-gesiwād. Mīnawādec wayābāṅ wānāgucig unūndānāwa mīnawa maḍwāsininig, nawādcidac pācu maḍwāsinini; mēḍac kāgā't sāgiswād. Mīnawādec wayābāninig wānāgucig unūndānāwa ā'pī-
- 25 dcidac pā'cu; ā'pidcidac sāgisiwāg; pīsān kī'a'yāwāg. Wayā-bāṅgidac mī'i'we wābāmāwād ānicinābān pidāšamosāni; kāgōn upīmōndān 'a^a'u ānicinābā,—piwābi'k paḡamāgaṅ, asāwābi'k. "Ā, bōjo, bōjo,¹ nīdci!" udigōn īni^u paḍagwicininiḍ.

¹ The Ojibwa form of salutation is from the French *bon jour*.

of her son saying: "My grandfather, I wish to eat, do feed me!" And in a little while thither came the boy, saying: "Oh, look! yonder swims a bear."

And when they ran down to the water, they saw a bear swimming along. And the boy hurried over to get his little war-club, he too got into a canoe. And when they got near to where the bear was swimming, slower then went the bear as he swam along; lower he bowed his head. And the boy said: "I myself will strike him," he said. And when they drew up to the bear, the boy picked up his tiny war-club, whereupon he struck him but once, and then (the bear) was dead.

Such was what always happened to the boy. Whenever he was heard saying, "My grandfather, I am hungry, feed me!" then there, wherever they were living in the winter-time, would he obtain a bear, near by the wigwam. Such was what happened to the boy that was son to He-that-takes-it-up.

That is the end (of the story of the) Bear.

28. AN OTTAWA OBTAINS MEDICINE.

Now, once on a time, they say, the Ottawa people were abiding there, — one man and a woman; and two babes, their children. And once in the evening they heard the sound of something making a noise, whereupon they became afraid. And on the evening of the next day they heard the sound going on again, even nearer was the sound being made; whereupon truly they were afraid. And so on the evening of the next day they heard the noise ever so close; then they were very much afraid; quietly they remained. And on the next day they then saw a person come walking along; something in the hand the person had as he came, — a war-club of metal, copper. "Ah, good day, good day,¹ my friend!" they were told by him on his arrival.

Mīdāc paḡidōndang, mī·i·dac kistcimādwāsininig; mīnaṅwa-
 na·i·we i'k^u kānōndāmowād, ā'pictisa kusigwānini. Mī·i·dac
 kī'pīdigāt īmāⁿ wīgiwāming. Ogī·a·camāwān idāc māndāminan.
 Kā·i·ckwāwisinit idāc oḡanōnān īni'^u kā·u·idisād: "Kāwīnina,
 5 nīdci, kidāwīdcīwēsi? Ō witi nindijā kistci·a·gāming; mī·i·widi
 ayāmaḡa'k maški'ki aṅōdc ānō·ā·dāḡ," i'kido.

"Ānīj kawīdciwinisa'."

Mī·i·dac wayābaṅinik kīmādcāwād. A'pī·i·dac wānāgucik kā-
 bāciwād ogībaḡidciwābinān 'i'i'^u kistcipaḡamāḡan, ā'pitci kistci-
 10 kijiwāwāsin. Kīnwānj ki·a·nīpīmosāwāḡ, mādasuḡunaḡaḡinīg idāc
 mī·i·'^u kīmāḡābiwād kistcikitciḡaming. Mī·i·dac kā·i·ji·o·ji' towād
 pīndasāḡan wī·a·jāwa·o·wād ki'tciḡaming; aḡwīn ḡayā oḡi·o·ji-
 'tōnāwan wā·a·baḡci'tōwād. Mīdāc kībōsiwād; paḡamāḡan ḡayā
 obōzi'tōnāwa.

15 Mēdāc kīmādcāwād, kwaya'k wābaṅung ijāwāḡ. Kāwīn kī·u·n-
 dci nībāsiwāḡ, kāḡabādibi'k kīstcīcimāwāḡ; nībawa taṡing kī·a·nī-
 tibi'kaḡdini. Nīḡuḡiḡidāc kīḡijāb mī·i·we wābaṅmāwād a'wīya
 naṅmaḡaḡinīt, ki'tcima'kwān. "Misa'a·we ājāyān," i'kido 'a'a"
 Odāwa. "Mī·a·'we nāyābi'kaṅ 'i'i'^u maḡkimut, aṅōdcīḡāḡo
 20 ānō·ā·dāḡ maški'ki īmāⁿ pīndā. Nībawa aṅincinābāḡ onisīḡowān
 ānawī'kwādcidōwād 'i'i'^u maḡkimud. Kīcpīn kāstcīḡicā'tāḡin
 mī'ku·i·'we nībāt. Mīḡisāpi'kaṅ unābi'kān, mī·i·'māⁿ ta'kupidāḡ
 'i'i'^u maḡkimut. Kīcpīn nībāt mī·i·'^u kāḡiḡināsi'kawāḡ; nīḡaḡi-
 tābīḡinān 'i'i'^u mīḡisāpi'kaṅ. Mī·u·māⁿ āḡumudā! pānimā wābaṅ
 25 kīḡadijāmin."

Mī·i·dac ājisāḡaswāwād. "Tawī kitcimīja'kwāt wābaṅ!"
 i'kido 'a'a" Udāwa.

Kāḡā't idāc weyābaṅinik kistcimīja'kwātini. Mē·i·dac wābaṅmā-
 wād īni'^u kistcima'kwāni; tibīskōḡu āna'kwāḡ kī·u·mbāḡōdāḡ
 30 mī·i·we ājīnāḡusīnīt, ā'pī'tci mīndidōnīt. Mī·i·dac āskaṅ paḡcu'

And so, when he put down his burden, it then made a great noise; and that was the thing which they had been hearing all the while, it was exceedingly heavy. And then he entered the wigwam there. Now he was given corn to eat. And after he was done eating, he addressed him to whom he had come: "Will you not, my friend, come along with me? I am going from here across the sea; for over there is a medicine which is good for all kinds of ills," he said.

"Of course I will go with you."

And so on the morrow they set out. And in the evening, when they camped, he flung down the huge war-club, making an exceedingly loud noise. A long while they walked as they went, and on the tenth day they came out upon the great sea. Thereupon they built a raft in order to cross the sea; paddles too they made, which they were to use. Accordingly they embarked; and the war-club they also put aboard.

always to a cardinal point

Thereupon they started away, straight towards the dawn they went. Nowhere they slept, during the whole of every night hard they paddled; many a night the journey took. And it was one morning when they saw some creature that was seated, a huge Bear. "To that one yonder am I going," said the Ottawa. "Yonder being has about his neck the bag, and the medicine that can heal all sorts of ills is there inside. Many people have been slain in a vain attempt to get that bag. Whenever the weather is extremely warm, then is when he generally sleeps. A tump-line (studded) with wampum beads he has about his neck, and from there hangs the bag. When he falls asleep, then shall I go to him; I shall remove from him the tump-line of wampum beads. Let us go floating along! not till to-morrow shall we go there."

Thereupon they began smoking. "May there be a very clear sky to-morrow!" said the Ottawa.

And truly on the morrow there was a very clear sky. Thereupon they beheld the great Bear; like a cloud that hangs above, such was the look of the being, ever so huge was (the Bear). Accordingly

kī·ṣ·ni·i·jāwād. Kāwīn kawicimosī nībād, mī·ä·‘taḡu nawāḡi‘kwānit. Ā‘pitci sāgis ‘a^au pājīk anicinābā. Cigwāḡaḡ anināwa‘kwānig, mī·i·‘u wābāmāwād nawāḡi‘kwāninit. “‘A^u, nīdci, ānigu‘k tcīmān!”

Mēḡaḡ kīmijāḡāwād; awiḡaḡ Odāwa kī·ṣ·nigābāpa‘tō; āni-
 5 wā‘kīḡu nō‘pīmīḡ nāḡaḡabiwaḡ mē·i·ḡaḡ kī·ṣ·nināsi‘kawād ‘a^au
 Odāwa. Mē·i·ḡaḡ kidāpināḡ ‘iⁱu mīḡisapi‘kaḡ kī‘kītābīḡinād.
 Iⁱwāḡaḡ unindcādābīḡisīnini, awiḡaḡ Odāwa pā‘kā uḡi·u·bini‘kānān.
 Mī·i·ḡaḡ kā‘pijināsibiba‘twāḡaḡaḡ ‘iⁱ‘u maskimud, mīḡaḡ kīposi-
 ‘tōwāḡ. “‘A^u nīdci, mādcādāwe! Ānigu‘k tcīmān! Kīcpīn wāba-
 10 mināḡ kīḡanisigunān. Kīcpīnā‘ta kībiskobicināḡ kāwīn ningut
 kīḡaḡdodāḡusīnān.” Cigwāḡaḡ āniwā‘k wāsa‘āyāwād mī·i·‘u
 kīḡitod Odāwa: “‘A^a! abāpīnisiwāḡaḡ, nīdci. Āja kīwābāmī-
 ḡunān.”

Mī·i·ḡaḡ pa·i·jināzibīnit pīni‘kwāniwaḡ nībīḡ, mīḡaḡ wī-
 15 ‘kubōnigowād; mīḡaḡ ajāwī‘kuskāwād.

Odāwādec odābiskubidōn paḡamāḡaḡ mīḡaḡ ānād uwīdciwāḡa-
 ḡaḡ: “Wāwāni odā‘kān.” Wīniḡaḡ Odāwa kīnībawī nīḡān pindisā-
 ḡaḡniḡ ta‘kunāḡ upaḡumāḡaḡ. Kwaya‘k ijisāwāḡ imāⁿ ma‘kwān
 āyānit. Ā‘pī·i·ḡaḡ pāḡamisāwād imāⁿ ma‘kwān udōniḡ, mī·i·‘u
 20 pa‘kī‘tāwād ustigwāniniḡ; mī·i·ḡaḡ kīkīwāḡkwāḡaḡnāmād.

Mī·i·dec mīnawa kisisāḡidcidciwāḡ i^u nibi. Mī·i·ḡaḡ mīnawa
 wāsa‘kī·i·nābuguwād. Ānābiwādidac ma‘kwān ayānit mī·i·‘u
 ḡi·ṣ·nibāzigwīnit, nō‘pīmīḡ kī·ṣ·ni·i·jānit. “‘A^u, nīdci, ānigu‘k
 tcīmān! mīsa‘kāwīn mīnawā kīḡababāmānīmīḡusīnān.”

nearer they went towards (him). He did not recline while sleeping, he simply bowed the head. Very much afraid was one of the men. And when it was about noon, then they beheld (the Bear) letting his head droop farther over. "Now, then, my friend, paddle hard!"

Thereupon they drew up to the shore (in their raft); then the Ottawa leaped on land and ran up from the shore; at some distance away in the woods was (the Bear) seated when the Ottawa went up to him. And when within reaching-distance of the tump-line of wampum beads, he removed it from him. Now, (the Bear's) hand¹ was fastened (to the tump-line), and so the Ottawa softly lifted the (Bear's) hand. Whereupon he then ran down to the shore with the bag in his hand, and then they put it aboard. "Now, my friend, let us be off! Paddle hard! If he sees us, we shall be slain by him. If only we get out of sight, then we shall not have anything done to us." Now, after they had gotten some distance away, then said the Ottawa: "Alas! it is all up (for us) now, my friend. Already are we seen by him."

And then (the Bear) came down to the shore (and) thrust his neck beneath the water, whereupon they were drawn back by his sucking the water; and so backwards they moved.

So the Ottawa untied his war-club, and then said to his companion: "Carefully steer (the raft)." And the Ottawa himself stood up at the front of the raft, holding his war-club. Swiftly went they straight to the place where the Bear was. And when they came swiftly up to the Bear's mouth, then he struck him over the head; whereupon he knocked him unconscious.

Thereupon backward out of his mouth flowed the water. And then again a long way off they floated. And when they looked to see where the Bear was, then was he getting up, off to the woods was he making his way. "Now, my friend, paddle hard! for we shall never again be bothered by him."

¹ The Bear is referred to in terms of a human being, hence "hand" instead of "paw."

Mīsa kīpimādisiwād. Mī·i·dāc kī'pikīwāwād pīnic kī'pimijagā-wād gayādāc kī'pipīmosāwād. A'pī·i·dāc kā'tagwicinowād imāⁿ ka·u·ndciwīdcīndiwād mī·i·^u kā·i·jiwābandāmwād 'i^u maski'ki 5 ānōdc ānwādāg. Ābi'tadac ogīmīnān uwīdciwāganān gayā wīndāc ābi'ta ogi·a·yān. Mīdāc ānād: "Mīsa' uwā kādayāyān gayā nīndāc u^uwe ningādayān. Nādwā gīn gigātigo, nīndāc Odāwa ningātigo. Kīnāwind ā'pitci kīgāgiki'kāndāmin maski'ki."

Mīdāc kiwāwīndāmwād kāda·i·nowātāg ānōdci gāgo māski'ki. A'pī·i·dāc ka'kīna kawāwīndāmwād kādanābādag ānōdci gāgo 10 maski'ki, mī·i·^u kā·i·jīpa'kawīnīdiwād.
Mīsa' i^u ā'kōsid.

29. THE PERSON THAT MADE MEDICINE (Ānicinābā° Mācki'ki wācitō't).

Nīnguding pā°jik ānicinābā° ugī·u·ji'tōn nāgamōwin, — mīsa¹ sāgimā° mānidō nāgamowin. Anōdc kāgō mācki'ki ogī·u·ji'tōn. 1 Nāgamunān nībiwa ugī·u·ji'tōnān. Mīsa imāⁿ U'pwāganāsīnīng 15 kī·i·dāming mī·i·māⁿ kā'tāna'kīng 'a°a°u ānicinābā°. Nībiwa ānicinābā° ugīpīśīndāgōn kīkī'kīnamō·ā·māgāt mācki'ki gayā.

Nīngudingidāc mīnawā pā°jik ānicinābā° mī·i·^u kā·i·jītcigāt, 20 āwīdāc nī'tām wāci'tōpān mācki'ki kāwīn kīminwāndāzī. Ānīc ānōdc kāgōn kīmīnitiwāg āndudāmātiwād mācki'ki. Mī·i·^u 20 kā·u·ndcinickādisit 'a°a°u nī'tām wāci'tōpān mācki'ki.

Nīngudingidāc māmwā kī·i·jāwāg i·i·māⁿ kīckābi'kāng, nībawa tcīmānān ugī·ā·bādcī'tōnāwān; wīdcīwāwāt nībiwa ānicinābā°. Anōdc kāgō ugīpāgidīnāwāwa nībī'kāng, — sāman gayā sānibān, āno'kātcigān kayā; mīdāc ājināgamōwād, sāgaswāwād pā°kic.

¹ It is said that this was the name of an Iroquois people living on an island somewhere east (of the Ojibwa), the name being given to them because the

Therefore were they safe. And then homeward they came, (keeping on) till they came ashore, and where they took their time as they walked. And when they arrived at the place from whence they had started away together, then they beheld the medicine that was good for every ill. And half he gave to his companion, and for himself half he retained. And then he said to him: "Now, this shall you yourself have, and this will I myself have. An Adder¹ shall you be called, and I an Ottawa will be called. You and I shall have great knowledge of medicine."

Thereupon they named what all kinds of medicine shall be used for. And when they had finished naming all the various medicines, they then separated from each other.

That is the end (of the story).

29. THE PERSON THAT MADE MEDICINE.

Once on a time a man was engaged in song, — in manitou song of the mystic rite of the serpent. All kinds of medicine he made. Songs in great number he composed. It was over there, at the so-called Place-of-the-Pipe-Stone,² where lived that man. By many people was he given ear when he was teaching songs and medicine.

Now, at the time there was another man who was doing the same thing, and he who had first been making the medicine was not pleased. Now, all sorts of things were they giving one another when they were asking for medicine. That was the cause of the anger of him who had first made the medicine.

So once they (all) went together to yonder steep cliff, many canoes they used; they went in company with many people. All sorts of things they cast into the water for an offering, — tobacco, and ribbon, and effects; thereupon they sang, and at the same time

place abounded in adders; and that all the Iroquois became known by that name.

¹ Nipigon.

Ningudingidac kīpā'kindäckā kīckāpi'kā t̃abac̃ic ñbī'kāng mī'i'dac
 pisāgidābōtāg anōdc ājināgwa'k mačkī'ki. Kāwīn idac udōdā-
 'pinazīn 'a'a'u nī'tam mäckī'kīkāpan anicinābā°. A'pī'i'dac
 weyābāmīgut maṇidō udā'pinazik 'i'i'u mačkī'ki, nāyāp kī'pīndi-
 5 gāyābōtā i'u mačkī'ki; kīkibā'kuckā 'i'i'u kīckābi'kā. Mīdāc
 wābāmāwād nībiwa paḡwādcinīnī'sa', mīdāc pīmusina'i'gut 'a'a'u
 anicinābā; ānaḡi'u'cimu micawagām, kāwīn kaṇaḡā unāwagaṇāmi-
 gusi. Īḡi'u anicinābāḡ āgumūwāt unūndānāwa pīm̃wāwābidānig
 asīnīn. A'pī'i'dac wāsa āni'ā'yāt mīnawā iwidi agāming āyā-
 10 maḡa'k kīckābi'kā, mī'i'widi mīnawā wāndagaṇāmīnt; gwaīya'k
 sāgidawigāmāng ānaḡi'ina'kwajiwā. Mīnawā pā'jik wādcī'u, Mō's
 Wādcī'u ādamīnk, mī'i'widi mīnawā wāndcipa'kitā'u'nt. Kwāīya'k
 mīcawagām ānaḡi'ā'ni'a'pa'i'wā. Mīna'wādec pā'jik mī'nīs, Mō'-
 sanāḡo ādamīng, kīstcīkīckābi'kā, mī'i'widi mānawā wāndcipa'ki-
 15 'tā'u'gut paḡwādcinīnī'sa'. Kāḡa'pī kīmī'kwa'u'wā uctīḡwāning;
 kīpō'kindipāsā, pīwābi'k 'i'i'u kāpa'kitā'u'nt; mī'i'kīnīsīnt.

Kī'kīwāwāḡidac ka'kina anicinābā°ḡ. Mīnawā kīkīstcīsaḡas-
 wā'i'tiwaḡ, kīpaḡidāsōwaḡ. Mīnawā kī'kāḡīsōmāwāt umānidōmīwā.
 Mīdāc 'i'i'u wāndci'i'jītcīḡāwād anicinābāk wī'kā awiya anōdc
 20 tci'i'kīdosīk kīckābi'kāng kayā nībīkāng; ā'pīdcīḡu undci'i'diwaḡ
 anicinābāk awiya anōdc tci'i'kīdosīk; mī'i'wāndci'a'yāngwāmi-
 siwāt anicinābāk.

Mī'i'kā'i'jīnōndāmān kā'pī'i'jīwāba'k māwīja. Nōngumīdāc
 kāwīn ā'pīdcī awiya ījītcīḡāsī naḡamunān tci'u'jī'tō'paṇ. Pa'kān
 25 nōngum ījītcīḡāwāḡ anicinābāk.

they smoked. And presently out opened the cliff at the bottom of the water, and thereupon out flowed from thence every kind of medicine there was. Now, the man who had first been making the medicine did not take any of it. So when it was observed by the manitou that he was not taking the medicine, then back into its place went floating the medicine; up closed the cliff. Thereupon they saw many wild pygmies, whereupon that man began to be stoned (by the pygmies); even though he tried to flee far out upon the water, yet not at all got he out of the range (of their stones). The people that were in their canoes heard the whirl of the passing stones. And when he was come a long way off, at a place where there was another cliff, then from that place over there was he pelted again; straight for the mouth of the river was where he tried to flee. Another mountain, one that is called Moose Mountain, was a place from which he was again struck. Straight out for the open water he tried in vain to pursue his flight. Now, there is another island, known by the name of the Place-to-hunt-Moose, an exceedingly high cliff, (which) was another place from where he was pelted by the little wild pygmies. At last he was struck square on the head; (the missile) went into his head, with a piece of metal was he hit; whereupon he was killed.

So back home went all the people. Again they held a great smoker, (and) they made offerings. Again they propitiated their manitous. And that is why people are never allowed to speak nonsense upon a cliff or upon the water; and very seriously do people forbid one another to talk nonsense (in such places); therefore that is why the people are careful.

Such is what I have heard of what happened long ago. But to-day nobody is very careful, even in the composition of songs. Differently nowadays do the people do (things).

30. THE HORNED STURGEON (Namä wädäkanit).

Ninguding ʔanicinābäg kī'pōsiwag nandawâbāmāwād namāwān; ʔni'tin udayānāwān; mīcawagān ijāwag. Mī'i·dac inābiwād ʔnāmīndīm, ayā'pīwâbāmāwān namāwān, mī'i·^u paçibawāwād namāwān. Ninguding pä'jik ʔanicinābä maðwägigito: "Ö, naskä
5 kuca' äjināguzit wa^a·^u namä! Utäckʔani indigu mō^asōnk äjināgusinit udäckʔani!"

Mī'i·dac ka'kina kī'pījāwād tcīmānan tcīwâbāmāwād äjināgusinit. "Kä^egä't udäckʔani!" i'kidōwag. "Mīsa^e mañidō namä!"

Mēdäc saḡaswāwād, sämän gayä gi'a·sāwād nibi'kāng. Kā'i·c-
10 kwāsḡaswāwād ingudci kī'a·ni·i·jāwag.

Pä'jik idäc tcīmān mīnawā kī'i·jāwag, mīnawā owâbāmāwān. Mī'i·^u äji·o·dā'pinang odāni't, 'a^a·^u ʔanicinābä ogīpaçibawān inī'^u namāwān. A'pī'i·dac mwā'kibwīnnāt¹ mī·i·^u wâbāmāt mīḡisiwān aḡu'kyānit imāⁿ namä ustigwāning. Mīdäc kīkistcipā'piwād ka-
15 'kina ʔanicinābäg.

31. HERO (Īninwäⁿ).

Ninguding siḡwāniciwād; kī'a·yā kayä wīn imāⁿ 'a^a·^u a'kiwäⁿzi Īninwäⁿ äjini'kāzut. Ickwādcidäc ogīnōdci·ā·wān ma'kwan. 'A^a·widäc Īninwäⁿ kī'pōziwag ugwiṣan gayä nandawâbāmāwād ma-
'kwān. Wānāgucigidäc kăbäciwād, "Oji'tōn kăbäciwin, nīnidäc
20 ningätijā ugidādcīwān ningadawâbāmā ma'kwa," i'kido. Mīdäc kīmādcād. Ā'pidci nibiwa ayāwag kīgūⁿyag, mī inī'^u nwādcī·ā·wād īḡi'^u ma'kwag. 'A^a·widäc ʔanicinābä onōndān māmaðwägāmin-
inīḡ; mīdäc imāⁿ kă·ā·nījād, owâbāmān ma'kwān imāⁿ ayānit. Ogī·ā·nināsi'kawān pä'cu', mīdäc kīpāskiswāt; ānawīgīpaṅigin
25 'a^u ma'kwa kăwin däc nibusī, ogīkaski'tōn kī·ā·nimādcād 'a^u ma'kwa. 'A^a·widäc ʔanicinābä ogī·ā·ninō'pinānān. "Kanaḡaḡe

¹ Evidently an error. I cannot suggest the correct word. — T. M.

30. THE HORNED STURGEON.

Once some people got into (their canoes) to look for sturgeons; some spears they had; far out at sea they went. And while looking down into the water, every now and then they beheld a sturgeon, whereupon they thrust a spear at the sturgeon. By and by a certain man was heard saying: "Oh, behold the form of this sturgeon! It has horns in the same manner as a moose!"

Thereupon all came in canoes to see how (the sturgeon) looked. "Verily, it is horned!" they said. "That is a manitou sturgeon!"

Accordingly they smoked, some tobacco too they put into the water. When they had finished smoking, they went away.

Now, another canoe (of people) went thither, and they saw (the sturgeon). Then, taking up his spear, (one of) the men thrust it into the sturgeon. And when they brought it up from the water, then they beheld a bald eagle clinging fast to the head of the sturgeon. Thereupon heartily did all the people laugh.



31. HERO.

It was when they were once in their spring camp; there was also at the place the old man whose name was Hero. At the close (of the hunt) they sought for bears. So Hero and his son got into their canoe to hunt for a bear. And in the evening, when they went into camp, "Do you put up the camp, and I will go up the stream, I will go seek for a bear," he said. Thereupon he departed. Very numerous were the fish, and that was what the bears were after. Now, the man heard the sound of the splashing of water; and when over to the place he went, he saw that a bear was there. On going up to it, he got close, whereupon he shot at it with a gun; although the bear fell, yet it was not dead, able to go away was the bear. Now, the man followed after it. "Perhaps it may die," he

- tañibu," kī·i·nāndam. Kāwīn ogī·u·jitōsīn. A'pī·i·dāc wayābāmād
cingicininit īnī·u ma'kwān, kī·pīnābiwān. Mīdāc pā·i·jināsi'kāgut
wīmīgānigut. Awīdāc ānicinābā kāwīn kī·u·jimusi, udānugīnagāwā-
ba·o·wān upāskisigan. Kāga'pī 'a'a'u ānicinābā kī·ā·tisāniwān
5 mī'tigunk usīdān, mīdāc kīpāngicing, mī·i·u kī·pīpātaguskāgut
īnī·u ma'kwān. Ogīmīgānigōn, mīziwā ugīta'kwāmīgōn, ugīpāsagu-
binīgōn mīziwā wī·a·wing, ā'pīdci ogīpīgwaēmīgōn unīndcīng,
unī'kāng, u'kāding, ā'pīdci ugīpānādcī·i·gōn. Gāgā nāsīgut ogī-
mī'kwāndān i·i·u mō'komān ēyāt pīndigumāning, kāwīndec ogīkaski-
10 'tōsin tci·o·dā'pīnāng omo'komān; unīndcīn ā'pīdci kīpīngwandci-
gādāniwān; unāmañdci·i·k āniwā'k pāngī umāmādinān. Mēdāc
kī·o·dā'pīnāng umō'komān, pāngī·i·dāc kīmāmādcī u'kāding. Mī
mīnawā tata'kwāmīgut ugītīgwānk. Mī·i·dāc kīpājibawād kwa-
ya'k udāing. Mīnawā kwā'kayā·i· kī·i·jī'tā 'a' ma'kwa, mīnawā
15 kwā'kaya·i· ugīpājibawān. Nāgajīdāc kīpāzīgwi 'a'a'u ma'kwa,
pācudec imāⁿ kī·ā·nīpāngicin; kīnībut.

- 'A'a'wīdāc ānicinābā mī·i·māⁿ kī·a·yāt kabātibi'k, kāgā nībut.
Kāwīn ogī·pīnāndawābamīgusīn ogwisān, ānawī ogīnōndān kīmā-
dwāzīgānit ōsān. Kīgījābidāc kīpōzi a' skīnawā. "Kānābātc
20 awīya ogīnisīgōn nōs," kī·i·nāndam.

'A'a'wīdāc a'kiwāⁿzi kī·i·nādcimo: "Awīya nīngīwābāmā, ā'pīdci
mindido. Nīngī·o·tāpinīk, unīndcīng nīngī·a·sik. Mīgu·i·cit:
'Nōcis, kāwīn kīgānībusī nōngum. Kīnwānj kīgābīmādis. Ā'pīdci
tawābickā kīstīgwān,' nīngī·i·'k. 'Nīn Nānabujū.' "

- 25 'A'a'wīdāc a'kiwāⁿzi kāgat kīnwānj kīpīmādisi.
'A'wīdāc uskīnawā a'pī katagwīcing āndāwād kī·i·nātcīmō:
"Mī·a·'pānā nōs kīwānī·a·k."

- Mīnawā ānugī·i·jāwāg, kāwīn ogītā·u·disāsiwāwān. Kīnōndākī-
wāwāg, kīku'tādcīwāg. "Awīya ugīnisīgōn," kī·i·nāndāmōg.
30 Ogīnāgadānāwa wāgā'kwadōns imāⁿ kabāciwīnānsing. Kā'tāgwi-

thought. He did not load (his gun). And when he saw the bear lying down, it was looking at him. Thereupon hither it came to fight with him. But the man did not run away, he tried keeping it off with the gun. Finally, when the man's foot tripped over a log, then down he fell, whereupon the bear came and got on top of him. It fought with him, all over was he bitten by it, he was clawed by it all over the body; very much was he chewed on his hands, on his arms, on his legs; very much out of sorts was he put by it. When nearly slain, he thought of the knife he had in (his) scabbard, but he had not the strength to reach it; his hands were very badly chewed up; his left hand he could move a little bit. And when he took hold of his knife, then gently he moved his leg, whereupon again was he bitten on his knee. And then he stabbed (the bear) right in its heart. The other way round turned the bear, on the other side he stabbed it. After a little while, up rose the bear, and a short distance off it went and fell; it was dead.

And now the man remained there throughout the night, nearly was he dead. Not did his son come to look for him, even though he had heard the sound of his father shooting. And in the morning into his canoe got the youth. "Perhaps by some creature was my father slain," he thought.

Now, the old man in his story said: "Somebody did I see, very big was he. I was taken up, in (the palms of) his hands I was placed by him. Then he said to me: 'My grandson, you will not die now. A long while will you live. Very white will be your hair,' I was told by him. 'I am Nānabushu.' "

Now, the old man, sure enough, lived a long while.

And when the youth arrived at home, he told: "Now gone is my father whom I have lost."

They tried going back over there, but they did not go so far as he was. They turned to come back too soon, they were afraid. "By some creature was he slain," they thought. They left behind a little axe at a small camping-spot. When they arrived at home,

cinowād ändāwād kīmawiwag ka'kina, kikackändāmwād. Mīdāc kā'i·ji·i·cāwād nīnj ininiwag kī·a·witibādcīmowād wā'ka·i·gāning, kīwīndāmwāwād adāwāwininiwān. Kayā wīn kīkistcikackändām 'a^a·u adāwāwinini; ā'pidcisa' nī'tā·ā·ndāwāndcigā 'a^a·u kāwāni-

5 cing. Kayāgu ogimāwibān.

'A^a·widāc a'kiwāⁿzi kāyābi pīmādisi. Kī·i·nōtā imāⁿ ma'kwān ābinit. Mī·i·dāc 'a^a·u a'kiwāⁿzi āniwāk ogikacki'tōn kī'kickicwāt īni'·u ma'kwān. Kīpa'kunāt pāngī nabānāni'k ogisāgīgāmān kayā-

10 dāc pāngī ogikacki'tōn kīmanijang pīmidāwinit mī·i·'u kāmīdcit. Nī·o·gun imāⁿ kī·a·yat, mēdāc i'·u a'pī kīmādcī·ō·dāt wī'kiwād. Ā'pidci kayā pigickānāni; kāwīn ogački'tōsīn tēlībīni·i·tisut. Wī'kā ogi·ō·di'tān imāⁿ kābāciwāpān. Kībimōdāt ogīmi'kān wāgā'kwadōns kīwābinigādānig. Mīdāc ī·i·'u kā·ā·nimādcīdōt pīmōdāt. Pābācu' kī·a·nīnībā; kāgā'ku kawādcī tibigātinik.

15 Ninguding owābāmān kī·i·ci'kān pāda'kizunit. Mī·i·dāc kā·i·jimādcī'tād wīkickawāt; kāgā'pī ogikawawān. Mī·i·dāc kā·i·ji-pa'kunāt wānagā'kwān wītcīmāni'kāt; kayādāc pāngī ogīpa'kwā-gawān īni'·u kīci'kān, mīdāc īni'·u kāwāgināgu'kāt. Wādabī·i·n·sān pāngī ogikacki·ā·n kīta'kupitōt ī·i·'u udcīmān. Ānīnāndāc wānagā'k mīnawā ogīwī'kwādcī·ā·n; ogīcācāgōmān. A'pī·i·dāc kā'kīci-

20 'tōd kīpōzi; agāwa kikacki'ō. Ā'pidcisa' kīmājimāguzi pigickānānit. Ābwīns kayā ogī·u·ji'tōn, mēdāc kīmādcīyābugut. Pāpāngī āniwā'k ogī·ā·badci'tōn udābwīns. Keyābi nīnj bāwī'tigōn ayāwān imāⁿ sīⁿbīnk. Ā'pī·i·dāc awādi'tānk bāwī'tig kī·ā·gwāwōdā.

25 Mīskwābīmagōn ogīta'kubinān udcīmānīnk; mīdāc ī·i·'u kāmīndci-minang mī'tigōns pīmōdāt; kī·a·nīnīsābōtānig udcīmānic pīnic ogikibikānān īni'·u bāwī'tigōn. Kī·a·nībōzidāc mīnawā udcīmānī-cing. A'pī·ā·nīdāgwīcing ī·i·māⁿ āndāwā'pān āja kī'kuziwa.

they all wept, for they were sad. Thereupon hence departed two men, who went to tell the news at the post, to inform the trader. And exceedingly sad, too, was the trader; for an exceptionally fine hunter was he who had been lost. And, furthermore, he was chief at the time.

But the old man was yet alive. He had crawled over to where the bear was. And now the old man was just about able to cut up the bear. When he had taken off a little of the skin with one hand, he took hold of it with his teeth, and thus was able to cut off portions where it was fat, and that was what he ate. Four days at the place was he, and that was when he started off crawling, in the hope of getting back home. He was then also very much in decay; he was unable to cleanse his wounds. A long while was he arriving at the place where he (and his son) had had a camp. As he came crawling, he found a small axe that had been lost. Accordingly he carried it along as he went crawling. Short distances apart were the places where he camped on the way; nearly would he freeze at night.

Once he saw a cedar that was standing. Thereupon he set to work to cut it down; at length he felled it. Accordingly he stripped it of the bark, in order to make a canoe; and he also chipped splints off the cedar, and of them he made ribs (for the canoe). Small spruce-roots in limited supply he obtained to tie up his canoe. Some balsam-bark he also tried to get; he chewed it. And when he had completed (his canoe), he got in; hardly was he able (to get in). Very much he stunk at the place where he was decaying. A small paddle he also made, whereupon off he went with the current. Only a little now and then did he use his tiny paddle. There were yet two more rapids in the river. And when he came to the rapids, he crawled out of (the canoe). Some red willows he tied to his canoe; and so with the little (willow) stick in his hand he crawled along; down the current went his crude canoe till he got past the rapids. Then he got into his miserable canoe again, continuing his way. When arriving at the place where he (and

Tcīmānāns äta ogīmi' kân imāⁿ kīwābinigādānig, abwi gayä. Midäc
 kâ'pōzi tcīgibīg kī·ā·nikā'kanda'kīwit; ābiding kī·ā·ni·ā·jawa^{tu}.
 Ogiki'kändān pā·jik kăbāciwin, wī'kādäc ogī·u·dī'tān mī·i·māⁿ
 ayāwād anicinābäg. Kayādäc onidcānisa⁸ wīwān gayä ka'kina
 5 ma'kadä'kăwa⁸ midäsugun acinīⁿjogun, niji'kâ kī·ā·yâ 'a⁸a' u
 cinābä.

Kä·gä'tidäc ā'pidci kīnwāⁿj kī'pimādizi kâ·i·gō'pān Nānabujūn;
 pīnic kī·ā·dānding ōmāⁿ kistcigāmīng kăyābi pīmādizibān 'a⁸a' u
 Tcān Ininwä.

32. FASTING

(Ma'kadä'kēwin).

- 10 Mägwä kī·ā·binōdcī·i·wiyān mōⁿjag ningī·i·gwcim; nōsibān ningī-
 kagāⁿzumik. Kigicāp ningīminik onāgan mīdcīm a'tānig; kayādäc
 a'ka'kaⁿjä oda'kunān pā·jik tciwudā'pinamān kunimāⁿ mīdcīm
 kumāⁿ gayä a'ka'kaⁿjä. Ningudingidäc ningīma'kadä'kâ;
 ningudci ningīpabā·i·jâ pina'kamigāng, komāⁿ gayä wādcī-
 15 wing. Äniwāk şaṇaṇat; nīcogun, pīnic nī·o·gun, pīnic ningotwāso-
 gun, pīnic cwāsugun, mī·i·'u ä'ta minī'k kâ·i·jikaski'tōyān. Anō-
 dcīkägō ningīpawādān, — miziwä a'kīng ayāmaṇa'k nīngīpawādān;
 kistcigāmi gayä, kīcizōg, anāngōg kayä; ka'kina gayä kīwī'tākī-
 jī'k wāwundānimak nīngīpawādān, undinōg cwātcing wāndānima'k
 20 nīngīpawādān. Kayāgu icipimīng āyāt mānidō nīngīpawānā;
 nīngīgaṇānōnik, nīngīwīndāmāk ānīn kāticiwābisiyān. Ka'kina
 gayä anāngunk ānicinābāk nīngīcawānimigōk. Mīdäc 'i'ī' u a'pī
 kī·ā·nīpawādāmān ānōdcīgāgō ijitcīgāwin ṇagamōwin kayä; icpī-
 mīng āyāṇin ṇaṇamonān nīngīnōndānān. Kistcinībawa kījigōwinini-

¹ The English version is free. — T. M.

others) had lived, (he saw that) already they had moved camp. Only a small canoe that had been cast aside did he find there, also a paddle. And when he got in, he pushed himself off from the shore with the paddle; at one place he went over to the other side of the stream. He knew of a certain camping-place, and after a long while he came to where there were some people. And now his children and his wife had all been in mourning for twelve days, alone did the man remain there.

And truly a very long while did he live, as he had been told by Nānabushu; even till the time of the sale of this region of the sea, was still living that John Hero.

32. FASTING.

While I was a child, continually did I fast; by my father (who then was living) was I exhorted. In the morning I was offered a bowl containing some food; and some charcoal he held in his hand, to see which one I would take, whether (it would be) the food or else the charcoal. Now, once I blackened (my face and fasted); off some where I wandered, going hither and thither in open places of the forest or else upon the mountain. It was a trying (experience); for the space of two days, for the space of four days, for the space of six days, for the space of eight days, only up to as far as that was I able to go. Concerning all sorts of things did I dream, — about what was everywhere on earth did I dream; and about the sea, the suns, and the stars; and about all things in the circle of the heavens from whence blew the winds, did I dream.¹ And about the manitou that was above did I dream; by him was I spoken to, by him was I given the knowledge of what would happen to me. And by all the people of the stars was I blessed. It was then that I constantly dreamed of every sort of observance and of song; of the songs that are on high did I hear. By a great throng

wəg ningīcāwānimigōg; miziwā ningī·i·jiwinigōg a'kīng icpīmīng
gayā, ājināgwa'k ningīwābanda·i·gōg, miziwā kīwi'tāgījik ayā-
maga'k kā'pawādāmān.

Ninguding idac ningī·i·jiwinigōg ayāмага'k tcīza'kān; nīngīpīn-
| 5 digā; nībawa ī·i·mā" ningīwābamāg ogījigōwininiwag, anicinā-
bānk ijināgusiwag. Ā'pidci mino'tāgusiwag naḡamowād: —

“Ā'kogījingōwāngī kābābā·i·nābiyān.

Ā'kogījingōwāngī kābābā·i·nābiyān.

Ā'kogījingōwāngī kābābā·i·nābiyān.

10 Ā'kogījingūwāngī kābābā·i·nābiyān.

Ā'kogījingōwāngī kābābā·i·nābiyān.”

Mī·i·^u kā·i·nāndāmān, “Nībiwa kīgōn ningīcawānimigō, ka'kina
īgi^u anangōg, a^u udcīḡanāng gayā, cwāswi anangōg ā'pidci māmān-
didōtcig, ā'pidci gayā kistci wāsa ānind ayāwādcig anangōg;”
15 kāwī'kā awīya udākāskitōsīn tci·u·disāt īni^u anangōn. Āpī'tci
wāsa ayāwāt ānind anangōg; tībickō u·u·mā" a'kīng āji·a·yāwād
pāmādizicitcig. Mī gayā ī·i·^u ājiwāba'k iwidi anangōk ayāwād
anicinābāk.

Mī·i·^u kā·i·jiwābandāmān, pīnic nīswi ningīpawādānan īni^u
| 20 tcīsa'kānan. Nāḡwādōn kījigunk īni^u tcīsa'kānan anangōk āna-
gōdcinōwād. Inābiyu'k kawābamāwāg īgi^u tābādcimāḡwa. Ka-
yādac ā'pidcikistcizōngan ī·i·^u pā'jik tcīsa'kān kā'pawātāmān.
Kīcpinidac tcīsa'kīyān ānāndāmān ī·i·^u guījiwābāt. Kīcpīn mi-
'kwānimāḡ pā'jik maḡidō kā'pawānāḡ mīgū·i·^u cigwa pipīndigāt.
25 Nīnigu ānāndāmān mī·i·^u ājināḡamut. Wāsa inābiwāk īgi^u ugīji-
gōwininiwag. Kīcpīn awīya maḡwātācimit nīnōndawā; amāndcigu
a'pī āyāḡwān, kunimā āḡāmikistcigamig ayāt maḡwāḡanōjit
nīnōndawā. Pīnicigu mōckinā ī·i·^u tcīsa'kān minī'k pāndigāwāt
ugījigōwininiwag; tībickō wīgiwām wānicicing mī·i·^u ājināḡwa'k

of the sky-people was I blessed; everywhere over the earth and on high was I conveyed by them, how it (all) looked I was shown, how it was everywhere in the circle of the heavens that I had dreamed about. *Shamans Flight*

Now, once I was borne to where there was a soothsaying-lodge; *Shaking Tent*
I entered in; I saw many sky-people there, like human beings they looked. Very pleasing was the sound of their voices when they sang:—

"As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen."

Accordingly then did I think: "By many things have I been blessed, by all the stars, and by the fisher-star, and by eight stars, that were so very big, and by some of the stars that were so very far away;" never would any one be able to reach those stars. Exceedingly far away were some of the stars; just as here on earth, where mortals are (where people are far apart). And it happens among the stars yonder as it does (here) where people are.

Now, this was what I saw, up to as far as three soothsaying-lodges have I dreamed. Visible in the sky are the soothsaying-lodges, from the way the stars hang aloft. Do you look, (and) you (can) see them about which I am telling. And of very great power is one of the soothsaying-lodges of which I dreamed. If I divine, then what I have in mind would come to pass. If I should be mindful of a certain manitou of whom I had dreamed, then straightway would he come in. And concerning what I myself have in mind is what he sings. Afar do the sky-people see. Should some one utter his voice when speaking of me, I (could) hear him; no matter how far away he might be, no matter if he be on the farther shore of the sea speaking to me, I (can) hear him. In course of time the soothsaying-lodge becomes filled with the people of the sky that have entered in; like a wigwam that is fair is the

Unclass. thoughts

əbiwinən imāⁿ pīndik tcīsa'kāning. Kīcpīn kayā awīya nāndawāni-
mint anicinābā^o tcībījāt mīgu kwīckucimint mīgu pījāt. Mīdāc
kəgwādcimint: "Ānīn əjipimādisiyan?"

"Kāwīn, kāwīn, kāwīn ā'pidci niminopimādisisimin. Nānīngu-
5 tinō niminopimātisimin," i'kidō.

Mōⁿjaḡ mi'kinā'k kī'a·nōnā tci'a·wināndomāt awiyan; mī'a·wā
askābāwis. Amāncigō katicitogwān mīgo·i'·^u kă'gă't əjiwābizi-
wāt. Mī īni'·^u utciscāgwān pəḡāḡigītōnit. Amāncigo ānuwāgwān
mīḡō·i'·^u ānwāt i'·i'·māⁿ tcīsa'kāning pigāḡigītōt 'a^a·^u anicinābā.
10 Ka'kina awiya pindingāwəḡ imāⁿ tcīsa'kāning; ka'kina gayā
awāⁿsīyāḡ a'kīng əyātcig, ka'kina gayā icpīmīng əyātcig pināsi-
wəḡ, undinōḡ, ka'kina gayā pīwābi'k āndaswāwānəḡa'k, asinīḡ
gayā, ka'kina gayā nībing āndaḡa'kidcig pīndigāwəḡ. 'A^a·wigu
tcāsa'kid anicināpā ā·i·nāndaḡk mī·i'·^u ānwāwāt iḡi'·^u pāndigāwād;
15 nəḡamōwəḡ, ənōdc ina·a·mōḡ.

Kāwīn ka'kina iḡi'·^u anicinābāḡ ugaskitōsināwa tētcīsa'kiwād,
āniwāk sanagat awiya tciki'kāndaḡk tcīsa'kiwīn. A'kawātaza-
nəḡi'·ti'·zo tcīḡi'·ḡucimut mī·i'·^u pītciḡaḡ tcigī'kāndaḡk kă·i·ji-
wāba'k i'·i'·^u tcīsa'kiwīn. Ānind anicinābāḡ anicā tōtāmōḡ, kāwīn
20 kăḡă't tcīsa'kisiwəḡ; ki'kānimāwəḡ anicā tōtāmōwād. 'A^a·widac
kăḡă'ttigo¹ nă tātciḡa'kid ki'kānimā kayā wīn.

Tibickō ki'tcimī'kana mī·i'·^u əjināḡwa'k nibāwināntagunōn
əjinibāwād mā'katākāwād. Awīya ickwā ma'kadā'kād wānicicing
midcim ačamā. Wigwās unāḡān udō'pōnā. Kā'tasogunīd mī·i'·^u
25 mini'k payācibi'ḡgātāḡ. Ningudcitāc awi'a·ḡōdcigātā.

Kīcpīn gayā māḡwā tcīsa'kīng pājik mi'tig kāwīn məmāsi'kā-
zinōn, iḡi'widac pīndik ayāwād oḡjigōwininiwəḡ omādwāyā'kwa-
·ā·nāwa i'·i'·^u əbaḡji'·ā'k. Mī·i'·dāc ā'kidōwād kāwīn nisidam da·i'·

¹ A false form which I cannot rectify. — T. M.

aspect of the spaces there inside of the soothsaying-lodges. And should the presence of some person be desired, he is simply whistled for, whereupon he comes. And then he is asked: "What kind of life have you lived?"

"Not, not, not have we (always) lived a very good life. Part of the time (only) have we lived a good life," he says.

Often is Snapping-Turtle employed to go and ask some one to come; he is the attendant. Whatsoever he may say will truly happen to the (people). It is his soul that does the talking. Whatsoever language he uses is the one the person speaks when doing his talking in the soothsaying-lodge. All creatures enter the soothsaying-lodge; likewise all the animal-folk that are on earth, also all the birds that are on high, the winds, and every kind of metal that is, and rocks, and all creatures that live and move in the summer-time, enter in. And what the man doing the soothsaying thinks is what the incomers say; they sing, all sorts of songs do they sing.

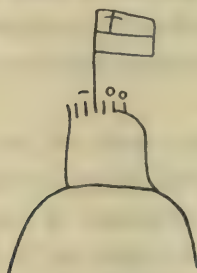
Not all the people are able to divine, rather difficult is it for one to know about divination. In the first place, (a man) subjects himself to the trials of fasting, so that by and by through divination he may learn what is to come to pass. Some people practise it falsely, they do not really divine; it is known when they are shamming. And it is also known when one really knows how to divine.

Like a great road is the aspect of the sleeping-places where sleep they who fast. When (a person) has finished fasting, he is fed upon food that is pleasing. A birch-bark bowl is set for him to eat from. As many days as he has fasted is the number of marks made upon it. And off somewhere is it taken and hung up.

And if during the divination one pole does not sway, the sky-people who are present within pound upon the pole. Whereupon they say that it is not propitious for the people who are seated

jiwābasinōn īgiwā ʔanicinābāg kiwi'taiya·i· nāmāḍābiwād; mānābā-māwāg. Kāḇāḇatc kāgo tai·i·jiwābisi, kunimā^a taiyā'kuzi. Mī·i·^u wāndci·i·jini'kādāg ī·i·^u tcīsa'kān "kuzāmbandāmowin." Nīgān kāgōn ki'kāndcigādā kādiciwāba'k ī·i·^u tcīsa'king.

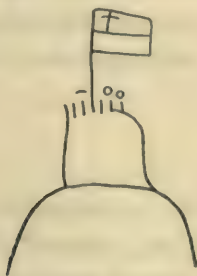
- 5 Minawā ninguding ma'kadā'kāyān ningiwājbābandām. A'pī cwāsugun wāsinisiwān ā'pidci kī'pātā nī·i·ya^u wīmini'kwāyān. Awiya ḍac icpimīng kī'pi·u·ndcī, ʔanicinābānk ijināgusi nimbi-'kānōni'k: "Kāgā'tca, ninīdcānis, kigitimāgi·i·tis. Pāzigwīn, nāzi-bīn." Ningīwīdcīwik. Mīḍac kīmāḍābiyān ō·o·wā ki'tcigāmi.
- 10 Kackādin. Micawakwām āniwāk ningī·i·jā, mīḍac imā^a kī'twā·i·biyān. Nīngījinkijin mini'kwāyān, kā'gā'tsa ā'pidci nīwīmini'kwā. A'pī māni'kwāyān kīnwā^{nj} nībiwa kwāndāmān nī'bi; kāwīndac nindāmini'kwāsī. Kistcigīnwā^{nj} nindānugīmini'kwā; kāwinganagā nindāmini'kwāsī. Kistci nībiwa ningī·i·skandān ō·o·wā ki'tcigāmi;
- 15 kī·ḷ·gōdcin a·a·^u mī'kwān mini'k kā·i·skandāmān. Mī·i·wā āniwāk kīwā^{nj} wīpīmāndisiyān ka·u·ndci·i·nāmbāndāmān.



Minawā ninguding kī·i·gucimoyān ningiwābāndān wādcī^u kā'tcīspādināg. Mēḍac iwidi kīwābāmāg mī'tig pāḍa'kisud ugidā'kⁱ, ki'kiwā·o·nā'tig. Wāsa' a'kīng uzābāmināgusi; ki'kiwā·u·n āgōḍāⁱ

round about; they are not in good grace. Perhaps something will happen, maybe one will be sick. Therefore such is the reason why the soothsaying-lodge is called "the testing-by-dream." Before-hand is it known how things will come to pass by means of the soothsaying.

Another time when I was in a fast, I had a vision. After I had gone eight days without eating, so very dry was my body that I wanted to drink. And somebody came from above, like a human being was the look of him by whom I was addressed, saying: "Verily, my child, you have caused yourself suffering. Rise to your feet, go down to the water." I was accompanied by him. And so I came out upon this sea. It was frozen over. Some distance out on the ice I went, whereupon out there I made a hole in the ice. I lay down to drink, truly indeed was I ever so thirsty. When I had drunk a long while, much water did I swallow; but I did not quench my thirst. For a great while I drank, but without satisfaction; not at all did I quench my thirst. A great deal of the water did I drink from out of this sea; above hung the ice by as much space as was left of the water I had drunk. To the end that I might live for a good long while, was why I had had the dream.



Another time, while in a fast, I saw a mountain that was very high. And then up there at the top I beheld a pole standing, a flag-pole. Far over the country was it visible; a flag hung thereon.

imā. Imāⁿ dāc ugidaḍci^u mī·i·māⁿ kiwābandamān nībiwa ano-
 'kātcigaṇ, ka'kina gayā mīdcīm aṇōdc ājināgwa'k, cōniyā gayā.
 "Mī·i·we gedayai·i·m," ningi·i·'k. I·i·wā wādcī ni'tamigu pingwi-
 'kāg, pānimādac iwidi iḥpīmīng ājibi'kōwān. Misa i·u· kā·u·ndci·i·
 5 nāmbandamān, maṇidō ningī·i·nānīmī'k anicinābāg tci·i·nānim-
 iwād tci·o·gimāwiyān. Miziwā āniwāk ningīpābāmādis. A'pidci
 ningīminwānimigōk pāmādisitciḡ kā'pabāwābamāgwa. Weyābiskī-
 wātciḡ kayā ā'pidci ningīminwānimigōk. Cimāgaṇicī·u·gimāk
 ā'pidci ningīsāgi·i·gōk kiwāwīdcīwāgwa. Māgwā kīsōngipīmādisiyān
 10 nībiwa kāgōn ningikaski'tōn; nōngumidāc ciḡwa āniwāk ningistci-
 ·a·nicinābā'·u. Kāwīn a'pidci kāyābi ningāskitōsin tci·pabāmātisi-
 yān.

33. FOREVER-BIRD

(Kāgigapināsi).

Mī·i·wā nīn kā·i·jiwābisiyān māgwa kī·a·binodciwiyān. A'pī
 nayānupibōṇagiziyān mī·i·'·u a'pī gīkagānzumit nōsibān tci·ma'kadā-
 15 'kāyān. Kigicāp kāwīn ningī·a·cāmigōsī; ma'kadā ningī·a·'tōn
 ckījigunk. Ningudci pīna'kāmigānk ningīpabā·i·jā. A'pī·i·dāc
 wānāgucigin ningī'kiwā pa'kādāyān; mīdec paṇḡ nindacāmigo.
 Mīgu i·u mōⁿjaḡ kā·i·jigagānzumigōyān tci·ma'kadā'kāyān, kāga'pī
 ningīkākci'tōn ningogījik ningotibi'k kayā kiwīsinišiwān.

20 A'pī·i·dāc ānimindidōyān nānīngutinū ningīnījugunī kāwīn
 pīndi'k wīgiwāming ningīnibāsī; ningudci pīna'kāmigānk ningī·a·
 winibā. Kāga'pī anōdc kāgōn ningī·ai·nābandam. A'pī·i·dāc
 kākci'tōyān nīyogun wīsīnīsiwān kāwīn ā'ta adcina 'i'·u ningī·i·
 jitciḡāsi a'panāgu mōⁿjaḡ mōⁿjaḡ ningīki·i·ḡwicim. Kāga'pī ningī-
 25 wābamāk anicinābānk ājināguziwat. "Nōjis, kibicawanimin,"
 ningī·i·gōg. Miziwā ningīpabā·i·jiwinigōg; kī'pabāwābanda·i·gō-

And yonder on the mountain-top was where I saw many goods, and all the various kinds of food there were, likewise silver. "That is yours," I was told. At the foot of the mountain was loose soil, but farther up at the top it was rocky. That I should thus have dreamed was on this account, by a manitou was it willed in my behalf that the people should desire me to be chief. About everywhere have I travelled. Very much have I been esteemed by the living I have seen. By the white people have I been very kindly regarded. By the army officers was I very well liked when I used to go along with them. While I had strength of body, many things was I able to handle; but at this day I am too much of an old man (for heavy work). I am no longer so able to travel about (as in former days).

| 33. FOREVER-BIRD.

Now, this is the way it was with me while I was a child. At the time when I was five winters old, then did my father urge me to blacken (myself for a fast). In the morning I was not given food; black I placed over the eyes. In a certain part of the forest, where it was clean and open, I wandered about. And as soon as evening came on, back home I went hungry; and so a little food I was given to eat. Therefore it was a constant thing for me to be urged to fast, till at last I was able to go a day and a night without eating food.

| And while I was growing up, I sometimes went for two days without sleeping inside the wigwam; in a certain part of the forest, where it was clean and open, I went to sleep. At last of all sorts of things I dreamed. And when I was able to go without food for four days, then I ceased doing this for a short time only, but all the while was I continually fasting. In the end I beheld them who looked like people. "My grandchild, I come to pity you," I was told by them. Everywhere roundabout was I conveyed; round-

- yān miziwā a'ki ājināgwa'k, kistcigami gayā. A'pī'i'dac kākacki-
 'tōyān cwāsugun kiwīsinīstiwān mī'i'wā a'pī kā'gā't miziwā kiki-
 'kāndamān ājināgwa'k kijigunk. Mīsa 'i'i'u kā'i'jiwābandamān
 ā'pidci kistcimīstcāmaḡat īwā gījik. Kāwīn ningudci wākwēyāsinōn
 5 ka'kina ānaṅōḡ ayāwād; ningīwābanda'i'gō ga'kina ājiwābā'k
 anaṅōḡ ayāwād. Nibiwa pāmādzitcig iwidi ayāwāḡ anaṅunk.
 Mīgu i^u ka'kina anaṅōk ayāwād ājiwābā'k. Kayādac icpīmīṅ
 āyāt maṇidō ningīwābāmā. Nibāyān wāwāni ānawī ningīgagaṇō-
 ni'k; mīgo i^u ka'kina kijik ānigu'kwāk mīgō i^u maṇidō wīya'ū.
 10 Kāwīn ga'kina kidāpapamāsīnānig anaṅōḡ kayā kīcisōḡ; kāwīn
 pīdcini'kāsiwāḡ, ō'o'wā təc a'ki kijibā'kā. Ānawī mī'i'ū kā'i'ji-
 wābandamān kistcimi'kaṇan inamaṇūn ājāt kīzis, kayā tibi'kīgīzis;
 ga'kina gayā anaṅōk ājāwāt. Kayā anōdc kāḡōn ningīwābandān
 icpīmīṅ āyāmaḡa'k.

- 15 Kayādac kayā nīn ningīki'kāndān 'i'i'ū tcīsa'kiwīn. Niswi
 ayāwān īni'ū tcīsa'kāṇan. Ka'kina wābandamowād anicinābāḡ
 nībawa gayā nīyawīnk; ningītaṇāndān 'i'i'ū kā'pawādamān māḡwā
 kī'ū'ckinawāwīyān. Ga'kina kijā ningīwābandān minī'k kā'pī'i'ci-
 wābisiyān pā'kupimādisiyān. Āniwā'kigu wāwāsa ningīpabā'a'i'jā.
 20 Kāwīn ningudci ningīmayagīnazīn; a'ki kijā ga'kina ningīwābandān
 māḡwā kī'ū'ckipīmadisiyān; ōdānawān gayā. Ka'kina gayā pāmā-
 disitcig kāwī'kā awīya ningīmayagānimāsī. Ā'pidci ningīsāḡi'igōk
 pāmādisitcig minī'k kā'pābāwābāmagwa; i'kwāwāḡ gayā ā'pidci

¹ A way of saying that all space is manitou. This same idea is often expressed by the term "*all the manitous*;" still another is to call it "*The Great Manitou*," a term used for the God of the missionaries; but, whatever the form of expression employed, the idea of mystic power is paramount.

² This sentence was probably not caught correctly; for there seems to be some mistake, either in the sentence as a whole or in the second or third phrases.

³ Experienced.

⁴ As knowledge.

⁵ Because it had been made familiar when seen in dreams.

about was I shown what the earth everywhere was like, and likewise the great deep. And when I was able to go without food for eight days, then was the time that I truly learned everything about how the sky looked. Now, such was the way I saw how so very big was the sky. Nowhere was there an angular space where all the stars were; I was shown how all things were among the stars. Many living beings are there among the stars. And so that is the way it is where all the stars are. And likewise the manitou that exists above I beheld. While I slept, I was forsooth spoken to with pleasing words; and as large as the full extent of the sky was the size of the manitou.¹ We cannot see all the stars and suns; they do not move, but this earth moves.² And, besides that, I beheld where lead the great roads along which the sun goes, likewise the moon; and where all the stars go. I also saw how all things were in the sky.

And I also became acquainted with divination. There are three (kinds) of lodges of divination. All the many things that people have seen³ (are) also (here) within me;⁴ I ponder over the things that I have dreamed in my youth. Everything that has happened to me since I was born I have seen in advance. And to rather far-off places have I gone travelling. Nowhere did I find a place looking unfamiliar;⁵ the whole earth I had seen beforehand, while I was yet a youth; so too the towns. And all (kinds of) people have I never found looking unfamiliar. Very much have I been liked by all the people that I have seen; by the women also have I been very much liked,⁶ for I was also an excellent hunter.

¹ This is not the empty remark of a dandy: the phrase has to be taken with the one following. One of the best things a youth can have said of himself is that he is a good hunter; this ability catches the attention of calculating parents who have daughters to marry off. A lodge with plenty of food is a lodge to be desired; and an Ojibwa woman is envious of the position of being mistress of such a lodge. And the ideal wife is not the plaything, but the one who knows how to dress the skins, bring in the wood and water, do all the household work, and who can be a mother. Beauty is subordinate to all these qualifications. Hospitality is one of the great Ojibwa virtues.

nīsāgi·i·gōk, ā'pidci gayä ningini'tä·ā·ndawāndcigä. Kāwīn kägōn
ningi·ā·gāwādanzin mägwā kīkacki'tōyān kī·ā·ndawāndcigäyān.

Kayādac a'pī ayāmaḡa'k ō·ō·ānō'kīwīn māmīndagä mōⁿjaḡ
ningi·ā·nōnigō tcīḡābāmādisiyan. Miziwä kägō kī·i·jiwītcigādä
5 ä·i·ndagu'k pībōnicīwīnōn, āniwä'k kayä ningimackawizī mägwā
kī·i·ninīwiyan. Nāḡan mačkīmudān ningikacki'tōḡan kīpīmōn-
damān.

Änicāgu nīdibātcīm kā'pī·i·jiwābisiyan. Nōngumīdac Kāwīn
kāyābi 'iⁱ·u nīdijimackawipimādisi; agāwa nōngum ningacki'tōn
10 wāndcipimādidīyan. Änicā ānīd weyābickīwātcig māwija kā'kī-
kānīmīwāt päḡāḡi kägō nīmīnigōḡ pāsī'kamān.

Änic mī·i·'u.

34. HE WHO OVER-DREAMED

(Wāsāmāmbandank).

Pä·jik a'kiwāⁿzi mōⁿjaḡ ugīḡāḡānzomān ugwisān tcīma'kadä-
'kānit. Kā·ḡä'tīdac mōⁿjaḡ kīma'kadä'kā 'a^a·u uckanawä; ānawī
15 nāningutinū kī·i·ckwā'tānit, mīnawā ugāḡānzomān ugwisān tcīma-
'kadä'kānit. Mīdac ä'kido 'a^a·u ckinawä. "Äja kuca ka'kina
kägōn ningīpawādān. Ka'kina a'ki äjināḡwa'k, undinōḡ āḡābiwād
ningīki'kānimāk. Ka'kina gayä ijītcigāwīḡan ningīpawādāḡan.
Ka'kina gayä kījigunk äyāmaḡa'k ningīpawādān," i'kidō 'a^a·u
20 uckinawä.

Mīdac ānād ugwisān: "Māⁿnūⁿ kāyābi mā'kadä'kān. Kāyābi
kuca' kägō ayāmaḡatūdug, macī kā'kāndaⁿziwān. Mīnawā kī-
'twān." Umīnān aka'kaⁿjā tcikītcīma'kadä'kānit ugwisān.

¹ Employed by the factor of a Hudson Bay Company post to go after furs.

For nothing did I wish in vain while I was able to hunt for game.

And also, when there was work here to be done, I was often employed in preference to all others to go off on a journey.¹ Things were carried to every place where there were winter camps,² and pretty strong I was while I was a man.³ Five sacks was I able to carry on my back.

I am simply relating what has happened to me. But I am not now so strong as I used to be; hardly am I now able to provide a living. In fact, some of the whites who have known me since long ago provide me little by little with the things that I wear.

So that is all.



34. HE WHO OVER-DREAMED.

A certain old man was often urging his son to blacken (his face and fast). So of course many a time did the youth blacken (his face and fast); nevertheless at times he would cease from (his fasting), but again (the father) would insist upon his son blackening (his face to fast). Accordingly then said the youth: "Already now have I really dreamed of everything. About how the whole earth looks, about how the winds repose from whence they blow, have I learned. And all kinds of doings have I dreamed of. And also about everything that is in the sky have I dreamed," (so) said the youth.

And this he said to his son: "Please, once more do you blacken (your face and fast). There surely must be something yet for you to dream about, something about which you do not yet know. Once more do you try." He gave his son some charcoal to blacken (his face and to go into a) deep (fast).

¹ Where the Indians were trapping.

² In the possession of the full strength of a man.

Awidac uckinawä mänü mīnawä kīma'kadä'kä. Nībiwa ta'sing
 kīmidäsungunī, ā'pidci kīkistcikudagi'i'tisu. Mīdāc kīmādcāt
 ma'kadäkāt. Ninguding pitāgwicin 'a'a'wuckinawä. Nācwāsugu-
 nāga'k ānawī udānawī'a'camān ugwišan, kāwīn ududā'pina'zīn
 5 ī'i'ⁱ mīdcīm. Mēdāc ā'kidot 'a'a'ⁱ uckinawä: "Tağa, nōsā! mījicin
 ozāṇamum. Nīwiwawāji," i'kido.

Mīdāc kīmināt uzānamāṇan ugwišan.

'A'a'widac uckinawä miziwä u'kā'kīḡanānk ugī'a'sān uzāṇa-
 māṇan. Mīdāc kī'a'ⁱ nīpasigwīt 'a'a'wuckinawä; kī'a'ⁱ nizāga'a'm;
 10 kāwīn ānicinābānk kī'i'ⁱ jīnāḡusisī, pīnāciyīnk idac udijīnawān.
 Ānīnūdāḡuzi; mīdāc ānī'i'ⁱ nwāt: "Tci'ⁱ haⁿ haⁿ haⁿ!"

Kīsāgidcisā 'a'ⁱ a'kiwāⁿzi nōndawāt ugwišan ānwānit. Mēdāc
 ājiwābāmāt āḡōzinit mī'tigunk nōndāḡuziwaṇ: "Nōⁿ na-tci'gā,
 nōⁿ na-tci'gā, nōⁿ na-tci'gā, tci' haⁿ haⁿ haⁿ!" Umādwākānōnigōn
 15 ugwišan: "Mī'i'ⁱ kādīnwāyān kīckpīn awiya wānībutcin. 'Kwīck-
 wa'ä'ⁱ ningātigō." Mēdāc pānā kī'a'ⁱ nīpasigwa'o'ⁱ nit ugwišan, kāwīn
 minawā kī'pīḡiwāsī 'a'ⁱ uckinawä.

Mī'i'ⁱ dāc ī'i'ⁱ ājini'kāsut 'a'a'ⁱ pīnāciⁿ kwīckwa'ä' kumāḡayā
 pāpī'tci, mī'a'ⁱ ānicinābāḡubāṇ. Mīdāc ī'i'ⁱ ā'kidōwād ānicinā-
 20 bāḡ: "Kīcpīn nōndāḡuzit 'a'a'ⁱ pīnāciⁿ kāwīn unīcīcinzīnōn,"
 i'kidōwāḡ. Awīya kāḡō ta'i'ciwāpizi kīcpīn ī'i'ⁱ inwānit, "Indōn-
 wā'ⁱ tcigā." Tibīckō ānicinābānk i'kido 'a'a'ⁱ pīnāciⁿ. Kayā wīnawā
 ānicinābāk nānīngutīnū mī'i'ⁱ ā'kidōwād kāḡō kā'kāndāmowātcin
 wā'i'ⁱ jiwābātinig. "Indōwā'ⁱ tcigā," i'kidōwāḡ. Mīdāc ī'i'ⁱ kā'i-
 25 'kitogubāṇān 'a'a'ⁱ kwīckwa'ä'.

¹ The cry of the robin. ["Robin" is *ōpi'tci* in the Leach Lake dialect, *pāpīci*

And the youth readily blackened (his face) once more. Many a time he had gone through a ten days' fast, to very severe hardship had he put himself. Accordingly he went away (to blacken his face and fast). By and by back home came the youth. After eight days were ended, then did (the father) try in vain to give his son some food to eat, but he would not take the food. Thereupon said the youth: "Now, O my father! do you give me the yellow magic paint. I wish to paint (myself)," he said.

Thereupon he gave some yellow magic paint to his son.

And the youth placed the yellow magic paint all over his bosom. And so straight up to his feet rose the youth; on out of doors he went; not was he like a human being in form, but like a bird he looked. As he went, he chirped; and this was the sound of his voice: "Tciⁿ haⁿ haⁿ haⁿ!"¹

Outside rushed the old man when he heard the sound that his son made. Thereupon he saw him perched in a tree, chirping away: "Nōⁿ na-tci'gä, nōⁿ na-tci'gä, nōⁿ na-tci'gä, tci' haⁿ haⁿ haⁿ!"¹ He heard the voice of his son saying to him: "Such is the way I shall sound whenever any one is about to die. 'Chirper' shall I be called." And so up rose his son and flew away, not again did the youth come back.

Accordingly the name of the bird is the chirper or the robin, the one that was once a human being. And this is what the people say: "When the sound of the bird is heard, the omen is not good," (so) they say. One will meet with something (baneful) if one hears the cry of the bird saying: "I feel a foreboding." Like a human being does the bird speak. And that is what the people themselves sometimes say when they know that something is going to happen. "I feel a foreboding," they say. And that was what the chirper said long ago.

in that of Fort William, *pīci* in that of Fond du Lac (addition by the editor from Jones's notes).]

35. THE ONE THAT FASTED ONCE AND DIED

(Anicinābā° kā·i·nibut ma'kadä'kät).

Nīnguding mīnawā kā·i·jiwābizit pā°jik anicinābā°; uzām
 mō°jag ugīgagānzomān ugwisān tcīgī·u·gwī·i·cimunit. Ānawi 'a°a'°u
 uckinawāgubān ugīwīndāmawān ōsān cīgwa ga'kina kīgōn kiki-
 'kāndānk ājināgwa'k miziwā kīcigunk kayā a'kīng ājiwāba'k kis-
 5 tcigāmīng gayā icpīmīng kayā ājināgwa'k, awidac a'kiwā°zī kāwīn
 ugīpōnimāsīn kāyābi tcīma'kadä'kānit. Wācīwing ugidä'ki kī·a·-
 yā 'a° ckinawā. Kāga'pī kāwīn kīgācka'tōsī tcībāzigwīt, ā'pītcipa-
 'kadāt.

Nīngudingidac mīnawā awiwābāmāt ugwisān awiya ugīwābāmān,
 10 kīstcīpināsīwān imā° undcīpāsīgwa·o·nit. A'pī·i·dac āni·u·dī'tānk
 imā° ayāni'pān ugwisān, mīyā'ta u'kānān a'tānig 'a°a'°u uckinawā-
 bān. Mī·i·dac ī·i·u wāndci·i·jītcīgāwād uzām kīnwā°j tcīgī·i·gwuci-
 musīgwā. Īgī°u anicinābā°k a'pītcīnāk ugāgwātcīmāwān unīdcāni-
 siwān mīni'k kīgōn gāki'kāndāmīnit. Kīcpīn awiya i'kidot:
 15 "Mī·i·u cīgwa ga'kina kīgōn gīki'kāndāmān," i'kidot 'a°a'°u
 mā'kadä'kāt, mī·i·u āji·u·ndci·i·gut ōsān tcī·i·ckwāma'kadä'kāt.

36. THE SPIRIT-WORLD.

Mīnawā kīgō nīndibātcīm kā·i·'kitowād kätā° anicinābāk.
 Kīcpīn awīga nābudcīn nānīngutīnū awiya kī·ā·bīdcībā; mīdāc
 'a°a'°u kā'tībādcīmut ājināgwādogwān ājāwād nābōwāt. Ā'pīdci
 20 kīstcīmī'kāna ināmu° ājāwād nābōwāt. Kīstcīnībawa owābāmān
 pāmūsānit kwāya'k nīngābī·ā·nunk ināmu i° mī'kāna.

Nī'tām odānīmī'kān kīstcīmīnān āgōtanik, mīskwīmīnān kayā.
 Kīcpīn awiya āmwāt kāwīn mīnawā tābikīwāsī. Kāga'pī owābāndān
 kīstcīzībī ayānik, ā'pīdci kījīdcīwān. Mīdāc imā° wābāmāt mī'ti-
 25 gōn ājāwā'kwāntcīnīnit, nīnamā'kwāgubu 'a°a'°u mī'tig. Ā'pīdci
 nānīzānāt; ānīnd imā° pāngīcinōg. 'A°a'widāc kākci'tōd ājāwāda-

35. THE ONE THAT FASTED ONCE AND DIED.

One other time there befell an experience of a certain man; too often had he urged upon his son to fast. Even though the youth had told his father that already had he learned how everything looked everywhere in the sky, and how things were on earth and in the sea, and how it looked above, yet the old man would not cease urging him to continue his fasting. Upon the summit of a mountain did the youth remain. At length he was unable to rise to his feet, he was so hungry.

At another time when he went to see his son, some kind of living thing he saw, a great bird flew up from the place there. And when he got to the place where his son had been, only the bones of the youth now no more were there. That is why (the people) now follow the custom of not fasting too long. The people now ever so often ask their children how much they have learned. If any one should say, "Therefore now have I learned of everything," if (thus) should say one who is fasting, then is one told by one's father to cease from fasting.

36. THE SPIRIT-WORLD.

Something else I (will) relate concerning what the people of old have said. Whenever any one died, it was common for him to rise from the dead; and so he would give an account of what it was like at the place where the dead go. A very large road leads (to the place) where go those who have died. A great many one saw walking straight west, (where) leads the road.

First one found some large blueberries hanging aloft, some raspberries too. If any one ate them, not again would one return home. At last one saw where the great river was, very swift was its current. And then there one saw a log lying across the stream, unfastened lay the log. Very dangerous it was; some fell off from (the log) there. And the one that succeeded in crossing the log

wāt mī·a·^u käcki'tōd tci·i·jāt iwidi tcibaya'kīng. Mīnawā udāni-
 wābamā² ʔanimū² ayānit ōwita'kwāmīgō. Ka'kina gayā kągōn
 kayācōdāwād owābāḡaḡāwā. Mīnawā mindimoyāyan owābāmān,
 mi'tig oda'kunān 'a²a·^u mindimoyāⁿ. Ka'kina kągōn oḡaḡwādcī-
 5 migōn, ānind kā·i·jipīmādisid. Ānind kāwin opāḡidīnāsīn 'a²a·^u
 mindimōyā tcipimosānit; ānind opāḡi'tā·o·wān; ānind idāc
 opāḡidīnān mānū tci·i·jānit tcibaya'kīng. A'pī·i·dāc awiya
 ʔnidagwicink iwidi ayāwāt tcibayaḡ kistci·o·dā'tōwāḡ. Awiya iwidi
 ṭaḡwicink nībawa owābāmān ānawāmā'paḡ. Ā'pidci kistcīnīmī-
 10 ·i·diwāḡ nībātibi'k. Kwīckwiciwāḡ, sāsā'kwāwāḡ. Kīcpīn awiya
 mī'kwānimāt ānawāmā'paḡ omāⁿ āyāt a'kīng, kīcpīn mīdcīm a'tōd
 unāḡaḡaning ckudānk paḡidīnāḡk, mī·i·widi ṭaḡwicinōmaḡa'k 'i·i·^u
 mīdcīm aḡaḡmāt ānawāmā'paḡ.

Ḃnōdc ijināḡuziwāḡ nāmiwād, ʔdcīdcīḡābawiwāḡ nīmiwād.

15 Mīdāc 'i·i·^u kā·u·ndci·i·'kidowād kā'tā·a·nicinābāḡ awiya kāni-
 butin: "Kāḡu awiya wījāmā'kān." Udinō·a·mawāwān kwaya'k
 ningābi·a·nunk. "Mī·i·^u kwaya'k ijan," udināwān. "Mī·i·widi
 tci·o·di'taḡaḡn āndaji·o·dā'tōwāt tcibayaḡ." Ga'kina kągōn omī-
 nāwān; tibickō awiya ningudci wā·i·jādīn mī·i·^u ā·jī·ā·wād. Mō-
 20 'kumān, asāmān, a'pwāḡaḡn, ckudā, paḡḡi gayā mīdcīm oda'tōnāwā.

Mīdāc imāⁿ nānīḡutīnū pōdawāwād tcibā'kwāwād mī'kwānimā-
 wād inī·^u kānibunit. Mīdcīm, asāmān kayā ckudānk udāḡāwān.
 Mīdāc iwidi tcibayaḡ ayāwād ṭaḡwicinūmaḡa'k 'i·i·^u mīdcīm.

Pā·jīk ayā kīstcītcībāwinini kānawānimāt tcibaya², mī·i·^u
 25 kā·i·jinōndamān kā'tā·a·nicinābā²k kā·i·'ketōwād. Nānīḡutīnō
 'a²a·^u kīstcītcībāwinini uḡīwānajaḡwān. "Kāmāḡi kidīnāndāḡuḡi
 umāⁿ tcībī·i·jaiyaḡ." Mīdāc i'ku' i·^u nānīḡudīnū awiya ābidcībāt.

was able to go over to the ghostly region. Next one saw dogs there that were eager to bite one. And all sorts of things they (all) saw after they had crawled across. Next an old woman one saw, a stick in her hand the old woman held. Concerning all sorts of things one was questioned, some how one had lived. Some of them the old woman did not let pass; some of them she hit; and some without annoyance she let go on to the spirit-world. And after one had arrived there where the ghosts were, they were (found) living in a great town. When one arrived at the place, one saw many who had been related to one in the past. A very big dance they had together in the silence of the night. They whistled, they whooped. If any one here on this earth became mindful of one whom one was related to in the past, (and) if one placed food in a vessel (or) put it on the fire, then over there would arrive the food which one fed to one that had been a relative.

In various forms appeared they who danced, (even) upon their heads they stood when they danced.

And this was why the people of old used to say whenever anybody died: "Don't ask anybody to accompany you." They pointed out to one the way straight towards the west. "Now, straight in that direction do you go," they said to one. "There in that place you will come to where the ghosts have a town." All (kinds of) things they gave to one; in the same manner as when one was fitted out for a journey, so they fitted one out. A knife, tobacco, pipe, fire, and a little food, they placed (there for the dead).

And then there (at the grave) they sometimes kindled a fire (and) cooked food, when they were mindful of one that had died. Food, tobacco, and fire they placed there. And then over there at the place where the ghosts were arrived the food.

There was one great ghostly person who watched over the ghosts, for such was what I have heard people of old say. Sometimes the great ghostly man sent one back (to the earth). "Not yet is your time up to come to this place." And this was the occasion when one sometimes came back to life.

37. THE WIZARD RITE.

I (Wâbanôwiwin).

Minawā bā'jik ijitcigāwin ningadibādodān kā'i·jinōndawagwa
 | igi'ⁱ wābānōg. Pā'e·jik anicinābā ni'tam kā'u·ji'tōt wābanôwiwin,
 mī'i'ⁱ kayā wīn kā'i·nādcimut. "Wābānōmanidō ningimini'k
 ī'i'ⁱ tci'i·jicigāyān tciwābānōwiyan." Māmindagā wābānung
 5 ina'kakā kī'i·jikāgigitut, kayā miziwā a'kīng āyāwāt igi'ⁱ wābanū-
 manidōg, miziwā gayā gīwi'tākiji'k āndasing wāndānima'k, gayā
 miziwā icpīmīng kijigunk. Kayā wīn anāngō^s ogītaçimān, ājiwābā-
 togwān iwidi anāngōg āyāwād; kīcisōn kayā ogītaçimān.

Mī'i·dac ī'i'ⁱ kayā wīnawa kā'i·jicigāwād, wābānūwīgīwām
 10 kī'u·ji'tōwād wā'tajiwābānōwiwād. Kīkistci'i·na'kamigiziwāg, an-
 ōdcikāgō ogī·ā·bādcī'tōnāwa mīdcim kīwī'kundiwād. Māmindagā
 asāmān ogī·ā·bādcī·ā·wān; miziwā kī'i·nā'kunāwād pwāgaṇan
 kiwāwīnāwād īni'ⁱ wābānūmanidōn. Māmindagā undinū^s ugī-
 pīndā'kōnāwān. Misiwā kayā icpīmīng ayāyānīt ugīwāwīndama-
 15 wāwān kīcisōn, kayā dāc icpīmīng manidōn āyānt ugīwāwīnāwān.

Mī'i·dec ī'i'ⁱ wa'pī kīwunābiwāt kīwābānūwiwāt. Kayā wīnawā
 madōdosāṇan ugī·ā·bādcī'tōnāwān, anōdc kayā kāgō wānicicink
 aṇo'kātcigaṇ kīmīnidīwāg. Kīwī'kwādcī'tōwāt wī'pimādisiwāt
 kīkistcināgaṇmōwāg. Nīswitāwā'i·gaṇan ugī·ā·wāwān. Kī'kistcīnī-
 20 mīwāg ī'i'ⁱ māⁿ wīgīwāmīng, ugīgijibāckānāwa ī'i'ⁱ wīgīwām imāⁿ
 pīndik wīgīwāmīng. Ayā'pī kī'u·nabiwāt kī·ā·ni·ā·yāndinamātīwāg.
 Kīcpīn awiya ayā'kuzitcīn mī'i'ⁱ māⁿ ābi'tawind kīṇamadabi·ā·wād.
 Ugīgijibāckawāwān pā'kic nīmīwāt. Mīgū·i'ⁱ nāningutinō awiya
 pābigā kīmīnupīmādzit.

25 Nāningutinū gayā kī' kudcīwāg kīwābanda·i·wāwād ājikacki·ā·wi-

John Pinessi
was
Wahana ?!

37. THE WIZARD RITE.

About a certain other practice will I now tell, according as I have heard it from the wizards. A certain man was the first to found the wizard rite, and this was what he told: "By a wizard manitou was I given power to become a wizard." Especially of things toward the east did he discourse, and of things everywhere upon the earth where the wizard manitous were, and of things everywhere in the circle of the sky, of things everywhere from whence blew the winds, and of things everywhere in the sky above. And he also told of the stars, what takes place yonder where the stars were; of the sun too he spoke.

And now this was what they also did, a wizard lodge they put up at the place where they were to perform the wizard rite. They were exceedingly active about it, of every sort of thing in the way of food they made use when they celebrated a feast together. Tobacco in particular they used; in every direction they pointed with their pipes when they spoke of the wizard manitou by name. To (the sources of) the winds in particular they made offerings with the pipe. And of every place above where the suns were they told, and of the manitou on high they spoke by name.

Now, that was the time when they sat down to perform sorcery. And they also made use of sweat-lodges, and every sort of wearing-apparel that was pleasing they gave one to another. When conjuring for the purpose of gaining power to live long, they sang with great solemnity. Three hand-drums did they use. Earnestly did they dance there in the wigwam, they moved about in a circle there inside of the wigwam. As they took their seats, they handed (the drums) over to others. If any one was sick, then over at the middle of the lodge they seated (the person). They moved around (the person) in a circle, while at the same time they danced. Whereupon many a time did one immediately get well.

And they sometimes exhibited their skill by showing what they

ziwād; nāningutinū pināsiwayānan ugīpāckizwāwān, kāwīn dac
 kī'pigōskusū 'a'a'u kākā'kwayānic. Nāningutinō kayā macki'ki
 ogīcācāgwāndānawa, mī'i'dec kīzazīswamāwāt īni'u kākā'kwayāni-
 cān; pā'kic pīmājagāmāwāt pīndik wīgiwāming. 'A'a'widac pāmi-
 5 ta'kunāt īni'u kākā'kwayānicān kāga'pīgu pīmādisiwān 'i'i'u
 pāmijipagidināt, mī'i'u ājipimusāt 'a'a'u kākā'k pā'kic piminōn-
 dāguzit, "Kāⁿ, kāⁿ, kāⁿ, kāⁿ!"

Kayā dac cigu ickudā udōdā'pinānāwa; a'kawā kīzazīsund-
 amowāt unindciwān, kāwīn dac tcāgizusīwag. Māgwā kistciwā-
 10 bānūwiwāt mīgu i'u awiya ājinōndawāwāt nōndāguzinit, "Yahōō
 we^hi, we^hi, we^hi," inwāwān.

Māzininī¹ kayā udōji'ā'wān. Nīmiwag īgi'u māzinimī'i'sag.
 Pā'jig wābānunk ina'ka'kā unība'i'ā'wān, mī īni'u māskwāwigījik
 ājini'kānāwāt. Minawa pā'jik ābi'tawind nībawiwān, mī īni'u
 15 nābānāgījik ānāwāt. Minawā pā'jik ningābī'a'nunk ina'ka'kā
 unībawī'ā'wān, mī īni'u Mānugījiwāckank ānāwāt. Minawā pā'jik
 ābi'tawind nābawit, kīwādin udināwān. Nībiwa kayā māzininī'i'sa²
 miziwā pīndik wīgiwāming udāsāwān, ka'kina īgi'u māzininīg
 nīmiwag. Nāningutinū kayā nōndāguziwag. Mī'i'u ājictcigāwāt.
 20 Nāningutinū kayā awiya unōndawāwān icpīmīng ina'ka'kā tānwā-
 widamōn.

Kayā mīnawā kā'u'ndci'i'jictcigāwāt kīnwānj wī'pimādisiwāt,
 kunimā gayā kāgōn tcīni'tōwāt kā'u'ndcipīmādisiwāt ōmā^a a'kīng,
 kunimā gayā kistcigāmīng kāgō tci'u'ndināmowād kāmīdciwād,
 25 kunimā gayā ā'pidci tcīni'tāwigīnk anōdcikāgō wiyāgiminān,

¹ Magic pouches.

² The cry of the bird-hawk.

had power to do; at times they would fire guns at bird-skins,¹ but unpenetrated would remain the old bird-hawk skin. And frequently some medicine they chewed, whereupon they spit it out in a shower upon the old bird-hawk skin; at the same time they moved round in a circle within the lodge. And the (person) passing (round) with the old bird-hawk skin in his hands would finally let it go when it showed life, whereupon off it would walk, and at the same time it would be heard making the sound, "Käⁿ, käⁿ, käⁿ, käⁿ!"²

And then some fire they would also take up in their hands; but before doing so, they would spit a shower (of medicine) upon their hands, but they would not be burned. While they were at the height of the wizard rite, then would they hear the sound of some one say, "Yahōō, we^hi, we^hi, we^hi!" such was the sound that one made.

And some images did they make. The images danced. One over towards the east they placed in standing position, and the name of that one they called Red-Sky. Another at the middle of the lodge stood, and that one they called One-Face-of-the-Sky.³ Another over towards the west they placed in standing position, and that one they called The-Sound-of-whose-Footstep-is-heard-with-Pleasure-in-the-Sky. Another stood at the centre of the lodge, North-Wind they called it. And they put many images everywhere about inside the lodge, and all the images danced. And frequently could the sound of their voices be heard. That was the way they did. And they sometimes heard the sound of some one's voice coming from above.

And another reason why they did (these things) was that they might live a long time, or else that they might kill something whereby they might live here upon earth, or that they might obtain something to eat from across the sea, or that in great abundance might grow every kind of thing, such as berries, or that game

³ As if it had two sides.

gayä tci'a·wäsī'i·käg, kayä tciminī'i·jiwäba'k nībink pībōnk kayä.

A'pī'i·dāc ickwā'tāwāt, mī'i·^u ä'kidōwāt: "Ānīc wīnisa' kōsinān, kistcimānidō, ka'kina mīnu·i·jiwābisiwin āyāt. Ka'kina
5 kägōn tābā'kunānk wīn ōga·o·na·u·ji'tōn mini'k ājictigāyānk, ka'kina ājipāgusāndāmank. Kīcpīn wīmininānk kă·u·ndcipīmadisiyānk, ā'pidci kistci·i·nāndāmāng, kăṇāḇātc kă'gāt kīgamīni-gunān kägōn kă·u·ndcipīmadisiyānk."

Mī'i·^u kayä mīnawā kă·i·'kidowād: "Kīcpīn awiya nābutcin
10 tcībaya'kamigōnk ta·i·jā." Wāwāni ogaganōwāwān kānibunit. "Kāgu awiya wījāmā'kän." Udīnō·ḇ·mawāwān kwaya'k kădicānit kwaya'k cāwānunk; ānind wī'kă pībōnsinuk, mī'i·widi āwitāna-'kīwāt tcībayaḡ. Ānind kayä pāga'kōg ināwāḡ. Mīwāḡ īgi'^u pāga'kōg nānīngutinū kă'kăṇōnāwāt anicinābān ājiwāba'k iwidi
15 ājāwād tcībayaḡ. Nānīngutinū awiya unōndawān īni'^u pāga'kūn nōndāguzinit, panā kwaya'k cāwānunk inwāwidāmōn. Ānind wā-nimi'kawiwāḡ nōndawāwāt īni'^u tinōwāṇ. Kāwin unicicizīnōn awiya wānīmī'kawid nōndawāt pāda'kūn. Awidāc wānīmī'kawisig nōndawāt mī'a'^u kīnwā'nj pāmādisit. Mī'i·^u kătībātcmowād īgi'^u
20 wāḇānōḡ.

Māmīndagä kayä wīnawā ogīwāwīnāwāḡ īni'^u Nānabujūn. Ga'kina kayä mīzigāgō weyāḇāṇdāmānk ugī'tajīndānāwa, pīnic kayä kădici wāba'k a'pī ickwā·a·'kīyunk, kunīmāⁿ minawā kă-mōcka·a·ng, kunīmāⁿ gayä kăza'kidāḡ a'ki kistcigāmi gayä. Kayä
25 wīnawā ugītībādodānāwa āja ābidīnk kī'pānāda'k a'ki. Mīyā'ta kistcimānidō ka'kina minū·i·jiwābiziwin tābāṇdānk. Kāwī'kă ta·i·ckwā·a·yāsī; a'pānă kăginīk ita·a·yā, kī'kidōwāḡ īgi'^u gă'tă·anicinābāk. Mī'i·^u ga'kina kă'tībātodamowād īgi'^u wāḇānūwī-nīniwāḡ.

¹ This has a decidedly Christian ring, so far as words go, but the great manitou father is at the same time the great wizard manitou.

might be plentiful, and that things might go well in summer and winter.

And when they were closing, this was what they said: "Now, yonder father of ours, the great manitou, possesses every kind of uprightness. He that passes judgment upon everything will bring to pass anything we do, all things for which we hope. Should he wish to give us the means whereby we may live, what we very greatly desire, perhaps in truth we should be given the things whereby we may get life."¹

And this, furthermore, was what they also said: "Whenever any one dies, to the land of ghosts will one go." With good words did they speak to the one that had died. "Do not ask any one (to go with you)." They pointed straight the way along which (the dead) should go, straight towards the south; some (went) to where it was never winter, that was where the ghosts went to dwell. And some were called skeletons.² It was the skeletons that sometimes told the people how it was at the place where the ghosts went. Often one heard the sound of a skeleton, always directly southward went the sound of it. Some became unconscious when they heard the sound of such a creature. It was not good for one that became unconscious to hear a skeleton. But the one that did not become unconscious on hearing the sound of a skeleton was one that would live long. Now, all these things were what the wizards told about.

In particular did they also speak of Nānabushu by name. And about every single thing we see did they tell, even too the way it would be when the world comes to an end, that perhaps there would be another flood, or perhaps the earth and the sea would burn up. And they also told about the time when this earth was once destroyed. It was only the great manitou that had in his keeping every kind of uprightness. Never would he cease to exist; for ever and ever would he continue to be, so the old-time people have said. All these things did the wizard people tell about.

² The translation is uncertain. "Skeleton" is a meaning given to the word from which this is translated, and for lack of a more definite term this is given.

38. NOTES ON THE MYSTIC RITE.

Ningatibādcīm kā·i·jinōndamān ājiwāba'k ī·i'·^u midēwiwin.
 Nī'tam 'a'a'·^u kā·u·ji'tōd ī·i'·^u midēwiwin 'a'a'·^u anicinābā. Awiya
 ningī'pi·u·disi'k, ningīwīndamāk ājiwābatogwān midēwiwin. Ningī-
 ki'kinō·a·māg ka'kina ājiwāba'k midēwiwin tcigāski'tōyān midē-
 5 wiwin.

Nackä mī·u·wā a'ki ka'kina ānigu'kwāg, mī·u'· midāmanidō
 kā·i·dunk. Kayādac owā misiwā ānigu'kwāg kistcigāmi mī 'a'a'·^u
 midāmanidō ningī·i'·k. Mīnawā uwā kīcig mīgu u tābicink midā-
 manido, mī·i'·^u gā·i·cit; o'o·māⁿ dāc ānigo'kwāg, o gījik. Mīziwā
 10 ayāwān wāndānimak mī·i'·māⁿ ayāwād manitōg, — wāḅanunk, minā-
 wā cāwānunk, minawa nīngābī·a·nunk, mīnawā gīwādinunk; mīwa-
 ninu' nīwin undinūn awacimā mā'tcāgin. Mīnawā nīsawaya·i'
 kīwādinunk wāḅanunk, mīnawā nīsawaya·i' wāḅanunk cāwānunk,
 mīnawā cāwanunk nīngābī·a·nunk nīsawaya·i', minawā nīngā-
 15 bi·a·nunk kīwādinunk nīsawaya·i'. Mī·i'·^u cwāswi undinūn ayāma-
 ga'kin, pāpa'kān ijiwāḅadōn; ānawī pājigwān u·u' a'ki.

Mīzawādāc a'king icpīming gayā gayā kistcigāming ki·a·sāwag
 manidōg kābisindawātcig anicinābān. Ka'kina gayā a'king āyāma-
 ga'k udacindānāwa īgī'·^u mādāwiwād anicinābāg, māmīndagā iwīdi
 20 wāḅanung, mī·i'·wide ayāmaga'k kā'pi·ū·ndcipād 'a'a'·^u kā'piki'kina-

¹ This narrative deals with general information on the mystic rite, and with the narrator's experience as a member of the Society. Both are interwoven without discrimination; and the whole discourse goes with a birch-bark chart in the American Museum of Natural History, New York City (Cat. No. 50: 5663. See Plate I; diagram, pp. 322, 323).

² Another way of saying that all nature is manitou (1-8, diagram).

³ This is a characteristic passage, and illustrates a type of expression much employed by members of the Mystic Rite Society. The neophyte may want

38. NOTES ON THE MYSTIC RITE.

I will give an account¹ of what I have learned concerning the way of the mystic rite. The one that in the beginning founded the mystic rite was a man. By a certain one was I visited, by him was imparted to me the knowledge of what the mystic rite meant. By him was I taught everything appertaining to the mystic rite, to the end that I might become a member of the mystic society.

Behold, this earth in all its length and breadth, such is what is meant as the mystic manitou. So likewise this sea throughout its whole extent, it is the mystic manitou, so I was told. Furthermore, this sky, that too does the mystic manitou overspread, such was what he told me; and this is the extent (of the mystic rite), (as wide as the limits of) this sky. At every place from whence blow the winds is where the manitous are, — at the east, and at the south, and at the west, and at the north; these are the four sources of the wind that are more manifest. Next is the region between the north and east, then between the east and south, then between the south and west, then between the west and north.² These are the eight regions from whence blow the winds, each different from the other; while, on the other hand, this earth is as one.³

Now, everywhere on the earth, and up above, and in the sea, have been placed the manitous that shall listen to the people. And about everything that is on the earth do the people speak when they perform the mystic rite, especially of yonder place at the east, for it was from thence that came the one⁴ who taught (the mystic rite); at that place⁵ stands a mystic manitou, it is

to know wherein regions, aside from direction, differ from another, and just what is meant by saying that the earth is as one. To get an answer one must pay, and here is where it pays to be a priest.

⁴ Referring to the mystic Otter (to), that was sent to teach the mystic rite; or, as the Ojibwas put it symbolically, "to bring life."

⁵ The top of the four worlds are above another; from the first, a bottom world, came the mystic rite.



EXPLANATION OF DIAGRAM (see Plate I).

Outer circle is the world (*a'ki*).

1. Kiwādin = north.
2. Cāwano = south.
3. Wābanung = east.
4. Nigābī'ā'nung = west.
5. Nisawaya·ī· wābanung kiwāde-nung = northeast.
6. Nisawaya·ī· cāwanunk negābianuk = southwest.

7. Nisawaya·ī· nigābianung kiwāde-nung = northwest, the wind the most feared, called also mācka-wāg nōdin = strong wind. The lines and circles before the mound represent much wind.
8. Nisawaya·ī· wābanunk cāwanunk = southeast.

All the above places are a symbol that manitous dwell everywhere.

9. Windigō, called also pābōno'kyā, ruler of the winter region ("he who makes winter").
10. Nigik = otter.
11. Mōns = moose.
12. Ma'kwa = bear.
13. Midēwineni, one of the ruling manidos of the midewiwin.
14. Madōdusānan are four sweat-lodges, which must first be entered before entering the midē-lodge.
15. Adi'kamāg = caribou-fish = white-fish.
16. Kinōnjā = (pike) pickerel ("long-nose").
17. Nāmā = sturgeon.
18. Nī'ka = goose.
19. Namāgus = trout.
20. Kū'kūkuhu = owl.
21. Nincip = mallard (? anincip L.L.¹).
22. Pi'kwakōcip = whistle-duck, arrow-head duck.
23. Kinugwā'u.wācip = long-neck duck ("red-head duck").
24. Adcidcāk = crane.
25. Wāwībigwāngā = teal-duck (wāwībigwāngā = has red head, rather long legs, is not swimmer, but stays near water).
26. Mānk = coon; mānkwak = pl.
27. Mīgis = cowry shell.
28. Mīgis = wampum.
29. Taḡwāgicip = fall duck.
30. Māskinōⁿgā = muskalonge, a kind of pickerel, large, overgrown.
31. Māngamāgus = speckled trout.
32. Migizi = bald eagle.
33. Ānzik = fish-duck (anzikwāg).
34. Wābānzik = whitefish-duck.
35. Mbānābā nibānābā = a kind of bear-bird (?) (mbānābā = larger than sturgeon, spouts water up, found in Lake Superior).
36. Cādā^a = pelican (looks like sea-gull; catches fish and holds it in a rack under the neck; Lake Superior).
37. Kayāck^d = sea-gull.
38. Nīgābī'ā'nisi = westerner (fowl L.L.¹).
39. Cigāg = skunk.
40. Ami'k = beaver.
41. Pījy^u = lynx.
42. Wābōs = rabbit.
- 43.² Adi'k = caribou.
- 45-48. Paḡidcigāṇan = goods, presents.
49. Anicinābā medāwi = a person performs the mystic rite (T.M.).
50. Same act as 49.
- 51 and 53. Aki'kōk, tcībā'kwan = ?
52. Midēwagān nugisāg asāmā gayā = mystic lodge, wampum beads, and tobacco (T.M.).

The rectangle represents the lodge of the midewiwin. The winding paths about the circles within are the courses taken in the dance.

¹ Probably Leech Lake.

² 44 omitted.

·o·mawāgāt; mī·i·widi nībawit midāmānido, mī·i·diw pā·u·ndci māda-
 'kidāk madōdusaṇaṇ kāyābādcitōwād anicinābāg wāmidēwiwādcin.

Minawā mī'tig pāda'kizut, midāwā'tig; mī·i·dac imāⁿ cigwa
 āndaḡuk midēwigāmik, miziwā ināmun mī'kaṇa i·i·māⁿ wīgiwā-
 5 mink. Imāⁿ dec ābi'tawind mī·i·māⁿ ka'kina ašindwā midāwayā-
 naḡ, mīgisāḡ, kačkibidāḡaṇaḡ, ašāmā, kayā anōtcigāgō wānicicink;
 oda'tōnāwa inā paḡidcigāwinān.

Igiwidac nāḡānizidcig gāḡigītōwāḡ; miziwā uḡacindānāwa ānigu-
 'kwāḡ uwā a'ki kīḡig gayā kistcigāmi ka'kina gayā kīwī'tāḡijik
 10 wā·u·ndānima'k. Ānind gayā awāsiya² udacimāwān kīⁿgōⁿyaṇ
 gayā. Minawā pāḡig maṇidōwininiwan kayā dac, Nānabujūn
 uḡaḡimāwān; mīⁿa'ū ga'kina gāḡō kā·u·ji'tōd kī·i'kidowād; kayā-
 dac uda'tōnāwān paḡidcigāṇaṇ. Minawā nībiwa mīdcīm ogīzizānāwa
 wī'kundiwād, ka'kina kāḡō wānicicink mīdcīm.

- 15 Kayā ḡac ānawi ogīki'kānimāwān īni'ū kijāmaṇidōn, mī·a'ū
 ka'kina kāḡō tābā'kuṇaḡ; mīḡac i·i'ū i'kidōwād wāḡonān pā-
 ḡwisāndaḡmowād. Mī·i'ū kā'paḡwisāndaḡmowād, kīnwāⁿj tciḡbimādi-
 siwād, kunimāgayā tciḡminupimādisiwād tci·ā'kusiḡigwa, kumā gayā
 nawaḡtcimānāwād awāⁿsiyaḡ kīⁿgōyaḡ kayā, kumāⁿ gayā tciḡminu·i·-
 20 jiwāba'k, tciḡni'tāwīḡing aṇōtc mīṇaṇ, kunimāⁿ tciḡminū·i·jiwābisi-
 wād. Mī·i'ū kā·u·ndcipaḡidinigāwād; kāyā wāwāni tciḡni'tāwīḡi·ā·-
 wād unīdcānisiwā tciḡnibwā'kānit gayā. Tibickō ningōḡijik ogī·i·n-
 wādānāwa ningobībōn. Mī·i'ū kāwī'kwādcī'tōwāḡ: "A'pāḡic
 kabāpimādisiyān!" kī·i·nāndaḡmowād. Mī·i·dac i·i'ū kā'ḡā't kā·i·-
 25 jiwābisiwād aṇicinābāḡ, mōⁿjaḡ awiya kī'kaḡāpimādisi. Āniwāk
 gayā ānind kīḡnbwā'kāwāḡ aṇicinābāḡ. Kāwin gayā ā'pīdcī
 mōⁿjaḡ awiya kī·ā'kusiḡi. Mī·i'ū kā·i·jipaḡwisāndaḡmowād.

¹ All of this, of course, is symbolic language. Each of the Great Lakes is a

from thence standing in line that the (row of) sweat-lodges extend which the people use whenever they perform the mystic rite.¹

And there is a post that stands upright, a mystic post; and now at that place is where the mystic lodge is, from every direction leads a path to that lodge. Now at the centre of the lodge (52) are laid all mystic skins, wampum beads, magic pouches, tobacco, and every kind of thing that is precious; they place them there as offerings.

And they that take the lead discourse at length; they talk about everything that is contained in all the length and breadth of this earth and sky and the whole sea and the entire vault of heaven. And some speak of the big game-folk and fishes. And also about another manitou man, about Nānabushu, do they talk; for it was he who created everything, so they have said; and so they place offerings for him. Furthermore, much food do they cook when they feast together, every kind of food that is nice.

And yet, withal, they know about the great manitou, for he it is who passes judgment upon everything; therefore they speak of what they desire to get by prayer. Now, this is what they wish to obtain by prayer, that long life they may have, or that they may have good health and not be sick, or that more abundant may become the big animal-folk and fishes, or that the weather may be fair, that in plenty may grow all kinds of berries, or that they may live upright lives. Thus accordingly do they plant seed (in the ground); and (thus it is) that they are careful to bring up their children so that they too may be wise. As of a day do they refer to a winter. Therefore this is what they try to obtain: "Would that I might live a long life!" (thus) do they wish. And this is what actually happens to the people, often does one live a long life. And some few of the people too are wise. And not very frequently is any one sick. Such is what they ask for (in their prayers).

lodge of the mystic rite; and the path of life, the path followed by the mystic Otter bringing the rite, is lined with sweat-lodges.

A'pī·i·dac kā·i·ckwāwīsinīwādcin nī'tam mī·i·wa'pī pāzigwīwād
 midāwiwād, pīmājagāmāwag imāⁿ wīgiwāming, udōtā'pināwān
 midāwayāna² mīgisa² kayā. Māmāckut idac nima·u·diwag, paŋgi-
 jīni dac 'a^a·u wayābinamawint. Ugōdānāwān īni'·u mīgisaŋ,
 5 mī·i·dac mādcīsāt 'a^a·u mīgis. Kāwin mōⁿ·jag mīgisaŋ pagidādisi-
 wag. Añicāgu udāminōwag. Pānimādac iskwā'tāwād, minawā
 ka'kina una·i·nāwān ugackipidāgaŋiwān mīgisaŋ gayā. Pānimāⁿ
 minawā kīningopipōn mī·i·u mīnawa a'pī ijitcigāwād. Ānāwi nān-
 ingutinō naḡamōwag añicāgu minwāndamōg naḡamowād kāwin
 10 kā·u·ntcipapāmānīmāsiwāwāt udcistcāguwān.

Mī·i·u kā·i·'kitōwād: "Kīcpīn awiya nibut tcibaya'kāmigonk
 ta·i·jā," kā·i·'kitōwāt; "mī·i·widi āndāci·ō·dā'tōwād tcībayag."
 Nāningutinō awiya kānibutcin, kī·ā·pītcībā. Mīdac i^u kā·i·nādcī-
 mut: "Nīngī·i·jā iwidi tcībayag ayāwād." Kitībādcimo ājinā-
 15 gwa'k tcībaya'kāmigonk.

Mī·i·u kā·i·jinōndawagwa midāwag.

Mī·i·u kā·i·'kitōwād añicinābāg, ningugījig a'pītāndāgwat awiya
 kabāpīmādisit. Ugī·u·jībīnā·ā·wān mī'kaŋaŋ i·i·u ājināgwa'k
 pīmādisiwin; ānīnd kaḡābī·i·gādāwan; ānīnd kāgā ānawī; ānīnd
 20 ābī'ta·i·jī·ā·maḡatōn; ānīnd ānawī kāgā āpī'ta·i·jāmaḡadōn mī-
 'kaŋaŋ; ānīnd paŋgī yā'ta·i·jībī·i·gādāwan, ānīnd ā'pidci paŋgī.
 Mī·i·u ayā minī'k pāmādisiwād añicinābāg, gī·i·'kidōwag.

Ogīkacki'tōnāwa kayā ma'kunk kī·i·jināguzit. Añicinābā kīcpīn
 wī'paŋādcī·ā·d wīdcanīcinābān.
 25 Mī·i·u minī'k kāski'toyān tibādcīmōyān.

Mī·a·wā wāḡanunk āyāt midāwinini kayā aⁿ nīngābī·ā·nunk
 āyāt ka'kina gayā kāgō kā·ā·bādcī'tōwād kā'pī'tāndāgwaŋtinig
 mī·i·u tābā'kunāmuwād. Mīdac 'i·i·u āji·u·naḡindāmwāwād kādi-
 citiba·ā·mwāwād īni'·u añicinābān kāmaŋidō'kāzunit.

¹ The lodge stands east and west, with a door at each end.

Now, when they finish eating, then first to their feet rise they who are performing the mystic rite, they circle about in the lodge, they pick up the mystic skins and the wampum. And one after another they go through the motion of hitting at one another (with the magic pouches), and down falls the one that is struck at. They blow upon the wampum, whereupon away starts the wampum in its flight. Not often do they fling wampum at one another. And later on, when they finish, they again lay away all their magic pouches and wampum. Not till another winter has passed do they then perform again. Yet nevertheless they frequently sing, simply because they like to sing, and not on account of any desire they have for the good of their souls.

This is what they have said: "When any one dies, then to the world of ghosts one will go," so they have said; "for it is there that the ghosts have a town." Many a time, when one has died, from the dead has one risen. Whereupon then of this does one tell: "I have been to the place where the ghosts dwell." One relates how it is in the land of ghosts.

Such is what I have heard from members of the mystic rite. [Added by Dr. Michelson.]

Now, this is what the people have said, like a single day is the measure of one who has lived a long life. They mark the signs of paths which indicate life; some are marked as far as the end; some scarcely so far; some go half way; some paths, however, extend hardly half way; some are only marked but a little way, some exceedingly short. Such is the extent of life that people have lived, so they have said.

They also were able to look like a bear when they wished to do injury to their fellow-men.

That is all that I am able to tell about.

That man of the mystic rite who is at the east,¹ and he who is at the west,¹ are they who pass judgment upon what they use and what it is worth. Accordingly then do they set the price upon what they shall pay the man who is to conjure.

39. STRONG, BITTER STICK

(Wiśagā'tig).

Ninguding pä'jik anicinābā pabāmādisigoban nō'pimīng; ā'pidc, nībiwa awāsī'ya¹ pimi'kawā¹, ki'tcimi'kənan owābandānan pima-muninik. Gäga'pī owābandān wā'kā'i'gāns, ā'pidci māwija a'pīsināgwät ī'i'w wā'ka'i'gāns; mēgu āji'a'kīyunk. Ugī'a'nināzi-
 5 'kān 'a'a'u anicinābā. A'pī'i'dac kă'känimigut ī'i'māⁿ āndānit kīpizāga'a'mōn. Mēdac āgut sāgīnidcinigut: "Wāwāni, wāwāni! Pindigān, nīdci!" udigōn.

Mīdac ājiwābandan k anōdc kăgō mačkī'ki ī'i'w tīnōwa kāyā-bādcī' tōwād anicinābā^k nandawāndcigāwād, "onəman" kă'i'damo-
 10 wād anicinābā^k. "A'kawā kīgatacamin, nīdci," udigōn. "Pānimā kīgāki'kino'a'mōn ā'i'nwātāg u mačkī'ki." Mīdac a'kawā kī'a-camigut ma'kudā. Kā'i'ckwāwīsinit 'a'a'u anicinābā^e mī'i'w kī'u'na-biwāt. Kīwīndamāgut kādijitcigāt kīcpīn wī'ā'bādcī'tōd mī'i'w mačkī'ki; ka'kina āndaswāwānāgisīwāt—manīdōwāncag, awāsī-
 15 yānsag, kunimā gayā gitci'a'wāsīyag, kumā gayā kāpimisāwāt, kānū-dci'i'ndwā — tōwag ka'kina i'w tōwa mačkī'ki; kayāku anicinābā^k wīsāgi'i'tiwād udābādcī'tōnāwa ī'i'w tōwa mačkī'ki, unəman. Kīcpīn ī'i'w tōwa ābādcī'tōd inini wī'kənōnāt i'kwāwān, mīgō'i'w pānādcī'ā't.

20 Ka'kina ugīpi'ā'bādcī'tōnāwa anicinābā^k kīnandawāndcigāwād. Nānīngutīnō kāwīn kənagā uwīki'kāndazīn tci'u'cimut 'a'a'u awāⁿsī, kumā gayā nī'kag. Mīdac igu i'w kayā wīn 'a'a'u i'kwā āndōdāgut īnī'u unamānan. Kumā gayā i'kwāwag nānīngutīnō udā-bātcī'ā'wān īnī'u unamānan. Kāwīn ā'pidci 'a'a'u i'kwā mīnāsī
 25 īnī'u unamānan; nənizānādāgwät i'kwā ācimīnint īnī'u unamānan. Pa'kān ijitcigātā ī'i'w nānīngutīnū wīmīnint 'a'a'u i'kwā.

¹ From the place of the food.

39. STRONG, BITTER STICK.

Once on a time a certain man was journeying about in the bush; very numerous were the tracks of the game-folk (that he saw), great paths he saw leading away. After a while he saw a hut, very ancient was the aspect of the hut; it was covered over with earth and moss. Up to where it was went the man. And when his presence became known by the one that lived there, then outside came (the dweller). Whereupon he was told, while being greeted with a shake of the hand: "Welcome, welcome! Enter in, my friend!" he was told.

Thereupon he beheld various kinds of medicine of the sort that people use when they go on a hunt for game, "magic paint" is what the people call it. "First of all, let me give you food to eat, my friend," he was told. "Not till later on will I teach you how this medicine is used." Whereupon, before proceeding further, he was given the heart of a bear to eat. When the man had finished eating, they then sat back.¹ Then he was instructed what to do in case he should want to use the medicine; that (it was for) all things that lived, — insects, small animal-folk, or big animal-folk or beings that flew in the air, the creatures that were hunted, — for all such was that kind of medicine; or if people wished to make love one with another, they used that kind of medicine, the magic paint. If a man used such a thing when he desired to speak to a woman, why, he rendered her powerless.

All the people have used it when hunting for game. Frequently a game-animal does not even know enough to run away, the same too with geese. In the same way, too, is it with a woman who has had the magic paint used on her. And women too often use the magic paint. Not often is woman given the magic paint; it is dangerous when a woman is given the magic paint. In a different way is it frequently put up when it is intended to be given to a woman.

40. MAGIC PAINT

(Unəman).

Kīcpīn awiya uckinawā mīśawānimāt uckinīgi'kwān kīcpīn
 cīngānimigut, wunāzi'kawān a'kiwānziyaṇ unandutəməwān īni'^u
 unəmanəṇ. Mī-i'dac āgut: "Nī'j məzininī'sag uji, tə'a'gānci-i'wəg
 —pə'jik kīn, pə'jikidac 'a'a'^u uckinīgi'kwā. Kīgawīnā 'a'a'^u ājini-
 5 'kāzut. Awidac unəman pəngi kīgədasā kwaya'k udā-i'nk kayādec
 imāⁿ təbəcīc mayā ājimīśawānimāt. Kīgədinā 'a'a'^u məzininī's:
 'Mī-i'^u nōngum ājipənādcī'tōyān kīyaⁿ kidināndamōwin ka'kina.'"'
 Mī-i'^u pāpigā ā'pidci ināndəṇk wī'kəṇōnāt īni'^u ckinawān.
 Nānīngutīnū kayā a'kiwāⁿsiyaḡ udābatci'tōnāwa wīpəcwānimāwād
 10 uckinīgi'kwān.

Kīcpin gayā anicinābā ābatci'ā'd unəmanəṇ wīnisāt awāsiyaṇ
 mōzōn, ādi'kwān kayā, kīcpīn māda'a'nāt ā'pidci uckināminit,—
 jābai a'pītinəṇk 'a'a'^u awāsī, — mī-i'^u āji-ā-ba'a'nk ī-i'^u unəman.
 Mī'tigōns udābədcitōn; mīdāc ājitāngisitōt ī-i'^u mī'tigōn ī-i'māⁿ
 15 unəmaning; awāsīdāc pimi'kawād mī-i'māⁿ ājitāⁿtāngisitōt kumāⁿ
 gayā imāⁿ kīsāga'a'nk 'a'a'^u awāsī. A'pī-i'dac udisāt ayānit īni'^u
 awāsiyaṇ ubināsi'kəgōn; kāwīn ugi'kāndaⁿzīn tciwajimut 'a'a'^u
 awāsī; kāwīn ā'pidci mī'kawizi. Mīdec imāⁿ ājinisāt. Īgiwidāc
 nayāⁿsi'kawāwāt īni'^u awāsiyaṇ ānind ininiwəḡ; kīcpīnidac i'kwā
 20 wīdci-i'wāt cingubīnsəṇ udəṣān imāⁿ u'kādīnk. Kīcpīn asāsik
 məmāndciguskā; pāgisininiwan u'kāḡəṇ. Mī-i'^u ājinaṇizāna'k
 ī-i'^u tōwa macki'ki, ī-i'^u "unəman" āḡəming.

41. NAMING A CHILD.

Mī-i'^u ājictcigāwād ō'o'māⁿ īgi'^u anicinābāḡ. Kīcpīn awiya
 wābāmād abinōdcīyaṇ īgiwidāc wānīdcānisiwād unəndumāwān

40. MAGIC PAINT.

In case some youth should desire a maiden, and if he should be disliked by her, he goes to an old man (and) asks of him some magic paint. Thereupon he is told: "Two little images do you make, let them be small, — one (to represent) yourself, and one the maiden. You shall mention her by name. And of this magic paint a little shall you place directly over her heart, and also down there at the place where you desire her. You shall say to the little image: 'Therefore now do I render you helpless in body and mind.'" Whereupon at once is she very eager to speak with the youth. Sometimes old men too make use of (the magic paint) when they desire intimate knowledge with a maiden.

And if a man also wishes to use the magic paint for the purpose of killing game-animals, a moose, or a caribou, if he is following close upon a fresh trail they have just made, — as, for instance, the trail of a game-animal made this morning, — then he unties (the covering of) the magic paint. A small stick he uses; accordingly he so places the stick as to touch the magic paint; and there where the game-animal has left a track he rubs (the stick), or else there where the game-animal has left a dropping. And when he arrives at where the game-animal is, it comes to him; no sense to flee away has the game-animal; it is without any wits whatever. And so there he slays it. And they that go after the game-animal are part of those men; and should a woman also go along, she places some cedar-boughs upon her legs. If she fails to put them there, she will find it difficult to walk; weak will become her legs. That is the danger of that sort of medicine, that which is called "magic paint."

41. NAMING A CHILD.

This is the way the people of this place do. When a (woman) gives birth to a child, then the parents ask for a certain old man to

pä^ojik a'kiwäⁿziyan, kumā gayä mindimöyāyan. Ogagwādcimāwān:
 "Kāwīnina kīdāwīnāsi 'a^au' ninīdcānisinān?" Kīcpīn dāc "Äye"
 i'kidot 'a^au' a'kiwāzⁿi, kījā paŋgi kägō omīnāwān, māmīndagā
 asāmān. Mīdāc 'iⁱu' ānāwāt tci'u'ji'tōwād wī'kundiwin. Uwīn-
 5 dānāwa i'i'wa'pī kijigātinig kādijitcigāwād.

'A'a'widāc a'kiwāzⁿi nānāgatawāndām kā'pī a'i'nābandānk
 māgwā kī'pī'u'ckipimādisit kīma'kadā'kāt. Kījā unānāgata-
 wānimān īni'u' aḃinōdciyan wā^owīnāt. A'pī'i'dac 'iⁱu' udcīdcīśāg
 kījigāt, iwa'pī kiwāwīndāmowāt wīwīnkugāwāt, a'pī kā'kiji'tōwād
 10 i' wī'kundiwin, unāndumāwān īni'u' a'kiwāⁿziyan. Kāgōnidāc
 omīnāwān āgwīwin, kayā dāc 'i'i' mīdcīm kā'kijitāg omīnāwān.

Wīnidāc 'a^au' a'kiwāzⁿi unāndumān ānint aḃicinābān, wīnigu
 udōnānimān minī'k kānāndumīndwa aḃicinābā^og. Mīdāc iwa'pī
 kāgīgītōt 'a^au' a'kiwāzⁿi tājīndānk i'i'u' kägō kākī'kāndānk māgwā
 15 kī'u'ckinīgīt; owāwīndān i'i'u' ina'ka'kā wā'i'jiwīnāt īni'u' aḃinōdci-
 yan.

Ka'kina gāgōn wayābandānk anicicinābā mī'i'mā wāndīnamu-
 wāt anicicinābā^ok wīndāwasowāt; kunīmāⁿ owā a'ki kumā gayā
 kī'tcigāmī, kumā gayā pā'u'tig, kumā gayā āndasō'u'ndānimak,
 20 kumā gayā kīcisōg, ānāngōg, āna'kwāt, mī'tigōg, āsin, kunīmā gayā
 ka'kina īgi'u' awāsiyāg ka'kina gayā īgi'u' kīⁿgōⁿyāg, kumā gayā
 ga'kina pābāmisātciḡ pināsiyāg. Mī'i'māⁿ ga'kina wāndīnamuwāt
 wāndawasūwāt.

Nānīngutinū tciḡgwāwitāmōg aḃicinābā^og wīndawasūwād. Nān-
 25 īngutinū kayā nāḡamu 'a^au' anicicinābā wāndawasut; mīdāc imāⁿ
 māgwā nāḡamut aḃiwīndānk 'iⁱu' ijini'kāsuwīn ājini'kānāt īni'u'
 aḃinōdciyan.

Mī'i'ūⁿ kā'u'ndci'i'jītcigāwād, nānīngutinū awiḡa kī'u'ndci-
 pīmādizi kīcpīn kīwīⁿzutāḃinōdci.

30 Ka'kina dāc wī'kidānāwa 'iⁱu' mīdcīm kā'kijidānik. Mīsai

] ¹ In a dream while fasting.

come, or else an old woman. They ask them, saying: "Will you not name our child?" And if the old man should say, "Yes," then in advance do they make him some little gift, especially some tobacco. Thereupon they tell him that they will provide a feast. They set the time as to what day they will hold it.

Now, the old man meditates upon what he has dreamed in a fast during his youth. Beforehand he dwells in thought about the child whom he is to name. Now, when the day is up, the time which they have set for the feast, when they have arranged the feast, they call for the old man to come. And something they give him, such as a blanket, and the food that has been cooked they give him.

Even the old man invites some people too, and he decides how many people shall be asked. So thereupon, discoursing at length, the old man tells of the things he learned while he was yet young; he tells of the sort of name he intends to bestow upon the child.

Everything which a person sees¹ is the source from whence people obtain the means of getting names; it may be (of) this earth, or the sea, or the rapids, or all the places from whence blow the winds, or the suns,² stars, cloud, trees, stone, or all the animal-folk and all the fishes, or all the birds that fly in the air. It is from all these sources that they obtain the means of getting names.

At times the people speak in a loud sing-song when they are giving the name. And frequently the man giving the name sings; accordingly, while he sings, he then pronounces the name which he gives the child.

Now, this is a reason why they have kept up the custom, many a time has one recovered from sickness when a child has been given a name.

And they try to eat up all the food that has been cooked. Such

} ¹ Perhaps sun and moon.—T. M.

kā·i·jitciḡāwād iḡi'ᵘ ʔnicinābā·ḡ wāndāwasōwādcin. Īḡiwidāc ani-
cinābā·ḡ kā·wī'ᵘzunit unīdcānisiwān wānīdcānisingin uḡandīnāna-
māwān īnī'ᵘ kāmīnāwāt unīdcānisiwān. Nānīḡudinū mīnawā
oḡāwī'kungā·ā·wān īnī'ᵘ unīdcānisiwān paḡusāndāḡowāt kīnwā'ḡ
5 tciḡimādizinit.

42. COMMERCE (Adāwāwin).

Mīnawā paḡḡi kḡōn nindibādcīm kā·pi·i·jiwābiziyāḡ māwija.
Kāwī'kā nīḡīwābāndaⁿzimin wābickīwāmīdcīm; miyā'ta awāsīⁿ
wīyās kamīndciyānk, cīcībaḡ kayā dec ʔnōdci kḡō nā'tāwīḡing
a'kīḡ, mīḡan kayā kī'ḡōⁿyāḡ. Kāwin maḡi kī·a·sīwāḡ weyābickī-
10 wātciḡ. Mīyā'ta mamawitciḡāwinini kā·a·yāt, mī·i·māⁿ āniwāk
kā·u·ndinamāḡ kā·a·ḡwīyāḡ. Ā'pidci kīḡaḡaḡat ka'kina kḡō.
Nīswi wābijāciwāḡ, mī·i·'ᵘ pājiḡwābik kī·i·ḡaḡizowād; cāḡwāciwāḡ
nīwin, mī·i·'ᵘ pājiḡwābi'k; wāḡuc, ā'pidci wānicicit, ma'kadāwā-
ḡuc, nīwābi'k ā'ta ḡī·i·ḡaḡizu; cōnīyāwāḡuc nīwābik ā'ta kī·i·-
15 ḡaḡizu; nīḡik kayā nīwābik ā'ta kī·i·ḡaḡisu; udcīḡ pājiḡwābi'k;
pijyⁿ ḡayā pājiḡwābi'k; ma'kwa ā'pidci wānicicit nīwābik; nawātc
āḡāⁿjīyit nīwābik; amī'k kayā nīwābi'k, āḡāⁿjīyit pājiḡwābi'k;
wajajkwāḡ nīctāna, mī·i·'ᵘ pājiḡwābik. Kā·ḡā't ā'pidci kīḡaḡaḡat
wīḡimādisiyāḡ. ʔnicā ā'pidci kīmānāwāḡ awāsīyānsāḡ. Kāwī'kā
20 cōnīyā nīḡīmīnīḡōsīmīn, mīyā'taḡu ʔno'kādcīḡan kāmāckudōḡa-
māḡōyāḡ; kayādaḡ kīḡaḡaḡat ʔno'kātcīḡan.

¹ Hudson Bay Company factor.

is the way the people do when they want to give a name. And the people whose child has been named will regard as parent to the child the one to whom they had given the child (to name). Some time later on they will give another feast in behalf of their child, with the prayer that long may (the child) live.

42. COMMERCE.

A few more things do I now relate concerning what used to happen to us in times gone by. Never did we see white people's food; it was only game-meat that we had to eat, ducks, and the various kinds of things that grew in the ground, blueberries, and fishes. Not yet were there present any white people at all. The only one (here) was the company-man,¹ it was from (his) place that we obtained a good deal of what we wore. Exceedingly dear was everything. Three martens,² it was a dollar that they were worth; minks (to the number of) four, that (was) a dollar; a fox, one that was very fine, a black fox, four dollars was all it was worth; a silver fox was worth only four dollars; and an otter was worth only two dollars; a fisher (was worth) one dollar; and a lynx (was worth) one dollar; a bear that was very fine (was worth) four dollars; a smaller one (was worth) two dollars; and a beaver (was worth) two dollars, one that was small (was worth) one dollar; muskrats (to the number of) twenty, that was one dollar. Truly very difficult was it for us to live. Nevertheless very numerous were the small-game folk. Never were we given money, it was only goods that we got in trade; and dear were the goods.

¹ Skins.

43. THE FOX AND THE CROW.¹

(Wâguc Andêg kayä).

Ninguding wâgus paḃāmiba'tōd ugīnisān wâbōzōn. Mīdāc kī'ā·mwād ābi'ta, ugīnaḡanān ābi'ta. Minawā kibāḃāmiba'tō, kāwīn mīnawā ugīnisāsīn wâbōzōn. Mī'i·dāc mī'kwāndān udāṣan·dcigun wâbōzōn ābi'ta kī'ā·sā'pan.

- 5 Ninguding kayä wīn āndēg paḃāmisāt owāḃamān wâbōzōn ḡbinit. Kistciminwāndam tēwīsinit. Cayīḡwāḡadac wāmāḡandḡci·gāt owāḃamān wāḡucaṇ pīdciba'tōnit. Mēḡadac ānwāt: "Ha'wi, ha'wi, ha'wi!" Mīdāc kī·u·dā'pināt kīmāḡdcīnāt, mī'tigunk kīpūni; ā'pidci pa'kadāḃan 'a'a'u āndēg.

- 10 Wāḡucidāc ugīwāḃamān kī'pūnīnit āndēḡwān. Kī'i·jā imā^a tībickō ḡḡōzīnit, mēḡadac ānāt: "Āndēk, kā'ḡā't unīcīcīnōn pāzi·'kimān. Ā'pidci kimino'kwānayā."

Mīdāc mīnawā pā'pit; " 'Ā^a, 'ā^a, 'ā^a, 'ā^a!" uzāmīdāc kī'tāwāni pā'pit; mī'i·'u kā'i·jīpicigunāt wâbōzōn kīḡāḡcīnūn mī'ta'kāmīḡ.

- 15 Wāḡucidāc ugīnawāḡinān uwāḃōzumān; ugīpā'pī·ā·n āndēḡwān, "Hwā^u, hwā^u, hwā^u, hwā^u!" Mīdāc kī'ā·mwāt. Āndēḡidāc kīnickā·dizi, ānawī pā'kic pā'pī, " 'Ā^a, 'ā^a, 'ā^a, 'ā^a!" Mī'i·dāc nīndawā kī'ā·nīḡasīḡaw·u't.

Mīsai ā'kōzit.

¹ It is plain where this tale comes from, but it is simpler (more naïve) than the usual European versions; in fact, if the narrator had in mind any

43. THE FOX AND THE CROW.¹

Once on a time, while a Fox was running about over the country, he killed a hare. Accordingly, when he had eaten one half of it, he left behind (the other) half. Again he went running hither and thither, but he did not kill another hare. Whereupon he remembered his cache where he had placed one-half of a hare.

Once when the Crow too was flying about, he saw where there was a hare. Greatly pleased was he, now that he was going to have some food to eat. And just as he was about to eat, he saw a Fox coming along on a run. Whereupon he exclaimed: "Háwi, háwi, háwi!" And so, taking up (the meat), he carried it away; upon a tree he alighted; very hungry at the time was the Crow.

Now, the Fox saw the Crow alight. He went over to the place underneath where (the Crow) was perched, and this he said to him: "Crow, truly beautiful is the garment you have on. Very handsomely are you clad."

And so when (the Crow) laughed, " 'Ā^a, 'ā^a, 'ā^a, 'ā^a!" too wide did he open his mouth as he laughed; whereupon, when he dropped the hare, it fell to the ground.

So the Fox seized his hare; he laughed at the Crow, "Hwa^u, hwa^u, hwa^u, hwa^u!" Whereupon he ate (the hare). Now, the Crow was angry, even though at the same time he laughed, " 'Ā^a, 'ā^a, 'ā^a, 'ā^a!" And so with that he rose and flew away.

That is as far as (the story) goes.

of the morals usually attached to the European versions, he concealed them absolutely.

SERIES III. Nos. 44-61.

(Told by Wāsāgunāckank.)

44. SNAPPING-TURTLE ON THE WARPATH

(Mi'kinā'k wāntupani).

Ni'ngudingsa mi'kinā'k wīnāntupani, mīdac ājināndwāwāmāt
wāwītcīwāt. "Awānān kāwītcīwagā tcīnāntāpaniyān?" Mīdac
īni'^u mōzōn nā'kwā' tātut: "Nīne', nīne'!" Mōzōn kīpītāsamusāwan
opapī'si'kawāgān kāgigizikānk; nabānā'a'ya'i' kī'u'jāwackwāni
5 kimiskwānidac kayā; miskukitcipisonān ogīkitcipisonān; mīdac
īni'^u tāwā'i'gānān ugī'ā'cōnigwa'a'. Kāpīci'u'jikābāwi' tātut, mīdac
ājikanōnāt: "Agataskumā kagwātcīn!"

Mīdac a^u mō's ājipapāmipa'tōd, upapāpagi'tā'o'wān mī' tigōn.
Mīdac ājikanōnāt a^u mī'kinā'k: "Kāwāsā! Kitāpō'kutcīngwanā-
10 nāgū; mī kāwīn kīwīwītcīwi'sinōn."

Mī intawā kī'ā'nimādcāt a^u mō's.

Mīsa¹ mīnawā ājipibāgit: "Awānān kāwītcīwagā tcīnāntāpani-
yān?"

"Nīna', nīna'!" Pimādwā'i'kitowān a^u ma'kwān kīpītāsāmusā-
15 wān. Cīgwa imāⁿ pītāgwīcinōn, "Agātaga, kagwātcīn!"

Mīdac papāpāsagupināt mī'tigōn, kayātac ugīta'kwamān mī-
'tigōn. "Mīsagunā kā'a'ī'jiyāmbān mawīnāciwāyānk," utigōn.

¹ The request is chanted.

SERIES III. Nos. 44-61.

(Told by *Wāsāgunāckank.*)

44. SNAPPING-TURTLE ON THE WARPATH.

Once on a time Snapping-Turtle desired to go to war, whereupon he went about calling for them in whose company he would go. "With whom shall I go when I go to war?"¹ And then by Moose he was answered: "Me, me!" (He saw) the Moose coming along on a walk. A coat he wore; on one side it was green and red; with a red belt was he girdled; and then a hand-drum he had hanging under (one) arm, suspended from the (other) shoulder. And when (Moose) came up beside him and stood, (Snapping-Turtle) then spoke to him, saying: "Pray, (let me see) you make trial (of what you could do)!"²

Whereupon Moose ran hither and thither, he struck first one tree, then another, about the place. And then to him spoke Snapping-Turtle, saying: "Impossible! You might have the (lower part of the) femur (of your hind leg) broken by a weapon; so therefore I do not care to go with you."

Accordingly then departed Moose upon his way.

And so again he called with a loud voice: "With whom shall I go when I go to war?"

"Me, me!" came the voice of Bear when approaching hitherward on the walk. When at the place Bear was come, "Pray, (let me see) you make trial (of what you could do)!"

Thereupon round about he went clawing one tree after another, and he also bit the trees. "Now, this is just what I would do when we rush to the attack," (he was told).

¹ In battle.

"Kāwāsā! Kītāpō'kwutcīngwanānāgō."

Mi·i·mā kī·ā·nimādcānit. Minawā āgipīpāgit: "Awānān kā-witciwagā?"

"Nīne', nīne'!"

5 Kāgā't pā'tānīnwāwitāmō¹ mādwanā'kumigutcin. Mīdāc ānu-winābit a^u mi'kinā'k; mi'ta'kāmig owābāmā i'i^u miskwātāsiwa¹; kāgā't osām mīnawā. Cigwa dāc imā kītāgwicinu¹, "Agataga kagwātcīg!" ogī·i·nān.

I'i^u dāc miskwātāsiwa¹ tcāngā'kwāniwa¹, mīnawā āji·o·ci'kwānit
10 miskwātāsiwa¹. "Mīsāgunākā·a·i·cīyāngibān."

"Mīsa' kīnawā tciwītciwīnāgug."

Mīdāc i^u kā·i·jimādcāwāt. Nīc ogimāwiwāg āndāciwāt. Cig-wadāc ānīnibāwag. Pācīg a¹a^u wāgimāwit inābandām: "Cig-wāmī nimawīnāciwāmin, mīntimōyāyāgidāc kīcīkāckimutāng nīm-
15 pītewābinigunānīg." Mīdāc igu i^u ānīnāgamut ānikuckusit:—

"Mīcī¹kā¹wā, nīntā'tawānīgomin nīntīnā'pawē."

A^u mi'kināk āci·a·mātcīmīgut, mīdāc ācipāsīguntcisāt; āwi-
i·cītāngickawāt, mīsa ācinickī·ā·t.

Kīgīcābitāc pājīk īnī^u wītci·u·gīmān uganōnīgōn: "Intawā
20 kīwātā!"

Mīdāc kā·i·jīkīwāwāt nī¹c wītciōgīmān, a^u mi'kinā'k idāc cigwa mādcā utānāng. Miskwātāsiwān nībiwa uwītciwān. Cigwa otā-bābandānāwa ō¹o^u udāna. Sāga·a·mīdāc pājīk a'kīwā¹zī, a'panāgu kābisā'kwānīg kīwī'tāyā·i·; inābit, pānāgu miskwātāsiwa¹. Inān-
25 dāmīdāc: "Nīmawīnānīgūnānīg māwīn." Mīdāc i'i^u kī' tci ānīgū'k

¹ The going-out of fire is the symbol of the departure of life.

"Impossible! You might have the lower part of your femur broken by a missile."

Whereupon (from) thence went (Bear) on his way. Again he called with a loud voice: "With whom shall I go when I go to war?"

"Me, me!"

In truth, many were the voices he heard in reply to what he had said. And then to see (who they were) Snapping-Turtle looked; on the ground he beheld the Painted-Turtles; in truth, (they were) ever so many. And when over there they were come, "Pray, (let me see) you make trial (of what you could do)!" he said to them.

And the Painted-Turtles lifted up their heads (from out of their shells), back into their shells the Painted-Turtles drew their heads. "This is just the way we would do."

"Therefore then with you will I go."

Thereupon thence they departed. There were two chiefs among their number. And now, as they journeyed along, they slept by the way. One (of them) that was chief had a dream: "In the course of time we shall make an attack, and by the old women we shall be tossed into cedar-bark bags." Thereupon then he began singing as he woke from sleep: —

"O Snapping-Turtle! that our fire was going out was what I dreamed." ¹

When Snapping-Turtle was roused from sleep (by the song), he then leaped to his feet; going over to (the singer), he kicked him, whereupon he angered him.

So in the morning one of the chiefs was addressed by the other saying: "Therefore let us return home!"

And then, after the two that were chiefs together had departed, Snapping-Turtle kept straight on for the town. In company with many Painted-Turtles he went. In time they came in sight of this town. Now, out of doors came a certain old man, for there rose much shouting everywhere roundabout; as he looked, (he beheld) Painted-Turtles without number. And he thought: "We are being attacked, perhaps." Thereupon at the very top of his voice

äjpipägit: "Anicinäpätug! miskwätäsiwag kımawınanıgunānig!
Aha^u, mindimoyätug! kigickackimutāwān nawātinamu^k! Pīn-
dcwäpini^k İgi^u miskwätäsiwag!"

Ä'taiyā! Ä'tā! Ätaiyā, mindimöyāyag sāgıtcıkwāskuniwag!
5 Upīndcwābināwa iⁱ^u miskwätäsiwa[?].

Midac imā^a wānickwākamigatinik a^u mi^kkinā^k äjpīndigāpa^t tōt
iⁱ^u mā cāpondawāning. Ogīwābāmā[?] ābinōdcīya[?]. Pācig İni^u ācina-
wātināt, äjikickigwāpināt; utcicākānk āci^a^u tōt iⁱ^u wā utucti-
gwānim. Minawā pācig ācickickigwāpināt ābinōtcīyan, mīnawā
10 ācawayaⁱ utcicā^k kāng äjpīnawāt.

Mīsa cigwa pipīndigāt pācig İnini ugīwābāmān ābinōtcīyan
kickikwānit. A^u mi^kkinā^k cigwa wī^a^u nisāga^a^m; ācitāpipināt
a^ainini, api^kan āⁱ^u cimindcima^pināt, mīdāc iⁱ^u ācikitā^kkwawāt.
Äcisāga^a^{nk} äjpipägit: "Äbinōdcīya[?] mi^kkinā^k ugīkickigwāpinā[?]
15 nīc! Pījāya^k, anicinābātug! omā cābuntawāning!"

Cigwadāc tatagwicinōg; İgi^u anicinābāg möckīnāwag i^u jā-
buntawān.

"Änīndācinā o^u kāgitōyawank wa^a^u mi^kkinā^k?"

Pācigidāc a^a^u İnini kīgitu: "Nīnwānawātābinagu! Wāgā^kkwātigu
20 kigapagi^t tāwānān."

Midāc iⁱ^u mi^kkinā^k äjigikitut: "Kāwāsā, kitābīgwisitōnāwān
İni^u kiwāgā^kkwatōwān."

Mīsagu iⁱ^u ācitābwā^ttawāwāt İni^u mi^kkinā^kkwān. Cigwa
mīnawā pācig a^a^u İnini ācigīgıgitut: "İctā! ickutāng pinagu pa-
25 ginātā."

Midāc a^a^u mi^kkinā^k ācigīgıgitut: "Kāwāsā! Kitātācāgiswāwāg
İgi^u kitāpinōtcīmiwāg."

Cigwa dāc pācig undcigīgıto a^aⁱⁿⁱⁿⁱ: "Kāgātsa kānābāt
tātācāgisōwāg."

30 Mīnawā pācig aⁱⁿⁱⁿⁱ: "Tāga pina! nibī^kkāng tawipa^kkubīwā-
pinā a^a^u mi^kkinā^k!"

he called: "O ye people! by the Painted-Turtles are we being attacked! — Now, O ye old women! make haste to get your cedar-bark bags! Toss into them the Painted-Turtles!"

Oh, I tell you what! Oh, my! Oh, but (how) the old women rushed out (of the wigwams)! In they flung the Painted-Turtles.

And while there was din and tumult, Snapping-Turtle rushed into a long-lodge. He saw some children. On seizing one of them, he broke its neck; at his groin he placed its head. When he broke the neck of the other child, at his groin on the other side he put (its head).

And when back in came a certain man, he saw that his children had had their necks cut off. Snapping-Turtle now was anxious to go out of doors; when the man seized him, with a tump-line he then bound him, whereupon he tied him to a post. Then, going out of doors, he called aloud: "Snapping-Turtle has cut off the necks of (my) two children! Come hither, O ye people! here at the long-lodge!"

And presently many came; the people filled up the long-lodge.

"And, pray, what shall we do to Snapping-Turtle?"

And one of the men spoke, saying: "Why, let us kill him with a club! With an axe we will strike him."

Whereupon then Snapping-Turtle spoke, saying: "Impossible! You might break your axes."

Accordingly they then believed Snapping-Turtle. Presently another of the men spoke, saying: "Hold! then into the fire let us fling him!"

Whereupon Snapping-Turtle then spoke, saying: "Impossible! You might burn up all your children."

And now at this point one of the men spoke, saying: "In truth, perhaps they might burn up."

Another man (spoke): "Then come! into the water let Snapping-Turtle be thrown!"

Mīdāc iʔiʷ miʼkināʼk äjikigitut: “Yaʼie! Nibi ninguʼtān!”
Päʼkic kistcimawi. “Yaʼi! nibi ninguʼtān!”

Aʼtaiyā! äcipasiguntcisāwāt ininiwag; äcinawätināwāt iniʷ
miʼkināʼkwān sāgitciwäpināwāt. Utānunawätinān iʔiʷ aḅano,
5 mīgu iʔiʷ äniʼiʼcipagwaʼkupitōnit iyo ṭapaciwān. Mīnawādac
miʼtigōnsaṇ utāninawätināṇaṇ, mīgu iʔiʷ anīcipagwaʼkupitōnit.
Mīiʷ ciʼgwa äcipaʼkupiṭwäpinit.

Kāʼpaʼkubīwäpinit aʷ miʼkināʼk äjikanōnāt: “Mīgwetc, anici-
nābätug! äntōtawiyäg paʼkupīwäpiniyäg; mīʼiʼmāʷ kayä nīn
10 ändaḅcipimätisiyān omāʷ nibiʼkāṅg.” Mīsa iʔiʷ ciḅwa kīʼaʼnigōgīt.
Päcudāc iʼiʼmā mīnisāpiʼk ayāni, mīdāc imāʷ äciʼaʼgwāʼtāt. Cigwa
dāc äjiʼoʼdāʼpināṅg utōctigwānimāṇ, utcitcāʼkāṅg mīʼiʼmāʷ wäti-
nāṅg iniʼoʼtōctigwānimāṇ. Mīdāc iʔiʷ äcipaʼkunāṅg iniʼoʼtōctigwā-
nimāṇ. Miʼtigōnsigidāc unābāʼkwaʼāṇaṇ iniyotōctigwānimāṇ.
15 Cigwadāc äciḅamādcit äcinīmit; päkic ṇaḅamu unīmiʼtōṇaṇ
iniʼoʼtōctigwānimāṇ. Mägwāgu ṭac ṇaḅamut anicinābā onōṇdawā-
wān, kuniginīn kimāḅdwāgamādciwāṇ iniʷ miʼkināʼkwān.

“Änicnā,” iʼkitōwag iḅiʷ anicinābäg, “kätōtawāṅk?”

“Äpinagu mawināwātā!”

20 Tcīmāṇaṇidāc utāḅadciʼtōnāwān; payäcwābamāwāt äcipaʼku-
bīnit. Miṣantawā äciḅiwāwāt iḅiʷ anicinābäg. Kānigapāwāt
ācamīnawā kīṭacinīmiwan iniʷ miʼkinākwān. Taiyā! mīsa ciḅwa
ānukiʼtcinickātisiwāt iḅiʷ anicinābäg. “Änicitugu oʷ kägītōta-
wāṅk ʼaʷaʷ miʼkināʼkuc?”

25 Mīwīniʼiʷ imā naʼāṅgapit aʷaʷ nigig, ciḅwāḅac aʷawä wāningwā-
nit ugāṇōnān: “Ṭaḅa, nigig! nātanābāwānutaʷ.”

Mīsa iʔiʷ kīmōdc ānawicipaʼkubīt, kwayaʼk iwidi inaʼkwaciwāt

Whereupon Snapping-Turtle spoke, saying: "Don't! I am afraid of the water!" At the same time he wept grievously. "Don't! I am afraid of the water!"

Ah! then up sprang the men to their feet; seizing hold of Snapping-Turtle, they flung him out of doors. He tried catching hold of the lodge-pole, but they pulled up their lodge-pole (together with him). And next of shrubs he grabbed hold, whereupon they pulled them up (with him). Then finally they flung him into the water.

After Snapping-Turtle was thrown into the water, he spoke to them, saying: "(I) thank (you), O people! for what you have done to me, in that you threw me into the water; for the place where I live is right here in the water." Thereupon he then went down into the water. Now, a short way out was a rocky island, and it was there he came up out of the water. And in a while he reached for his heads, from his groins was where he took out those heads of his. And then he skinned them. Upon sticks he stuck those heads of his. And in a while he sang a war-song as he danced; at the same time that he sang, he danced those heads of his. And while he sang, the people heard him; lo, they heard Snapping-Turtle sing the war-song.

"Now, what," said the people, "(what) shall we do to him?"

"Why, let us attack him!"

So canoes they used; (and) when they were in easy view of him, then into the water he dived. And so on that account back home went the people. When they were landing, already again was Snapping-Turtle dancing. Ah, but now were the people angry! but it was no use. "What in the deuce shall we do to that fool of a Snapping-Turtle?"

Now, at the place was Otter living as son-in-law; and presently his father-in-law spoke to him, saying: "Come, O Otter! go dive after him."

Thereupon in secret did he try to dive, straight under the water

ändaçigamādcinit ini^u mi'kinā'kwān. Mīnagwānagu i^u kā'u'ndci-wābāmigut.

Aⁿ mi'kināk ācipa'kubīt andunagickawāt; ʔni·i·nābit kibīṭa-gwaçiwāwan, ācicagackāmikipagisut. Cigwa imā tibickotcaiya·i·
5 ācimawināwāt, ācinawatamāt.

Misa omāⁿ kinawatāmigut omāmaci·ā·dac; ājimōckamut a^a·^unigig. Kāmōckamutidac pīpāgi: "Mi'kināk ninta'kwāmig!"

"Ānti ānami'k?"

"Nīyānk!" maḍwā·i·kito.

10 "Kinagāngina?"

"Kāwīn, nīyānk."

Mīḍac iⁱ·^u ājigigitut 'a^a·^u mi'kinā'k: "Pāmā ʔnimi'kīg pīt-wāwitaṃowāt kīgapaḡitaṃin."

"Ānīc kākītotāṃank?" i'kitōwag iḡi·^u anicinābāg. Mi'tigwa-
15 ki'kōnidac udānumaḍwāwāwān.

"Kūwisu mi'tigwa'ki'k."

Misa mīnawā kāskīgin utānubiti'kubitōnāwa anicinābāg.

"Kūwisu kāskīginīni."

Mīsa ājikigitowāt anicinābāg: "Ānīc nā mīsa'gāgā't tcinisigut
20 a^a·^u nigig ini^u mi'kinā'kwan."

Pācigidac a^a·^u inini ājikigitut: "Nīnsa nindākacki'tōn iⁱ·wā tcipītwāwā'tāwā'paṇ iḡi·^u ʔnimi'kīg." Mīsa cigwa u'pwāgaṇaṇ kī·a·i·nā'kunigāt: "Āmbāsanō, ʔnimi'kītug, pīcai·yu'k! nōndāgusi-yu'k omāⁿ kī·a·yāyānk!" Kā·i·ckwā gāgigitot ca·i·gwa pitābwāwi-
25 ṭamō².

¹ At the penis.

² There is a joke here which the translation does not bring out. It consists in a play on two words for "penis." In the answer Otter uses an archaic word found only in story, and in the question the ordinary word is used; and, as the

he went to yonder place where Snapping-Turtle was dancing the war-dance. But it so happened that (Otter) had been seen from over there.

Snapping-Turtle then went down into the water to meet him; when on the way he looked (and saw Otter) coming through the water, then down towards the bottom he dodged. When (Otter was) directly overhead, he attacked him, quickly biting hold of him.

And so here ¹ (Otter) was bitten and he was overcome; then up to the surface came Otter. And when he came up, he called aloud: "By Snapping-Turtle am I bitten!"

"Where has he bitten you?"

"At my penis!" ² he was heard saying.

"At your penis?" ²

"No, at my penis!" ²

Thereupon then spoke Snapping-Turtle, saying: "Not till the Thunderers come a-roaring will I let him go."

"What are we to do?" said the people. And upon the wooden (kettle-)drum they tried to beat, but in vain.

"Impossible is the wooden (kettle-)drum." ³

And so next with (muslin) cloth ⁴ did the people try in vain to make a noise.

"Impossible is (muslin) cloth." ³

And then spoke the people, saying: "Perhaps it is true that Otter will be killed by Snapping-Turtle."

And one of the men spoke, saying: "I might be able to make the Thunderers come a-roaring." Thereupon then he pointed his pipe toward the (various) directions: "Now, O ye Thunderers, come! make the sound of your voices heard here where we are!" After he had made an end of his talking, then came the sound (of the Thunderers).

two words are nearly alike, the joke lies in the failure of the others to understand what Otter is saying, but at the same time to guess correctly.

³ Said by Snapping-Turtle.

⁴ For a drum-head.

"Cigwa ʔnimi'kīg!" udinān ini'u mi'kinā'kwan a'a'u nigig mägwā umindcimāmigōn. Cigwa imā titickōtcayā'ī' pimitānwā-witamō¹ mīsa i'i'u ʔjipāgitāmigut. ʔnīci'ʔgwā'tāt awā'nigig.

Mīsa i'u ʔ'kōsit.

45. VAGAḐOND
(Mātcininiwāgā).

- 5 ʔnīc Mātcininiwāgā ʔjini'kāsut. Kāwīn ningutci owīgiwām ayāsini; mōjag mīyā'ta pānā papimusāt. Ninguting papimusāt sāga'i'gan owābandān; kāmatāpīt i'u sāga'i'gan, ʔja'ī'nābit, paču'owābāmā¹ ʔnicinābā¹ utāminonit. Ki'tcipā'tinīnōwa; ānīnd pāga-ā'towāwa¹; kayā pasi'kawāwa¹ i'i'wisa i'kwāwa¹; ānind kayā
10 kwāckwāckwānātowāwa¹; mīnawā ānint pā'pācinitiwa¹.

- Mīdāc i'i'u ʔnīcimādcāt, utānināsi'kawa¹; payācwābamāt, mī-cigwa i'i'u ʔniku'pīnit; ā'pītcigu payācwābāmāt mī cigwa i'u ka'kina kī'a'nigu'pīnit. "ʔnīc wini'i'u wāntcitōtamuwāt?" ināndām. "Mīnōtcisāgu ningaku'pī." ʔnīcigu'pī'pa'tōd i'i'u umī'kanāni.
15 Kā'ʔgwītā'kiwāt ugīwābandānān ini'u wīgiwāman. I'i'wā nā-'tāmickāng i'u wīgiwām ʔcita'pāpit, kāwīn gānagā awiya owā-bāmāsīn. Mīgu' i'i'u ʔcipijijiwa'tānig, intawā ʔnīcimādcāt. Cigwa ugīwābandān cāpundawān; ʔjita'pābit, kāwīn gānagā mīnawā awiya abisiwān. Inābit pīndik anā'kanān mīgu i'u ʔcitātāngisininig.
20 Kāgātsa omisawinānān. "ʔmbāsānō, ningakīmōt." ʔcipīndigāt. ʔ'pītcidāc wānicicininig ʔji'o'dā'pināng. ʔnīc mīdāc i'u ʔcipāgitci-

¹ A game of tag. The players draw sticks from a bundle held in the hand of a certain one. The one getting the longest stick is "it;" the one he tags becomes

"Hear the Thunderers!" to Snapping-Turtle said Otter, while he was yet being firmly held by the bite. When directly overhead came the roar of (the Thunderers), then was he freed from the bite. Then out of the water came Otter.

That is as far as (the story) goes.

45. VAGABOND.

Now, Vagabond was the name by which he was called. Nowhere did he have a wigwam; all the while was he simply walking about. Once, while walking about, he saw a lake; when he came out upon the lake, (and) while looking about, he saw not far away some people at play. They were in great number; some were playing ball; and at the double-ball game played the women; and some were at play jumping, and some at tagging the head.¹

Accordingly, when he continued his way, he started over to where they were; when he was in near view of them, they were then going up from the lake; when he was very close upon them, then were they all on the way up from the lake. "Why are they doing this?" he thought. "Nevertheless I will go up from the lake." Then up from the lake he went, running along their path. When he was come at the top of the hill, he saw the wigwams. Into the first lodge that was in his way he peeped, but not a single one he saw. Since it was empty, he therefore continued on. Presently he saw a long-lodge; on peeping in, not a single one again was there. As he looked inside, (he saw) reed mats lying edge to edge (the full length of the lodge). Truly eager was he to possess them. "Well, I will steal (them)." Then in he went. And the one that was exceedingly beautiful he picked up. So thereupon he

his partner, and his side increases in number as fast as the players are tagged; and the last one left is then "it." Thus the game continues of itself.

wanät ini'ⁱ uḁasāmān pāmōmāt; mīḁac imāⁿ äcitatibä i'gināt imāⁿ
 utanā'kaning, äci-ō-cowani'känāt; äci-ō-mbīwanät mīnawā, äñicisā-
 ga-ḁnk. Nawatcigwa animādcīpa'tō. Pācu ānitagwicing, awīya
 onōndawān: "Ä-ē-e'ⁱ! Mātcininiwāgä kitanā'kaniminān kiki-
 5 motcimigunān! Ha'a'ⁱ, piminicawātā!"

Äjimādcāt ki'tci ānigu'k, paṇāgu pizāzā'kwānit; ḁnimādcā
 ki'tci ānigu'k. Kägä't kägä'pī-i'gu pācu' ābanābit, owābamāⁱ
 ininiwaⁱ; mīsa cigwa sāgisit. Intawā unāntawābamān mi'tigōn
 tciwimbini'kisinit; pācu' ogīwābamān mi'tigōn wimbini'kisinit,
 10 ācipīndigāpa'tōt. Kā'pīndigāt mīsa i'ⁱ uḁi-ā-ba-ḁnk i'ⁱ pimi-
 wanān; utasāmān äcikipicimāt iwiti kāpi-u'ndcipīndigāt; ācawa-i'
 utanā'kanim äci-i'jikisitōt.

Mīḁac īgi'ⁱ anicinābäg ä'kitowāt: "Mīsa' imāⁿ tciwanawāṇk.
 Hā'a'ⁱ nātciwāgāgwātawāt!"

15 Kägä't ācinātciwāgāgwātawāt. Cigwasa' opīdōnāwān ini'ⁱ
 wāgä'kwatōn; ci'gwa mādcigawā a'a'ⁱ mi'tig.

"Mīmāwini'ⁱ kägä't tcinisigōyān," ināndam. Otasāmān äci-
 mockina-ā-t ini'ⁱ otō'pwāḁan. Äci-a-i'nā'kunigāt mīḁac äjikikitut:
 "Ambāsāṇō ogawipwāwigawāwān!"

20 Kägä't īgi'ⁱ anicinābäg utā'pitcipwāwigawāwān. "Äñicitug
 nā kaḁi'tōtāmang?"

"Taḁapina mi'tig paciba-u'k."

Ca-i'gwāḁac ācipāciba-u'nt. Kägō owābandānāwa īgi'ⁱ anicinā-
 bäg. Mīḁac äjikigitowāt: "Mīnāwini-i'ⁱ i'yo'paṇ. Mīsa' i'ⁱ
 25 gīnisāṇk."

Asāmāṇḁac wīnini'ⁱ.

"Mīsa i'ⁱ ḁni-i'cikiwātā!" i'kitowāḁ. Äñijigīwāwāt, mīsa
 cigwa kīsāgitōtāt. Äcimādcāt, mīnawā sāga-i'ḁan owābandān;
 inābit, nāwāḁām mīnisinatawāḁgā owābandān. "Taḁa, ninga-

put down his pack of tobacco that he had on his back; and then, wrapping it up in his reed mat, he made a pack of it; then, lifting it upon his back again, he went out of doors. He then set out upon a running gait. When a short distance upon his way he was come, he heard some one (saying): "Alas! by Vagabond have we been robbed of our reed mats! Come, let us pursue after him!"

When off he started at full speed, then continually did they whoop (at him) as they came; on his way he continued at full speed. In truth, when (they were) near at hand (and) he looked back, he saw some men; thereupon then was he scared. Accordingly he sought for a tree that was hollow; near by he saw a tree that was hollow, then in he ran. When he got inside, he then untied his pack; with his tobacco he closed up the place by way of which he came in; then on the other side he hung up his mat spread out.

And then the people said: "It is there that we shall pound him to death. Come, go get your axes!"

Truly then went they after their axes. In a while they fetched the axes; presently they began to fell the tree.

"Perhaps now I shall surely be slain," he thought. With tobacco then he began filling his pipe. Then he pointed toward the various directions, and this he spoke, saying: "Now, may they not (be able to) cut down the tree!"

Verily, the people were unable to fell the tree. "Pray, what shall we do with it?"

"Why, just shove something into the tree."

And when it was pierced, something did the people see. Whereupon they said: "Perhaps it is his lungs. Therefore we have killed him."

But it was the tobacco.

"Accordingly let us go home!" they said. When back home they went, then it was that out he crawled. When he departed thence, another lake he saw; while looking about, he saw an island of sand far out upon the water. "Well, I am going over there,"

- i·cā," ināndan. Kägä't äji·i·jāt äjiwâbandank awi·ya pimi'ka-wānit. "Aman̄tcigic wîwâbamağ awägwân ayāwigwân!" Mîsa i'i'ü näyāb iwiti äcî·i·cāt iwiti kâ'pi·u'ndatābît. Äjikäsut, mîdāc äji·a·'kandôt; wîpağū awi·ya untcimōckāmuwān, wâbickisiwān.
- 5 Kuniginin micibicin! Äciyāba'wāt ini'ü otasāmān äcimōckina·ā·t. "Ambāsano, tawî ki'tcipōsāngwāmut! Kayā dāc tawikisinā, nîgu·u'tuni'k tawî·a·'pi'tatin! Mî·i·'ü pitcînağ kâ·i·cikuskusit."

Kägä't i'i'ü anigaskatāgamatinini iu sāga·i·ğan, ki'tcinibiwa anigackatinini; nōntāgusi mî'kwam. Kägä't i'i'ü äji·a·'pîtatink.

- 10 Mî·i·'ü pitcînağ kuskusit a'a'ü micipici. "Ēi, nintūsāmigwām!" Ca·i·gwa wîpimipa'kupî, kuniginin äjijō^acā'kwisāt. Äjiki'tcimawit, mağwägigitōwān: "Ambāsānō, ninkānāwāpamigubānku kistci·a·sin. Kîcigunkigu undcipisut."

Kāga'āt pîdwāwābisowān. Cigwasa'äcipāngicing, kāwîn ḡanagā
15 wî'twāsāsi.

Mînawā äjikikitut: "Keyābi ābiting nāwātciṭāc ṭamintito a'a'ü ḡsin!"

- Mîdāc kägä't nāwātci kiciwāwābisowān. Äcipāngicing, kāwîn kṇagā twāsāsi. Mîdāc iu a'pi mağwāki'tcimawinit. Cigwa mağ-
20 wākîckuwāwān. "Mîsa' kägä't niboyān," mağwā·i·'kitōwān. Pîdwāwābisowān ini'yasinin, ā'pitcisa miniditōwān ini'yasinin. Mîdāc kägä't i'i'⁸ mağwāki'tcimawinit.

- Kākîckowānit mağwägigitōwān: "Indāckā mātāsagunīyān mî·i·'ü pawānaḡipān a·a·kitcipi'kwā'kōcîp. Cāwānungidāc mî·i·-
25 witi pimāmādcāt. Nināntawānimā omā^a tcipitāḡwicing." Cigwa pîdwāwāyānimāṭini cāwānung ina'ka kāyā, onōndawān pîdwāwā-

¹ The water-monster.

he thought. Verily, when thither he went, he then saw where something had left the sign of its footprints. "Wonder if I shall see who that may be!" Accordingly back he went to the place from whence he had come forth upon the view. Hiding himself, he then lay in wait; and in a little while (he saw) something come up to the surface of the water, it was something white. Behold, it was a great Lynx!¹ Untying his tobacco, he then filled his pipe. "Now, let him fall into a very heavy sleep! And may it be cold, to the depth of an arm may (the water) freeze! It is then that he may wake from sleep."

Truly then did the lake begin to freeze, very thick did it freeze; the noise of the ice could be heard. Truly to that extent did it freeze.

Then it was that the Great-Lynx awoke. "Oh, I slept too long!" Now, he intended to go back into the water, when, lo, he slipped upon the ice. When aloud (Great-Lynx) wept, (the man heard) him say: "I was once blessed by a great rock. From the sky was where it fell."

In truth, (he heard) the sound (of a stone) come falling (through the air). When it fell, not a whit did it break through the ice.

Again then he spoke, saying: "Let there be another stone even yet larger!"

And then, sure enough, (he heard) the sound of a bigger (stone) come falling (through the air). When it fell, not a whit did it go through the ice. And that was when he heard him weeping grievously. Presently he heard him cease crying. "Therefore now I shall surely die," he heard him say. He heard the sound of the stone come (through the air), very big was the size of the stone. Thereupon truly did he hear him begin weeping aloud.

After (Great-Lynx) had ceased crying, (Vagabond) heard him say: "Behold, when I had been ten days in a fast, then it was that I dreamed of the great Teal. From the south was the place from whence he came. I am anxious for him to come here now." Soon there came the sound of the wind from the direction of the south,

pisunit. Cigwa imāⁿ tibickōtcaya·i· owâbāmān tcipi'kwā'kōcipān. Owâbandān gayā mi nibi'kānig inābit iwiti wā'kwāgāmīwāninig i^u sāga·i·gān; inābit pibīguckāwān ini^u mi'kwāmīn. Cigwa imāⁿ nāmāṭābinit ini^u micipicīn, mīdāc imāⁿ cigwa ṭagwicinūn ini^u
 5 mi'kwāmīn pibīkuskānit imāⁿ nāmāṭābit.

Mīdāc ācipa'kubīt. Kāgā't ki' tceiminwāntām ājikīgitut: "Āmbāṣānō tawi ki'tci·o·sāmānimut! Ṭāga ombācim ki·a·'pī' tānima'k a^a·a^u Māṭcininiwāgā!"

Mīdāc iⁱ·u animādcīpa'tōt. Kāgātsa māmitāwāntām wī·u·m-
 10 bācit. Kāga'pī ācimindcimā'kwīt mi'tigōnsig, ācipa'kwa'kīyāsinig. Mīnawādec mi'tigunk iwiti icpiming ānugitā'kwi; āciwāpāsininig iniyo ugigickāgānān pingwācāgit. Kāga'pīgu iⁱ·u unīciciwa^a ācipa-
 'kwatācinit. Ānīc nā uḡānawāpāmīgōn ini^u micipicīn. Mīdāc iⁱ·u ājikīkitut: "Ānīc, mīsa iⁱ·u kā·i·cipōni·a·g a^a·a^u Māṭcininiwāgā.
 15 Ānīc nā, kayā wīn wāwīyāc nīngītōtāg, mīdāc iⁱ·u wāwīyāc wāntci-
 tōtawāg."

Mīsa' pināwītcīt k·i·āgōtā.

46. THE GNOME

(Tcakāpās).

Tcakāpās omisāyān wīgiwān odaiyāni. Ā'pitcisa āgāⁿci'yī a^u tcakāpās. Ca·i·gwasa mī nīnguting sāsāgitōtā imāsa āntāwāt.
 20 Cigwa mī māmādatāmut, a·i·'kwā kāwīnsa ogīckōwe·ā·sīn; ā'pitci gāgā't onānīnawi·i·gōn. "Wāgutugwānīgic iⁱ·u kā·u·ndcīgīcku-
 we·ā·gubānān?" inādam. Mīdāc iⁱ·u mi'tigwābinsān āji·u·ci-
 'tawāt.

Kā'kīci'tawāt, kāgā't mīnwāntām a^u tcakāpās iⁱ·yōmī'tigwāpīt.
 25 Āgwatcīngīdac mōcāg ayā a·i·na·ā·nsīwit. Nīgutingigu owâbāmān

(Vagabond) heard the sound (of the great Teal) coming. Presently yonder straight overhead he beheld the great Teal. He saw also where there was water while looking towards the other end of the lake; while looking (over there, he saw) the ice was breaking up on its way towards him. Presently (he saw) seated yonder Great-Lynx, and then came the ice breaking up at the place where he sat.

And then into the water (Great-Lynx) went. Truly pleased he was when he spoke, saying: "Now, may there rise an exceedingly great wind! Pray, waft away Vagabond with such a great wind!"

Thereupon then he started on his way running. In truth, he was much disturbed in his mind when about to be borne by the wind (through the air). At last, when clinging to a small tree, it was blown up from the roots. And next to a tree aloft (on the heights) he tried to cling; when off blew his garments, he then was naked. And at last his testicles were blown off by the wind. Now, of course, all the while he was being watched by Great-Lynx. Thereupon then he spoke, saying: "Well, therefore now I will leave Vagabond alone. Now, I had a trick played on me by him, and that is why I turned a trick on him."

And so the buttocks of the ruffed grouse now hang aloft.

Tchakibis? *Snaring the*
46. THE GNOME. *(Sun story)*

The gnome's elder sister had a wigwam. Very tiny indeed was the gnome. Already now was he just beginning at times to crawl forth from the place where they dwelt. When he then began to cry, the woman was not able to make him hush; very sad, in truth, was she made. "With what in the world can I stop him from crying?" she thought. Thereupon then a little bow and arrow she made for him.

When she had finished them for him, truly glad was the gnome that he now had a bow and arrow. And out of doors was he all the while shooting (with his bow and arrow). Now, once he saw a little

ini^u ki' tciki' tcigānāciyan iⁱmāⁿ mīsi' kāng, mīdāc iⁱ'^u ānicipimwāt. Nigutingigu ācinisāt ini^u ki' tciki' tcigānāciyan. Ācipagitiwāpināt iniyōmi' tigwābīn ācinawāti'nāt ini^u ki' tciki' tcigānāciyan, kāwīn idāc ugāckināsīn. Mīdāc iⁱ·i^u ājikaṇōnāt umisāyan: "Nīmisāⁿ!

5 pināci nimicwā!"

"Iyāⁿ, kāwīn kitānisāsī!"

"Nāckā kuca pisāga·a·n, nīmisāⁿ kāgā't kuca nīnisā a^u pināci."

Kāgā't ājisāga·a·nk a·i·'kwā, inābit kīcingicinōn ini^u pināciyan. "Iyā, kāgā't nangwāna!" Mīdāc iniwā ucimāyan ni'tam tayā-
 10 pipināt, ācikačkī'tōt utōtcimān ini'yōcimāyan. Kā·i·ckwā·ō·tcimāt āci·ō·tā'pīnāt ini^u pināciyan; ānicipīdigaṇāt.

Kā·u·nābiwāt mīdāc iⁱ'^u kīgigitut a^a·u tcakāpās: "Ambāṣanōnā, nīmisā, ninga·u·pāpī'si'kawāgaṇinān! Ānic pa'kun." Mīdāc iⁱ'^u ācipa'kunāt a·i·'kwā. Ānigāskīgīsowān ini^u pināciwān,
 15 ājasā'kānāt. Kā'kici·ā·t ājikaṇōnāt: "Mīsa i^u kī'kici·a·g."

"Āgāṭaga ningagutcipīsi'kawā." Tcakāpās ācipīsi'kawāt, mīsa iⁱ'^u ācitābickawāt. Ambā, kāgātsa minwāntam. Ogaṇōnān omisāⁿyan: "Kāgā'tigunā, nīmisā! nīngagīcōs. Mīsagunāi^u kayā nibāyān kā·a·gwiyan a^a·u nimpināciwayān. Taḡa ningagutcisā-
 20 ga·a·m." Tcakāpās ājisāga·a·nk, mīguca gunā i^u āci·ō·tābātānk iⁱwā wāṇackitīni. "Nīmisāⁿ! kāwīn wī'ka ninga·a·bisī tci·a·nta-wāntcigāyān i·i·wisa kīmi'tigwapi'kawiyan. Ningutingigu ninga-tibi'kānt. Kāgu' wīn sāgisi'kān tibi'kāntiyān. Mīgu i^u ānimādcāyān, nīmisā!"

25 Āni·i·jimādcāt, ningutingigu ugīwābandān sāga·i·gāns, kāgō owābandān imāsa wāntcika'kitciwāninig iⁱ'^u sibi. Kuniginīn, udānīnāsī'kān. "Awīya māwīn ayātug umāⁿ," ināndam. "Taḡa ninga-bīgubitōn." Mīsa kāgā't ōgīwābandān pipigwāyānig; mīgu iⁱ'^u

chickadee at the place of the fire-wood, whereupon he began shooting at it. By and by he then killed the little chickadee. Dropping that bow of his, he then quickly caught up the little chickadee, but he was unable to carry it. Thereupon he spoke to his elder sister, saying: "O my elder sister! a bird I have hit (with my arrow)."

"Oh, you could not kill one!"

"Then just you come outside, my elder sister. Truly I have killed the bird."

In truth, when out of doors the woman went, she looked, (and saw) the bird lying there. "Why, it is really true!" And then that little brother of hers took she up first (in her hands), and with all the fervor within her she kissed that little brother of hers. After she was done with kissing him, she took up the little bird; then she fetched it indoors.

After they were seated, then spoke the gnome, saying: "Please, O my elder sister, let me have a coat made from it! So take off the skin." Thereupon the woman then skinned it. When the skin was made dry, she tanned it. When she had finished it, she then spoke to him, saying: "Now I have finished it."

"Oh, let me try it on!" The gnome then put it on, whereupon it fitted him. Ah, truly happy he was. He spoke to his elder sister, saying: "Truly now, O my elder sister! I shall be warm. And besides, when I sleep, I shall use my bird-skin for a covering. Now, let me try going forth out of doors to see (how I shall look)." When the gnome went outside, why, he was just trailing his (coat-) tail. "O my elder sister! never shall I be at home, for I shall be away on the hunt, now that you have made me a bow and arrow. And sometimes I shall be away over night. Never be alarmed when I am gone for the night. Therefore now do I set out upon my way, O my elder sister!"

As on his way he was going, by and by he saw a small lake, something he saw at the top of the falls of the river. Lo, up to it he went. "Something, no doubt, must be here," he fancied. "Now, I will crush it." Whereupon truly he saw something that was

äcikicitänig. "Kägä't mawin awiya kiwujimōwag." Midac i'i'u
 änicimādcāt iwiti sībink. Ningutingigu pāpā'i'nābit ogīwābāmān
 awiya sāgi'kwākumunit, mīsa cigwa umi'tigwābīn kā'i'kwātāwāt.
 Äcikāgīma·ā't, mīsa i'i'u äjipi'mwāt. Misa gägä't äjinišāt. Tā,
 5 gägä't minwāndam äci·ə'gwācimāt. Änicimādcāt, midacigunā imāⁿ
 äji·u'ndci'kənāt. Midac i'i·u äjikiwāt, änitātābābandank ändāwāt,
 äniḡigitut: "Nimisä, awiya ningīniš!"

Äjisāga·ə'nk a·i·'kwä, pīdāsəmusəwəḡ; kāwīn gägō owābanda-
 mawāsin ini'u ucimāyən. "Wəgunāndac nā i'i'u kāni'tōyən?"

10 Tcakābäsīdac oḡənōnān iniyōmisāyən: "Kägä'tigu awiya nin-
 ḡinišā. Taḡa icān mīgu i'i'u pa·u'ntcikawāyān, päcudac mī·i·mā
 sāga·i'ḡən ändagu'k. Midac päcu imāⁿ tciwābāmāt a^əawā kənišəḡ."

Kägä't äjipīndigāt a·i·'kwä utābi'kən äji·o'dā'pinəḡ. Änici-
 sāga·ə'nk, änicimādcāt. Kumāgu a'pī tāḡwicink, kägä't uḡiwā-
 15 bāndān sāga·i'ḡən; ogīwābāmān əbinit ami'kōnsən. Kägä't min-
 wāntəm. Midac i'i'u änicigiwāt. Abā'pic kā'təḡwicing i'i māsā
 ● ändāwāt uḡənōnān ucimāyən: "Kägä't ingwāna, nicimā, kigīnišā."

Midac i'i'u äjigīgitut tčəḡāpäs: "Taḡa pa'kun! Nīḡa·u·'kunāsi-
 nəḡ. Mī·i·'u iji·a·sā'kēc."

20 Kägä't a·i·'kwä äji·a·zä'kənāt. Əbā'pic kā'kici·ā't äjikaḡnōnāt:
 "Misa i' ki'kici·a·ḡ."

Kägä'tsa minwāntəm tčəkāpäs. "Nimisäⁿ! kāwīn wī'ka nin-
 ḡagīkətcisi."

Ningutingigu wāndci·u·cī'tāwəḡ ini'u ucimāyən äjikaḡnōnāt:
 25 "Änīn, nicimā, wā·i·nəḡō'kiyən?"

hollow; even yet was it warm. "Verily, perhaps the creatures have fled." And then he set out along the course of the river. And once, while looking about here and there, he saw something sticking its head out of the water, whereupon he then strung his bow. Creeping up to it, he then shot at it. It was true that he killed it. Ah, truly happy was he when he took the creature out of the water. Then away he started, for there at the place was where he left it. And so back home he went; while coming along in sight of their home, he kept on saying: "O my elder sister! something have I killed!"

When out of doors came the woman, (she saw) him coming along on a walk; but she did not see her little brother with anything. "What is it now that you have killed?"

And the gnome spoke to his elder sister, saying: "In truth, something have I killed. Do you go along the path that I have come, and not far away over there is a lake. It is near there that you will see the creature that I have killed."

Truly then inside went the woman (and) got her tump-line. When on out of doors she went, she then set out upon her way. When some distance she was come, sure enough, she saw a lake; she saw a little beaver that was there. To be sure, she was pleased. And then back on her way home she went. When she was come at yonder place where they lived, she spoke to her little brother, saying: "In good sooth, my little brother, you killed something."

Thereupon then spoke the gnome, saying: "Please remove the skin! Let me have it for a robe. And then do you tan it."

Of a truth, the woman then tanned the skin. When she had finished it, she then spoke to him, saying: "Therefore now I have finished it."

To be sure, happy was the gnome. "O my elder sister! never shall I be cold."

And once, when her little brother was preparing to go away, she spoke to him, saying: "What, my little brother, do you now intend to be busied with?"

"Kā, nīwī'kī'i'gucim."

"Ānīn təc wīn māmwärts ningutci witacigī'u'gucimoyan?"

"Äye², untciṭagu ningutci niwītacigī'u'gucim; nīwī'kəgwāmi-tāsugunī. Kəgu pī'i'ci'kän. Mīsa i'i'u' cigwa tci'a'nimādcāyān."

- 5 Cigwadəc āni'i'cimādcāt, utunābandān tciza'kātānig. Cigwa owābandān ningudci za'kā'tānig. Cigwadəc äci'ā'bawāt īni'u' utami'kwayānən, äcitatipä'i'gicink; mīsa i'i'u' äjinibāt.

- Ningutingigu wa^aawidəc gīsīs ogīwābāmān cingicininit. "Am-bäsānō, wāwiyəc ningatōatwā a^au' tcakābās. Təga, ningagagwä-
10 wutcipusumān īni'u' o'kunāsən." Kägä't a^u gīsīs äciganawābāmāt, ki'tci'ä'nigu'k uganawābāmān; nōmāgigu kənawābāmāt mī'i'u' cigwa äji'u'tcipōsunit īniyō'kunāsən a^au' tcəkāpās.

- Ningutingigu kuckusit tca'kāpās ugīgwīna wīcīgipinān. Mīdəc
i^u äci'ō'nickāt kuniginīn ugīwābāmān tca'kāpās ā'pītcisa utcipusō-
15 wən īniyō'kunāsən. "Mīmāwina'a^u kīsīs kā'i'citcigāt," ināndam. Mīsa cigwa tci'a'nigu'k äjimawit. Kā'kīckuwāt, mīnōtc utānu'u'ciwāni'känān īniyō'kunāsən. Mīdəc i^u ānicimādcāt kīwāt. Cigwasa utābābandān i'i'u' āndāwāt, mīdəc tca'kāpās kägä't āniciki'tcimawit.

- 20 Mägwāgu nāmātəpīt a'i'kwā kīpimawiwən īniyocimāyən. Mīdəc i'i'u' äcikanōnāt īniyocimāyən: "Ānīn äntiyan mawiyən?"

"Nackä kuca, nīmisä, wābām a^au' nī'kunās!" Äciwābanda'ā't, äciwābāmāt a'i'kwä; ugīwābāmān utcipōsunit. "Ānīn kā'i'citcigäyən? Kīninəgu kīgī'i'cietcigä?"

- 25 "Kāwīn, nīmisä, kīsīs ningītōtāg, niwīnisādəc."

"Ānīn, nīcimä, kätinā'pīnənət i'i'wisa tcinisāwətipanən?"

"Oh, nothing! I am (only) going forth to fast."

"Why is it necessary that you should go somewhere to fast?"

"Why, for a purpose do I wish to go somewhere to fast; I wish to see if I can (stand fasting) for ten days. Don't wait for me. It is now time that I was on my way." And while on his way, he sought for a place that was sunny. In a while he saw a place that was sunny. And when he untied his beaver robe, he then rolled himself up in it (and) lay down; whereupon he then went to sleep.

And by and by the Sun beheld him lying there. "Behold, a joke am I going to play on the gnome. Now, I will try scorching that robe of his." In truth, when the Sun gazed upon him, with all his might did he fix his gaze upon him; and for only a little while was he gazing upon him, when the robe of the gnome began to scorch.

When in course of time from sleep woke the gnome, he pulled upon (his robe), first this way, and then that. Whereupon, when he rose, the gnome was surprised to see that all over had his robe been scorched. "It must have been the Sun that did it," he thought. Thereupon as hard as he could did he weep. After he had ceased crying, much against his will he rolled his robe into a pack. And then he started on his homeward way. In a while he came in sight of where they dwelt, whereupon the gnome of a truth began to weep bitterly.

And while the woman was sitting (in the wigwam, she heard) her little brother come crying. Thereupon she spoke to her little brother, saying: "What is the matter with you, that you should be crying?"

"Just look, O my elder sister! look at my cloak!" When he showed it to her, then the woman saw it; she saw that it had been shrunk from heat. "What were you doing? Was it you who did it?"

"No, my elder sister, the Sun did that to me, and I will kill him (for it)."

"How, my little brother, will you get at him to kill him?"

“Ā, nimisā, ninganisāsagu. Taḡa, kă·u·nagwāḡaniyān.”

“Wāḡunān dāc i^u kă·u·nagwāḡaniyāmbān?”

“Ana‘tis.”

Ānicīnā ana‘tis utānumīnān īnī^u ocīmāyan.

5 Ājikanōnāt umisāyan: “Kāwīn kuca i^u! Ana‘tis kuca niwī·u·nagwāḡani!”

Ānic nā mīnawā utānumīnān i^u bīmīna‘kwān. “Kāwīn, nīmīsā, kāwīn āwazīnōn!”

10 Ānic āciwāwānāntānk a·i·‘kwā. Ānic, misa cigwa āciki‘tci-mawit tcakāpās; kăpāya·ī·mawī. Ānic ā‘pitci kwīnawīnāntām a·i·‘kwā. “Pisānāpin!” utānu·ī·nān iniyucīmāyan. Ka‘kina kăḡō utānumīnān, mīsagu i^ē·i^u kāwīn wīkīckuwāsiwān. Kăḡa‘pīḡu kayā wīn mawī a^ē·a^u i‘kwā, kăḡā‘tsa tcigwīnawīnāntām. Kăḡa‘pī·ī·sa pācig umīcigwān ācipa‘kwatcipitōt. “O·o·wām nicīmā, kăḡu‘wīn
15 sāmābīḡandānkān.”

“Āi, nīmīsā, mī·o·wā āna‘tis, mī·o·wā.” Ācisāmābīḡantāminīt mītāc i^ē·i^u owābandān pīwābī‘kōns; kumāḡu a‘kwābīḡatīnī. Mīnawā ācisāmābīkātānk, mīdāc kăḡā‘t tciginwābīḡatīnig. “Mīsa ya·o·kāwundcīnāḡaḡ a^u ḡīsīs.”

20 Mīsagu i^ē·i^u cigwa ānimādcāt tcakābās; kāwīn pwānawī·u·sī icpīming icāt. Cigwa utōtī‘tān kīcisōn umī‘kănānī owābandān, mīdāc imāⁿ āji·ā·ḡōtōt. Kă·ī·ckwā·ā·ḡōtōt kă·ī·cikiwāt. Kă‘tā·ḡwicīnk owā a‘kī, mīdāc omā wānsābit. Cigwasa miyāḡōtcīnōn īnī^u ḡīsīsōn; cigwa kăḡā odōdī‘tāmīnī imāⁿ kīwī·ā·ḡōtōt. Nīngu-
25 tīngīḡu nōḡickāwān īnī^u ḡīsīsōn. “Mīmāwīn i^u cigwa ḡāḡwānāḡ,” ināndām. “Kăḡā‘t nīngī‘tcīmīnwāndām ḡāḡwānāḡ a^u kīsīs,” i‘kitu. Mī·i^u cigwa ḡāḡamut tcakābās:—

“Ay, my elder sister, I will certainly kill him. Do (give me something) which I may use for a snare.”

“And what shall I give you with which to make a snare?”

“Some fine thread.”

And of course some fine thread she tried to give her little brother, but it would not do.

Then he spoke to his elder sister, saying: “It is not that! Out of fine thread, I tell you, I want the snare!”

So then next she tried giving him cord. “No, my elder sister, it is not that!”

So the woman was at a loss to know (what to give him). Well, then it was that grievously the gnome began to cry; for a long while he cried. Naturally very much disturbed in mind was the woman. “Do be quiet!” she would say in vain to her little brother. All sorts of things she tried to give him, but even then he was not disposed to cease from his crying. And at last the woman also began crying, for of a truth she was perplexed to know what to do (for him). Finally one of the hairs from off her vulva she plucked out. “Here is this, my little brother, but don’t you ever touch it with your tongue.”

“Ay, my elder sister, that is the thread, that is it!” When he touched it with his lips, then she saw it (was) wire; it was about so long. When again he touched it with his tongue, it was then in truth very long. “It is with this that I will kill the Sun.”

Accordingly then on his way went the gnome; he had no trouble going up (into the sky). In a while he came to where he saw the path of the Sun, and so there he hung up (his snare). When he had hung it up, he then returned. After coming back to this earth, it was then from here that he kept watch. In a while (he saw) the Sun ascending on high; then (the Sun) was about to arrive at the place where (the gnome) had hung up (the snare). By and by (he saw) the Sun halt. “It may be that I now have him caught in the snare,” he fancied. “Of a truth, I am mightily pleased to have ensnared the Sun,” he said. Therefore then sang the gnome:—

"Nimisä, nimisä!

Kisis, nagwānā!"

Mīsa cigwa a^u kisis kīwābit. Cigwadac kī·a·nikackitibi'kadini;
ā'pitcidac ānigackitibikatinig, cigwadac ājikiwāt. Payācwāndank
5 āndāwāt, cigwa pācu ā'pitci, ānīcimādcīyank: —

"Nimisāwā, kisis nagwāna,

Kisis nagwānā."

Māgwāgu nānāmādapit a·i·kwā kipinagamowān īniyocīmāyan.
Cigwa pipīndigāwān kigīgītōwān: "Nimisä, kisis nagwānā!"

10 "Ānīn ācitcigāyan? Kibā'tātcigā, nicimā. Kāwīn wī'ka tagi-
ciḡasinōn kīcpīn kägā't ni'sat wa·a·^u kisis. Kāwīnina kägō
kitā·i·jictcigāsī i·i·^u tcipa'kicwātipan?"

"Ānīn, nimisä? Kägā't ningīnicki·i·k iwisa kī·u·tcipuswāt īni·^u
ni'kunāsān. Wawiyacidac kayā wīn nindōtawā a^a·a^u ḡisis. Ningā-
15 wipa'kicwā." Mīdac i·i·^u ājikikitut tcakāpās: "Ambāsānō,
mañitowāncitug! ondācāyu'k!"

Kägā't cigwa tagwicinōḡ ka'kina' kägācāpitāwāt. Ugī·a·ndumā
mīnōtci kanagā kayā wīn a^a·awā kīnūjāckinjī^u·wāwābigunōdcī.
Ānīc mīgu i·i·^u kī·ā·'pitcitibi'katinig. Cigwatāc ācimādcāwāt
20 mīsa ḡāyābi kāwīn bwānawī·u·si icpīming icāt īni·^u kisisōn;
aḡāwāgu ickutāwiwān. Āji·u·tisāwāt mīgu·i·^u ācickutāwāninik
i·i·^u unāḡwāḡan. Mīdac īni·^u ni'tam ka'kwutcīciwān kānōnāt:
"Ambāsānō, awipa'kandān i^u nāḡwāḡan!" Cigwadac āci·a·
'pāḡināt unāḡwāḡaning.

25 Ā·tiwā, kāwāḡitci·ā·'kisunit!

Cayigwa mīnawā pā'kānisinit, ami'kwānidac mīnawā īni·^u āwi-
·ā·nū·i·ci·a·'pāḡināt. Mīsa ḡāyābi kitcāḡisunit. Ā^a! mīsa cigwa
ka'kina a·pī ānugī·ā·'pāḡināt mini'k kägācābitānīt, ka'kina awīya
mīsaḡu tcāḡisunit. Mīdac ā'ta wa·a·^u āyāt kīnūcuckinjīwāwābi-

"O my elder sister, O my elder sister!
The Sun is caught in the snare!"

Thereupon then the Sun struggled (in the snare). And presently then it began to grow pitch dark; and when it began to grow so very dark, then back (the gnome) went. When he perceived that he now was near home, then ever so near, why, he then began singing:—

"O my elder sister! the Sun is caught in the snare,
The Sun is caught in the snare!"

And while (alone) the woman was seated, (she heard) her little brother come singing. Presently (she saw) him come entering in, (and heard him) say: "O my elder sister! the Sun is caught in the snare!"

"What are you doing? You are causing mischief, my little brother. Never will there be day if in truth you slay the Sun. Can't you do something to cut him loose?"

"Why, my elder sister? Verily, I was angered by him when he scorched that cloak of mine. So a trick am I too playing on the Sun. I will go cut him loose." Thereupon spoke the gnome, saying: "Come, O ye little animals! come hither!"

Verily, then came all they that had sharp teeth. There was summoned the Mole (sharp-nosed mouse), even though his coming was deemed not worth while. Now, by that time the night was exceedingly dark. And when they set out, still yet was the Sun unable to rise; and hardly any fire had he yet. When they got to where he was, on fire then was the snare. And so it was first to the Woodchuck he spoke, saying: "Now, go bite off the snare!" And then he flung him at the snare.

Oh, how he burned into a ball!

Then another that was different, the Beaver, he next flung, but it was no use. And like the other he also was burned up. Alas! and so it was with all them having sharp teeth that he flung in, but to no purpose, every creature then was burned up. And the only one

gunōdci. Ānicnā ā'pidcigu udānawānimān ājikānōnāt: "Ānic
kīndac ā'ta. Kīcpīn pa'kamāsiwāt, kāwīn wī'ka taḡicigāsinōn.
Kīcpīn pa'kamāt kāwīn wī'ka ḡānisigōsī." Mīsa i'ᵘ mini'k kă-
ganōnāt; āci'ō'dā'pināt āci'a'pāgināt imā unāḡwāḡaning. Owâ-
5 bāmān taṭitibatama'ō'sunit; intigugucagu owīpa'kamān ācinawāt.
Ningutingigu ācipa'kamānit, mīsa cigwa kipa'kamānit.

Ānicinābā^g kă'tă'kamig kī'i'ciwābat, i'kitobanīg anicinābāḡ;
kāwīndac wī'kă ogīpinisāsīn ānicinābā īni'ᵘ wāwābigunūtcīyaṇ,
mī'i'ᵘ kă'pī'ᵘntcicitcigāt. Kāwīn wī'ka ogīpinisāsīn.

10 Mīsa i'ᵘ cigwa kīmādcī'tāt ōpāpwātānāt mini'k kă'tcāgisunit,
mīsa' nāyāp kī'pimātisinit ka'kina. Cīḡwadac kī'kiwāwāḡ. Kāta-
ḡwicinowāt āndāwāt ogikānōnā kāwītcīwād: "Mī'i'ᵘ ijimā-
dcāyu'k."

Kāḡā't ājimādcāwāt, mī cigwa nāyāp kī'ā'nigīcigātinig.

15 Kābāya'ī'i'dac pisan kī'a'yā tcagābās. Mīdac igwa āniwā'k
kī'ā'niminditut, mī'i'ᵘ kīwāpināt upināciwayāṇan. Mīdac igwa
kī'ā'ndawābamāt īni'ᵘ kāḡāgiwaṇ, cigwadac ugīnisān. Mīdac
kă'i'cipināt āndāwāt, ugikānōnān umisāyaṇ: "Pa'kun," ugī'i'nān
īniyōmisāyaṇ.

20 Kāḡā't ājīpa'kunāt a'i'kwā, kī'a'sā'kānāt īni'ᵘ kāḡāgiwayāṇan;
tcagāpās kă'i'cipīsi'kawāt, mīsaḡu i'i'ᵘ kītābickawāt. Ningū-
tingigu ājikānōnāt umisāyaṇ: "Āmbāsa, ningamādcī'tā wāwāckā-
ciwāḡ tcinōtci'a'ḡ." Kāḡā'tidac nibiwa ogīnisā^g. Mīdac i'i'ᵘ
kă'i'cikānōnāt īni'ᵘ umisāyaṇ: "Mī'i'wā kīni'tam tcimādcitaiyaṇ
25 tcī'ā'wāṇatwā." A'pī'i'dac kă'tcāḡāwāṇāt a'i'kwā, mīnawā
ogikānōnān īniyōmisāyaṇ: "Tāsā'kwa'i'ḡāṇ uci'tōn, mī'i'māⁿ
icī'ā'ḡōc."

Kāḡā't āci'ā'ḡōnāt a'i'kwā.

then that was left was the Mole. And of course with much disdain he regarded him when he spoke to him, saying: "Now you are the only one left. If you do not bite (so as to set) him free, never will it be day. If you bite (so as to set) him free, never will you be killed." And that was all he said to him; taking him up in his hands, he flung him at the snare. He beheld him swing and whirl (hanging to the snare); and it seemed as though he would bite, setting free (the Sun), so it looked to him. And then by and by, while biting off (the snare), he then got it bitten off.

To the people of ancient times did this happen, so the people used to say; and never did the people kill the mole, for it was on account of what it had done. Never did they kill it.

Thereupon he then set to work breathing upon all them that had been burned up, whereupon back to life they all came. And now they went back home. When they were come at where they dwelt, he spoke to them with whom he went, saying: "Therefore now you may depart hence."

In truth, when away they went, then presently back as before came the light (of day) again.

For a long while at leisure remained the gnome. And so in time, when he was growing bigger, he thereupon cast aside his bird robe. And then he went seeking for the raven, and presently he killed one. Accordingly, when he fetched it home, he spoke to his elder sister, saying: "Take off its skin," he said to his elder sister.

In truth, when the woman flayed it, she then tanned the raven-skin; when the gnome had put it on, he thereupon found that it fitted him. And by and by he spoke to his elder sister, saying: "Behold, I am now going to begin hunting deer." And of a truth many he killed. And then afterwards he spoke to his elder sister, saying: "It is now your place to set to work fetching them." And when the woman had fetched them all, again he spoke to his elder sister, saying: "A rack for drying meat over the fire do you make, and there hang up (the meat)."

Verily, then the woman hung up (the meat to dry over the fire).

"Mīsa i'i'u tcitāwābāniciyaṅk, mīdāc āta i'i'u gā'i'naṇo'kīyān tcigī'o'tāyān. Wābāṅk niwīmādcā." Wawābāninig ājimādcāt; tcibwānāwa'kwānik owābāndān sāga'i'ḡaṇ ōpigāmāni, mī'i'witi wābāmāt anicināpā a'kwawānit; ānijināsi'kawāt. Pācwāpāmāt
 5 īni'u pa'i'ckwa'i'cininit ājikigitut tcāgāpās: "Āmbāsaṇō ogawī-mindciwābamā¹ i'u gīgōⁿya¹ a'a'u cācīṅcink inini!"

Kāgātsa omintciwābamā ādi'kamāgwa¹. Māgwāgu cingicing, awīya kīpītwāwācinōn; āci'a'ḡwasā'i'ḡinaṅ īni'u uta'pa'kwāṇaṇ ogīwābāmān kwīwisānsaṇ kāgāgiwayāṇaṇ wāpapīnsi'kawāḡaninit.
 10 Ācikāṇōnāt: "Kāgātsa wa'a'u maṭcikwīwicāncic. Taḡa ānikīwān, māsiṇa'ō'tāwāṇāḡicīyaṅ."

Ānīc mīsa' āni'i'cikiwāt tcakāpās; pācugu āniṭāḡwicink, āni'i-jiki'tcimawit. Kumāgu mini'k kī'a'nimāwi. A'i'ḡwa utābābāndān āndāwāt, mīsa mīnawā āniki'tcimawit.

15 Māgwāgu nāmāḡābit a'i'kwā kībimawīwaṇ īniyocimāyaṇ. A'i-gwa pīndigāwaṇ ācikāṇōnāt: "Ānin āndiyaṇ?"

"Nintānu'u'tisāḡ īḡi'u anicinābāḡ, mīdāc i'i'u a'pīwādisāḡwā pājiḡ a'a'u inini nīḡī'i'nānimā: 'Āmbāḡīcsa' mindciwābāmāt i'u gīgōⁿya¹!' Kāḡā tidāc udānumindciwābāmat. Kā'u'cikābāwi'ta-
 20 wāḡidāc nīḡīwābāmī'k kā'i'jikanōjit: 'Āmandcikic'a'u mādcikwīwicāncic māziṇa'ō'tāwāṇāḡicīt pa'i'naṇo'kīḡwān! Mī'i'u ānicikīwān!' Mīdāc i'u kāpicikīwāyān. Kāgātsa nimbī'i'nigāwāḡān-dam. Taḡatāc, nīmīsāⁿ, māḡdutusunikān."

Kāḡā't ājimāṭutusunigāt a'i'kwā. Kā'kīci'tōt māṭōtusun,

¹ Raven's guts are said to be tangled up, and so the garb of the lad called forth the epithet.

"Now it is that we should be able to live through the winter, and then all that I shall need to do is to visit (with my friends). To-morrow do I wish to start." On the morrow then he departed; before it was noon he saw the narrows of a lake, and at that place he saw some people who were spearing fish (through the ice); then he went over to where they were. When he was in easy view of them that were at the end towards him, then spoke the gnome, saying: "Would that the man who is lying down might see fish abundantly!"

Sure enough, he saw whitefishes in abundance. While lying there, he heard the sound of some one coming; on opening the cover he was under, he saw a small boy clad in the robe of a raven. Then he spoke to him, saying: "Truly, but you are a good-for-nothing little boy. You had better go back home, for your entrails are tangled in a snarl." ¹

So therefore back home went the gnome; and when he was getting close to home, he then began to weep aloud as he went along. For some time he wept as he went along. In a while he came in sight of his home, whereupon again he began crying aloud.

And while the woman was seated (at home, she heard) her little brother come crying. When in he came, she then spoke to him, saying: "What is the matter with you?"

"I tried visiting some people; so, when I came to where there was a man, I wished him (this thought): 'Would that he might see fish abundantly!' And, sure enough, he saw many (fish), but it did no good. When I came up (and) stood beside him, I was given a look, after which he said to me: 'Wonder what this good-for-nothing little boy has come to do, he whose entrails are tangled into a snarl! Now go on back home!' And that is why I have returned. In truth, I feel humble. And now, my elder sister, put up a sweat-lodge."

Of a truth, the woman set up a sweat-lodge. After she had finished putting up the sweat-lodge, then the gnome went in.

mī·i·^u tcakāpās ājipīndigāt. Mīsa cigwa ucīmāyan mād̥wägāgī-
gitōwān: “Tağa’, tapa’kadāwag īgi’^u anicinābäg!” Mīsa i^{gi}·
āci·i·ckwāmādōtōt. Ājigāgīkitut kumāgu mini’k: “Āye^g, kəbā-
ya·i·i·gu mīsaī kə·i·ji·i·cāyān īgi’^u anicinābäg.”

- 5 Cigwa ājimādcāt, cigwa mīnawā owābāmā^g anicinābā^g mī geyābi
a’kwawānit, mīnawā päjipīckwācinōn ininiwān. “Kāmāwīn āwisi-
·i·tug a^g·a’^u kāmātcikānōcit!” inādam. Ogāgīmā·ā·n. “Tağa,
ugawimindciwābāma kīgōⁿ·ya^g!” udinānimān.

- Kägä’t a^g·a·i·nini umindciwābāmā^g i^{gi}·^u ādi’kāmāgwa^g. Awīya
10 kīpītwāwācinōn ājipā’kīgīt, ā’tiwā kīnībawiwān kwīwisāsān! Āji-
kanōnāt: “Ō, nī’ tā, ondās! tağa’ kawītcicinōmin.”

“Kägātsa āmbāsānō ningawimāndciwābāmānānig īgi’^u gīⁿgōyag.”

- Kägä’t umindciwābāmāwa^g nībiwa unisāwa^g. Ā’pitci wānā-
gucininig ājipā’kīwāt. Cigwadac uganōnigōn ininiwān kwīwisāns:
15 “Mīgu gägä’t tciginōndābānīciyāngibān. Ningīnōndāmin ābiting
ōmāⁿ kipitāgwīcinuwānān. Intawātac kīn ka’kīna kīgātayāwāg
īgi’^u gīgōⁿ·yag.”

- Tcakābās idac oganōnān: “Kāwīn. Nīc ā’ta ningānimādcīnāg,
mī·i·wā kə·i·ciki’ tceiminwāntāmān. Mīgwetcsa māciyan īgi’^u gīgōⁿ-
20 yag.” Tcakābās ānicimādcīnāt ini’^u gīgōyā^g. Cigwasa upīndigānā
āndāwāt.

“Iyā’, nāsāna kagīma’kandwānag!”

Tcakābāsīdac uganōnān īniyōmisāyan: “Nī’ tā ningīmini’k ōgō’^u
gīgōⁿ·yag.”

- 25 Mīsa i^{gi}·^u kīmādcī’ tāt a·i·kwā kī’kəbācīmāt i^{gi}·^u gī’gōⁿ·ya^g. Kā-
gä’t wāwāni wīsinīwag. Mīsa i^{gi}·^u ācitibi’kātīnig kāwīn idac nībāsī-
wān īniyocīmāyan. Mīgu pītābānīnig uganōnān īniyocīmāyan:

And then presently (she heard) the sound of her little brother's voice saying: "Now, may the people be in want of food!" And that was the extent of his conjuring in the sweat-lodge. Then he discoursed at some length. "Ay, (it will be) a long while before I go to the people."

In time then he set out, when again he saw some people who were yet spearing fish (through the ice), likewise a man that lay at a place (nearest him). "Wonder if it be not the one who spoke (so) ill to me!" he thought. He walked stealthily up to him. "Now, may he see fishes abundantly!" was the wish he had for him.

Sure enough, the man saw whitefishes in abundance. When he heard the sound of some one coming, he opened (the covering he was under), and what did he see but a little boy standing there! Then he spoke to him, saying: "My friend, come here! Why, we will lie (here) together (to watch for fish)."

"Verily, now may we see many fish."

In truth, they saw many, (and) they killed many. When it was late in the evening, they ceased spearing for fish. And presently the boy was addressed by the man saying: "It is true that we might not have gone through the winter. We heard that you once came to this place. So therefore do you keep all the fishes."

The gnome then spoke to him, saying: "No. Two only will I take away, for with that shall I be quite content. (I) thank (you) for the fish that you have given me." The gnome then set out upon his way with the fishes. In time he fetched them into where he (and his elder sister) dwelt.

"Oh, now you must have stolen them from somebody!"

And the gnome spoke to his elder sister, saying: "By my friend was I given these fishes."

Thereupon to work set the woman boiling the fishes. Verily, with contentment they ate. And when night came on, her little brother did not sleep. So, when the dawn was breaking, she spoke

“Ānīn, nīncīmā, ugīnibāsiwān? Kīwī'kugwātciminisa mānū wīn-
damawicin.”

“Ānīn, nimisā? Kīgīpīnicisāga'kīminina? Kāwīn ina awiya
kōsinān kayā a^u kīgānān? Mīsa iⁱ'^u wāndcinibāsiwān.”

- 5 Cigwāḍac äjikānōnāt a·i'kwā: “Nicīmā, kīnisāwag kōsinān
kayā a^u kīgānān. Omā pācu ki^tcīwāḍciwink kītacinisāwag; mī·i' mā
ayāwāt īgī'^u maṇitōg mīdāc iⁱ'^u kānisiguwāt. Ä·i'dawa'kwag
mī·i'wā äjini'kāsowāt īgiwā kānisāwāt kīnigi·i'gunābānig. Mīsa
iⁱ'^u, tcakābās, ki'kāntamaṇ wāntci·ō·sisiwāng. Kägä't maṇitōg,
10 kāwīn awiya udākackitōsīn i^u tcinisā'paṇ.”

Tcakābāsīḍac kīgīgitō: “Äye[†], kāwīn awiya ayāsi ōmā tcimaṇi-
tōwit. Ninga·i'cānag.” Mīsa cigwa umi'tigwābīn kī·ō·dā'pināt
kimādcāt, kwaya'kidac kā·i'nīnigānīt īniyōmisāyaṇ, ijā'. Cayīgwa
odābābandān i^u kistcīwāḍci'^u, mīdāc i·i'·^u āni·i'jimādcī·a·nk:—

- 15 “A·i'tawa'kwagē ninantunagickawāg,
A·i'tawa'kwagē ninantunagickawāg
A·i'tawa'kwagē ninantunagickawāg.”

- Cigwāḍac unōndāgō pāmāgu aṇinaḡamut. Kīnībawiwa[†] nīciwa[†]
ä·i'dawaya·i', octigwāniwa[†]. Mīsa i^u äjiniśāt mindcinij. Kägä't
20 minwāntam. Mīdāc i^u äcikiwāt; cigwāḍac kā'taḡwicink omisāyaṇ
äcikaṇōnāt: “Mī·i'·^u kīnisāgwā īgī'^u maṇitōg.”

“Iyā, kāwīn nicīmā, kāwīn kitānisāsīg!”

“Nimisāⁿ, taḡa awiwābam!”

- Kägä't äcimādcāt a·i'kwā, mīsa gägä't ki·a·wiwābamāt. Kägätsa
25 māmā'kāḍāndam. Mīdāc iⁱ'^u äcikaṇōnat īniyocīmāyaṇ: “Mī·i'·^u
pisān ici·a·yān. Nawātc pisān ayāyaṇ tawu nicicin.”

[†] I am partially responsible for the translation. — T. M.

to her little brother, saying: "Why, my little brother, have you not slept? I ask of you that you please explain to me the reason why."

"How was it, my elder sister? Did we simply without cause grow up from the ground? And were there none that were our father and our mother? That was the reason why I did not sleep."

And then to him spoke the woman, saying: "My little brother, slain were our father and our mother. Not far away on this great mountain they were killed; manitous dwell there, and it is they who killed them.¹ Bears-with-Heads-at-Both-Ends were the names of those that slew our parents. Therefore, gnome, now you know why we have no father. Truly, manitous are the creatures, and nobody is able to kill them."

And the gnome spoke, saying: "Ay, there is no creature here powerful enough to be a manitou. I will go to where they are." So then, taking up his bow and arrow (and) departing, straight along the way his elder sister had pointed with the finger he went. Finally he came in sight of the great mountain, whereupon he began singing:—

"Bears-with-Heads-at-Both-Ends do I seek to encounter,
Bears-with-Heads-at-Both-Ends do I seek to encounter,
Bears-with-Heads-at-Both-Ends do I seek to encounter."

Now, he was heard as he went singing along. Up stood two with heads at both ends. And then he slew them both. Of a truth, he was pleased. Thereupon he came back home; and when he arrived, he spoke to his elder sister, saying: "Now I have slain the manitous."

"Why, my little brother, you could not kill them!"

"My elder sister, do go look at them!"

Verily, then departed the woman, whereupon in truth she went to see them. Sure enough, she was surprised. Accordingly then she spoke to her little brother, saying: "Now rest quietly by. It will be better if you remain at leisure."

Tcakābāsīdāc ugañōnān īniyōmisāyañ: “Kāwīn pisān niwī·a·yāsī. Kigī·i·nin wīmādcīgīyōtāyān. Wābāñk ningamādcā.”

Kāwābāninig mādca tcakābās. Kumāgu a·pītāgwicing owābandān sāga·i·gañ; awīya owābāman; kägä·t māmānditōwa⁸
 5 anicinābā⁸ taçinōtami·kwāwa⁸. Äcināsi·kawāt, cigwa owābāmigō. “Undās!” udigō. Āñic āñijināsi·kawāt. Kägä·t māmānditōwa⁸. Kägä·t wāçciwink mī·i·mā^a āndānit newāçci·ā·nit mīsami·kō⁸. Cigwadāc kañōnimāwañ päjig. “Āmbā, awi·a·cā·u!” Kañōnādāc tcakābās: “A·kañtōn.”

10 Mīdāc i·i·mā^a kägīmindiwağ iğī·u wīndigōğ: “Mānu! ugapa·kupīpinigōñ a^u tca·kābās, kañbā·pi·a·nanān.”

Ā·i·gwasā ta·kwāmatciwāwañ; kātā·kwāmatciwānit, cigwa iwiti upapagwañā·ā·n āndānit. Cigwa imā kwāckwāyā·kwicinōñ ki·tci·a·mi·kwañ. Äjinantugañipinānit mīsa äjiniwānu·ā·nit. Tā, kägä·t
 15 minditōwañ! Minawā mī geyāpi kwāckwāyā·kwicinōñ. Äjinantugañipinānit; äçiki·tciwāpinānit äçiniwānu·ā·nit. Cigwadāc nībiwa unisāni tci·ā·mi·kwa⁸. Ickwātc päçig cayīgwa mādca āmi·k. Cigwa imā kwāckwāyā·kucin, cigwa imā. “Ha ha·u, tcakābās, nawatin!”
 ‘Ā, unawātinān inī·u ami·kwañ! Äci·a·gwāwāpināt kināmadāpi·
 20 wañ. Kā·a·gwāwābināt, mīgu inī·u umitigwābīn nāwañawāt. Kāñiwanawāt äçiyāba·a·ñk uda·tcāp. Äci·o·ciwāñi·kāñāt, äci·u·mbiwañāt; āñicimādcāt kiwāt. Kumāgu a·pī ānitagwicink mağwāgīgitōwañ: “Mīgucanā i·i·u, ma·kañinağ tcakābās kītami·kuminānīn! Āñīndāc i·u nō·pinanāsiwağ?”

And the gnome spoke to his elder sister, saying: "I do not wish to remain quietly by. I told you that I was going to do some visiting. To-morrow I shall depart."

When the morrow was come, thence departed the gnome. When some distance he was come, he saw a lake; somebody he saw; truly big were the people that were busily hunting for beaver. When he went up to where they were, already was he seen by them. "Come hither!" he was told. So on up to them he went. Of a truth, big were they all. Verily, like a mountain was the place where lived the monster-beavers that were being hunted. And presently a certain one (of the men) was commanded: "Come, go chase them out!" And the gnome was told: "You lie in wait."

And now at yonder place, whispering one to another, were the Wīdigōs. "Never mind! let the gnome be drawn into the water, we will laugh at him."

Already now was (the man) getting to the summit; and after he got to the top, he then began poking holes into their dwelling. It was then that (he felt of) a great beaver bumping against something. When he felt in the water with his hand for it, he then killed it with a club. Ah, but it was truly big! There was still another that was knocking about against something. Then he felt in the water for it with his hand; when he pulled it out, he then laid it low with a club. And now he was killing many monster-beavers. At last there was still one beaver left. Now yonder it bumped against something, now over there. "All right, gnome, catch him quickly!" Ah, but he quickly grabbed the beaver! When he drew it out of the water, then down (the beaver) sat. After he had drawn it out of the water, then with his bow he clubbed it to death. After he had clubbed it to death, he then untied his bow-string. After making a pack of (the beaver), he then lifted it upon his back; then on his homeward way he started. And after some distance he was come, (he heard) the voice of some one say: "Oh, but the gnome is taking our beaver away from us! Why don't we follow after him?"

Gägä't päji'k ubinō' pinanigōn, cigwadac utatimigōn; pä'i·ci·u·
tā' pibinigut ini^u wīndigōn. Mīdac i'i^u äcitābibināt äcipō' kunikā-
pināt.

“Kägä'tigu nimbātā·i·g a^u tcakābäs,” i'kito wīndigō, mī-
5 nangwa nagu i^u kägāt kīpō' kunikāpinit; mīdac i^u ānimādcānit.
“Mīgu gägä't i'i^u, nackä mini'k äjināgwak!”

Mīsa i^u äci·o·dā' pināt tcakāpäs ini^u utāmi'kuman, äjimādcāt
kiwāt. Cigwa tagwicin ändāt. Kāpīndigāt äjikanōnāt umisāyan:
“Ami'k nimpinā.”

10 Kägä't äcisāga·a·nk a·i·'kwä ogīwābāmān ami'kwan. Äjipīndi-
ganāt. Kā' pīndiganāt oğanōnān ucimāyan: “Kāṇābatc kigīma-
'kandwānan.”

“Kägä't ningīma'kandwānan.”

“Awānān dāc a^a·a^u kāmā'kamāt?”

15 “Wīndigōg.”

“Nōngumidāc kitācimin pisān tci·a·yāyan, mīdac wīn i'i^u tcini-
bōyanak.”

“Ānīn, ānīn gā·i·nā' pinānk tcinibung?”

“Maṇitōg kuca kāmā'kamadwā ini^u utāmi'kumiwān.”

20 Cigwa' ānitibikātinig kāgīgitō tcakābäs; cigwa tibātcimu:
“Nīyogunaṅa'k, kiwī' pimawinā·u·gōmin.”

Kānī·o·gunaga'k cigwa pīdwāwācinu⁸. Ā'pītcisa sāgisi a·i·kwä.
“Ucimudā!” udinān iniyocimāyan.

Kāwīn, kāwīn ucimusī. Cigwa päcu' pī·a·yāwan oğanōnān
25 iniyocimāyan: “Mānū wīdamawicin ānīn wā·i·citcigāyan kā·u·ndci-
pimādisiyanak!”

“Nimisä, ānīndi a^a·a^u nindāsīn?”

“Ayāgu a^u gitāsīm.”

“Nantawābām.”

In truth, by one was he pursued, and soon was he being overtaken; then by the Wīdigō that came was he taken up. And then, seizing hold of (the Wīdigō), he broke his arm.

"Verily, I am ruined by the gnome," said the Wīdigō, for it was true that his arm was broken; whereupon then away he went. "It really must be true, for observe my arm (and) see how it looks!"

And so, when the gnome took up his beaver, he then set out for home. In a while he arrived at where he dwelt. When he had gone inside, he then spoke to his elder sister, saying: "A beaver do I fetch home."

Sure enough, when out of doors went the woman, she saw the beaver. Then she took it inside. After she had taken it within, she spoke to her little brother, saying: "Perhaps you have taken it away from some one."

"To be sure, I have taken it away from some one."

"And from whom did you take it?"

"From the Wīdigōs."

"And now I advise you that you remain quietly by, for now is the time that we shall die."

"What, what will be the cause of (our) death?"

"Why, the manitous from whom you have taken away their beaver."

When night came on, then the gnome discoursed at length. Then he told the tidings: "When four days are up, then shall we be assailed by some one coming here against us."

After the four days were up, then was heard the sound of some one coming. Very much alarmed was the woman. "Let us flee!" she said to her little brother.

Nay, he did not flee. When night at hand the others were coming, she spoke to her little brother, saying: "Please declare to me what you intend to do whereby we may be saved!"

"My elder sister, where is that (mussel-)shell of mine?"

"In its place there is your shell."

"Seek for it."

Kägä't äcinantawābāmāt ini'ⁱ āsan. Cigwasa omi'kawān a'i'kwä.

"Kägä't niminwāndam mīciyan aⁱ ās, mī'a'wā kă'u'ntcipimādisi-yank."

5 Cigwa päcu pī'a'yāwan, kägāgu tcitābināgusinit.

"Ontās, nimisāⁱ!" Idac imāⁱ äcikačkābowä'u'disuwāt. "Nī-wing pī'tō'kamigāk tawi'a'pīta'kicin!"

Cigwa imāⁱ mađwātagwicinōⁱ iⁱ wīndigōⁱ, mađwāpa'kitā'om'ā-wan utāsimañ. Kāwīn kañagā tcibīgwa'u'mint.

10 "Äyu', äyu', äyu!" inwä tcakābās añāmaya'ī. Mađwāgigītowañ wīndigōñ: "Tcakābās! kīgigitimāgis 'Nintābwāwināñigō' āñan-tamowañān. Kāwīn kīn awācimā kīmañitōwisī."

Tcakābās äjikigitut: "Kāwīn kītābīguwāsiwāwā a²a'ⁱ nindāsīm, midāsuni'k pītābi'kisi."

15 Āñic ningutwā'tciwag iği'ⁱ wīndigōg. Päjik aⁱ kīgitu: "Āñina kägījināgwa'k kăbwāwagañāmint?" Äcipa'ki'tā'o'wāt ki'tci āni-gu'k, kāwīn gañagā pigwäckāsī aⁱ ās. Tayōc mađwānāwātciño tcagāpās: "Äya', äya', äya'! Mī'i'ⁱ, mī'i'ⁱ ici āñici'tamu'k! Kāwīn pō'tc kītāpigwawāsiwāwa. Pisindawicyu'k! Kīcpīn nōmağ wī'a'-
20 yāyäg ningabā'kinā aⁱ nindāsīm. Kāwīn wī'kā kīnawā kītākacki-tōsin tcibā'kinäg aⁱ nindāsīm. Ağatāga wī'kwatci'ī'k iⁱ tcipā'kinäg!"

Kägä't aⁱ wīndigō utānawipa'kwātcigwānān. Kāga'pī'ī'gu sāgisi wīndigō. Cigwa tcagābās äjikañōñāt: "Mīñac i'ⁱ'ⁱ wīkīwāsi-

25 wäg? Načkāsa kamīgānininīm." Cigwa wīpā'kāpuwānān; pītcī-nağigu māmāsi'kāñit ini'ⁱ āsan, tci'ā'nigu'k mādcāwag wīndigōg.

Mīsa pināwītcīt kī'a'gōtā.

Of a truth, she then sought for the shell. Presently the woman found it.

"Truly pleased am I that you should give me the shell, for by means of it shall we be saved."

By this time near at hand were the others drawing, and almost now was he in sight.

"Come hither, O my elder sister!" And there beneath the shell they hid themselves. "Four times as thick as (the shell of) the earth, so let the thickness (of this) be."

At that moment then they heard the sound of the Wīdigōs arriving, they heard the sound of them striking his shell. But in no wise did they burst it.

"Hey, hey, hey!" cried the gnome from underneath. He heard the voice of the Wīdigō saying: "O gnome! you are to be pitied if 'I cannot be killed' be the mind that you have. Not a manitou of higher power are you."

The gnome then spoke, saying: "You would not (be able to) burst this shell of mine, for the length of ten arms is how thick it is."

Now, six was the number of the Wīdigōs. One of them spoke, saying: "How is it possible that the thing can be so difficult to burst?" When he struck it with all his might, not a whit did the shell break. Still yet could be heard the voice of the gnome whooping: "Hey, hey, hey! Now then, now then, you had better quit! It is impossible for you to burst it. Harken to me! If a little while longer you intend to remain, I will open this shell of mine. You yourselves could never open this shell of mine. Now, just you try opening it!"

Verily, the Wīdigō tried in vain to pry it up. And then at last alarmed became the Wīdigō. Presently the gnome then spoke to them, saying: "Is it that you do not intend to withdraw? Therefore then I will fight you." Then was he on the point of opening it; as soon as his shell began moving, with all speed departed the Wīdigōs.

And so the buttocks of the ruffed grouse now hang aloft.

47. FILCHER-OF-MEAT

(Āyāsā).

A^u Āyāsā nījō'kwāwā; pājikowān ogwisān kāwīn wīdigāsīwān kwaya'k ijiwābisiwān. Ki'tci'ō·dāna udibāndānāwa, mī nīciwāt ugimāwiwāt.

Ningutingigu kägä't ināndam Āyāsā wī·ā·ndawābātamuwāt
 5 wāwānūn kītcisāga·i'gāning imā^a āndāwāt; nāwagām taḡwānini i·i·wā ki'tciminisābi'k. Kigicāb sāga·ā·m Ayāsā ājipipāgit: "Mīsa cigwa tci·ā·ntawābantamānk ini'^u wāwānūn!" Cigwa dāc udābwi kā·u·dā'pināḡ kīpipīndigāwān ini' wīwān pigīgitōwān: "A'kawā awipāckisu'k pinā."

10 Ājikaḡnōnāt iniyōḡwisān: "Ningwisīs, a'kawā awipāskis^u a^u binā."

Kā·u·dā'pināḡ a·i·nini 'i'i'^u pāskisigān, "Ānīndi dāc āyāt?"

"Iwiti," utigōn ini'^u unucāyān.

"Nīnā' taḡu nīnga·i·cā."

15 "Kāwīn, ka·i·ciwītcīwīnigu," udigōn ini'^u unucāyān.

Kägä't ugīwābāmān nāmaḡdabinit ini'^u pināwān, mīsa imā^a kī-pāckiswāt. Kācitinā ānicigīwāpa'tōt a^aawininī; utānigānonān ini'-yōsān: "Mī·i·'^u cigwa tci·ā·nimādcāyānk, kīḡaḡa·u·ḡōmīn." Mīnagwāna 'i·'^u nicki·ā·t ini' ōsan. Mīdāc i'i'^u ājipōsiwāt ājimādcī-
 20 kwaciwāwāt. Mīḡu iwiti a'pī tāḡwīcinuwāt i^u ki'tciminisābi'k, mīḡu i'i'^u ānīnd pimādcānit i'i'^u anicinābā. Ānicigābāba'tōwāt; kācitinā omōjiginānāwān ini'^u wāwānōn, kayāckwāwānōn. Āja ka'kina mādcāwa^a anicinābā^a anikīwānit. Mīdāc i'i'^u uḡānōnigōn

¹ That is, never transgressing in anything that would get him in ill grace with the manitous.

47. FILCHER-OF-MEAT.

Filcher-of-Meat had two wives; he had one son who was not married, (and) who was leading an upright life.¹ Over a large town they ruled, for both of them were chiefs.

Now, once truly thought Filcher-of-Meat that he would go look for eggs at a great lake where they lived; far out on the water was a great island of rock. In the morning out of doors went Filcher-of-Meat, when he then cried aloud: "It is now time that we go look for the eggs!" And when he took up his paddle, in entered his wives, who came saying: "Before you depart, go shoot a ruffed grouse."

Then he spoke to his son, saying: "My dear son, before you depart, go shoot the ruffed grouse."

When the man took up his gun, "And where is it?" (he said).

"At yonder place," he was told by his step-mother.

"I myself alone will go there."

"No, I will go with you," he was told by his step-mother.

Sure enough, he saw the ruffed grouse seated (there), whereupon there he shot it. Straightway back home went the man running. Immediately he spoke to his father, saying: "It is now time that we were starting on our way, (for) we are left behind (by the other canoes)." Now, as a matter of fact, he had angered his father.² And when they got into (their canoe), they then went paddling away. Accordingly, when at yonder big rocky island they were come, already then were some of the people coming away. When they went ashore, away they ran; at once they went to gathering the eggs, gull-eggs. Already had all the people started on their homeward way. Accordingly he was addressed by his father

² Which the step-mother knew would happen. She had played upon the suspicion of the father, which would be the greater by the son having been gone so long with her in his company.

ōṣan: "Taḡa, ā'pitci wānicicingin ini'u wāwānōn kā'o'kusitōyānin, awimamōn."

Midac i'i'u utānapwāmigūn ini'ō'san; ānicikunga'ki'u't. Mīna-wā ācinātaḡāmiwāpa'ḡminit. "Mānū, ningwisīs! nāsi'kaṇ ini'u
5 wāwānūn."

Āciqwāckunit a'i'nini, mādciba'tō. Kā'i'citinā udawimamōnaṇ ini'u wāwānūn. Ānisāḡābikiba'tōt ugīwābamān ōṣan āja mica-waḡām. Ānic ājipipāḡimāt: "Ānin wīn wāndcināḡata'o'yaṇ?" Mēdaḡ i'i'u uḡabwīni ājigwā'kwāḡabwīyānigut. "Kī'nwānj kī-
10 wāwīwinin."

Ā*, mīsā'paṇā, kīnaḡata'u'nt. Intāwā ājimādcī'tāt aṣinī* āci-kīwī'tayapi'kicimāt. Mīsagunā i'u wāwīgiwāmit mīdāsugun kā'a-yāt imā^a minisābi'kunk, kāwin kāḡō omītcisīn. Ānic kāwīn nin-kutci pima'kaḡigāsinini. Kigīcabitaḡ ā'pitci mīca'kwatini. Ājikī-
15 witāckank ningutingigu ogīwābamān awīya tcā'kicininit. Aji-nā^azi'kawāt, kuniginīn miciginābigōn. Kāḡā't minditōwān. Mēdaḡ i'i'u ājikaṇōnāt: "Nīmicō, taḡa āja'ō'cin!"

"Ā^u, nōcis! Nantāwāpam aṣin cāyāḡawābi'kisit tcinisipiwā-pinaḡigu."

20 Cigwasa omi'kawān. Ājiwāḡanda'ā't, "Ā^u, ōṇaḡōsīn imā ni^akwā-ḡaṇānk." Kāḡā't āci'ō'naḡōsit imā ukwākaṇāning.

"Nōcis, mī icapa'ki'tā'u'cin 'a^a'u ḡitaṣinīm ānigu'k."

Ājipaḡi'tāwāt, ā'tā, ki'tcitatā'tabīnit, ānigu'k mādcānit. Ayā-bi'tāwaḡām oḡaṇōnigōn. "Nōcis, wīndamawicin pīyāna'kwato'kāḡ.
25 Ā'pitci ningusāḡ iḡi'u aṇimi'kig; mī'i'u iḡipaḡi'tā'u'cin."

Ājipaḡi'tā'u'wāt. Kwā'tciku'ku tcimicāḡāmābisowāt owāḡaṇ-dān 'a^awinini pīyāna'kwatōwāninig. "Kāmāwīn nindawīḡama-

saying: "Now, there are some very nice eggs that I have gathered in a pile, them do you go fetch."

Whereupon he was unwilling to go when asked by his father; then away from the shore he pushed the canoe (with his paddle). Back again to the shore did (his father) shove (the canoe). "Please, O my little son! do go get the eggs."

When out leaped the man, he started on a run. Immediately went he to gathering up the eggs. When he ran out into open view (of the lake), he saw that his father was already far out on the water. Then he called aloud to him: "Why are you leaving me behind?" Whereupon then with the paddle was water splashed at him (by his father). "For a long while have I been calling you by name."

Well, now was (his father) gone, he was left behind. Therefore he set to work piling up the stones (and) laying them in a circle; that was going to be his wigwam. While he was ten days at the rocky island, nothing did he have to eat. Now, nowhere was the shore line in view. And in the morning very clear was the sky. While going round the (island), he suddenly saw some creature upon the shore. On going up to it, behold, it was a big Serpent. Truly big it was. Accordingly then he spoke to it, saying: "O my grandfather! do take me across the water!"

"All right, my grandson! Look for a round-like stone with some length, so that you may be able to handle it in case of need."

In a while he found one. On showing it to (the Serpent), "All right! Mount upon my neck." Truly then got he upon its neck.

"My grandson, now strike me a hard blow with your stone."

When he struck (the Serpent), ah, the speed (with which) it moved when it travelled through the water, with full speed it went. Part way out upon the water, he was addressed by it saying: "My grandson, let me know when a cloud is coming up. Very much am I in fear of the Thunderers; then do you hit me."

Then he hit (the Serpent). Just as they were arriving at the shore, the man saw a cloud coming up. "I doubt if I shall need

wāsī," ināndam. Mīndcimigu päcwâbandamuwât i·i·ya'ki cigwa' onōtawā² 'i'ē'u ʔanimi'kī². Cigwa ʔnāgwāsāwān, ʔjigwäckunit aʔawinini. Pitcīnʔagigu kâ'kwäckunit āca nawʔatinimān ūmicōmisʔan. Inābit icpiming kī·ʔ·nibābīskibīwān; ʔciki'teimawit. Intawa uta-
 5 wipāpʔagunān i·u wīgwās; ʔ'kubīgʔatinig ʔji·a·'tōd; ʔjinānāmʔadapit. Wī'kā ʔwi·i·ci·i·nābit, ābidink dac pʔangi'kānig miskwi kī·a·'tāni. Mīnawā ʔwi·i·ci·i·nābit, kʔbāya·i·dac namatābi. Mīsa ʔwīci·i·nābit mīnawā, kāwīn dac kʔgō kīpangi'kāsinini. Mīsa i'ē'u undcita ābiding ʔ'ta kīpangi'kānik. Intāwā ʔcimamōt, ʔcikaçkackkwāmʔ-
 10 ginʔan. Intawā ʔji·u·ci' tōt imā²sa wīnibāt.

Cigwasa tibi'kʔtini. ʔni'kwācink ʔci·a·' tōt iyōwīgwāsīm. Way-
 ābʔaning ʔciwâbandʔan; ʔcipā'kinʔnk iyōwīgwāsīm, kuniginīn kinābikōnsʔan kīwāwiyāginōn. Mīdāsugun kâ·a·yāt, mī·i·'u tibickō ʔniginini'pʔan īni'u miciginābigōn. Ugʔnōnigōn: "Mīgwetc. ʔnicā
 15 guca nābwā'kwāwāmbʔanān nāyāp nindōntcipīmātis. ʔmbāsa, ayāngwāmīsin wīʔagwicinʔan iwiti ʔcāyʔan ʔntaiyʔan. Kistcinībiwa kīgʔtaniwâbāmāg īngi'u mʔtcimʔnidōg. Mīsa i'ē'u minī'k kʔgʔ-
 nōninān. Nīmādcā, nōjis. Bōjo!"

Mīdac i'ē'u cigwa kī·ʔ·nimādcāt 'aʔa' u inini. ʔ'pitci tābi'kʔtinig
 20 owâbandān wīgiwāmāns. ʔjita'pābit owâbāmān mindimōyāyʔan cingicininit. ʔ'pitcigu kī'kāwʔan ʔjigʔanōnigut: "Nōjis, pīndigān!" Kāgā't ʔjipīndigāt. Kā'pīndigāt, ogʔnōnigōn: "Nōjis, kīga·ʔ·çamin."

Owâbāmān a'ki'kōnsʔan ʔ'pitci agā²ciwʔan. Nibi ʔji·a·' tōnit imā
 25 a'ki'kōnsing. ʔntunigāwʔan umackimutāng pʔji'k mʔnōmin; ʔci-
 pō'tā'kwānit. Mīnawā mīn opōdā'kwānini. Mīdac 'i'ē'u ʔji·ʔ·sānit

to tell it," he thought. And just as they were drawing into easy view of the land, then he heard the Thunderers. When it slowly drew up to shore, then off leaped the man. The moment that he jumped, then already was his grandfather seized. On looking up (into the air), there went (the Serpent) wriggling; then he began to cry. Accordingly went he and pulled off some birch-bark; by the edge of the water he placed it; then he sat down. When later he went to look, there was a drop of blood. Again he went and sat down, and a long while he sat. And then he went to look again, but not a single drop fell. And so for a purpose but a single drop had fallen. Accordingly, when he picked it up, he then wrapped it in the bark. Then he prepared a place where he intended to sleep.

In a while it was night. Where he rested his head he placed the birch-bark. In the morning he then looked at it; on opening the birch-bark, behold, there was a little Snake lying coiled up. When he was there ten days, then it was as large as the big Serpent formerly was. He was addressed by it saying: "(I) thank (you). It is due solely to your wisdom that I am back to life again. Come, now, have a care in arriving at your home, whither you are bound. Very great is the number of manitous that you will see along the way. Such is all that I have to tell you. I now go hence, my grandson. Farewell!"

Accordingly then on his way went the man. Late in the night he saw a small wigwam. On peeping in, he saw an old woman who was lying down. And very old was she by whom he was addressed: "My grandson, come in!" Truly then in he went. After he had entered, he was addressed by her saying: "My grandson, I am going to feed you."

He beheld a tiny kettle that was very small. Some water then put she into the little kettle. She sought in her bag for a (grain of) rice; then she put it into the kettle to boil. Also a blueberry put she into the kettle to boil. And then she placed the kettle upon the fire. And in a little while (the food) then began to boil.

imā ʔekutānk. Nāḡatcigu ʔci·u·sunit. Ināndam ‘aʔawinini:
“Ānina’ kă·i·cităwîsininiwânân? Na·ă·ḡatam!”

Mîdac ‘iʔi’u ʔjikanōnigut ini’u mindimōyăyan: “Kăwîn, nōjis,
kidăḡitamwāsî ‘iʔi’u ninda’kik.” Ānic mî cigwa aḡwăcimānit ini’u
5 utaki’kôn. Cigwa ta·kâsinini; ʔmî’kwănâns ʔjipîndcisitōnit. Cigwa
ubimînigôn. “‘Ā, nōjis, kaḡwăḡitamu ‘aʔa’u ninda’kik.”

Mîdac kăḡă’t ʔjigwăba·ʔ·nk; kă’kwăba·ʔ·nk mîgu·i’u năyăp
kă’pi·a·’kôckinānit ini’u a’ki’kônsan. Cigwasa ā’pidci tăbisinî.
Miṣaḡu a’paṇă kă’kôckinānit ini’u a’ki’kônsan. Ā’pidcigu tayă-
10 wîsinit ʔjikanōnât: “Indawă mî·i’u, nō’kô. Mîsa iʔi’u tăḡitam-
wăsiwăḡ a’u kida’ki’k.”

“Nōjis, kăwîn wî’ka awîya ugidamwăsîn ini’u ninda’ki’kôn.
Nōjis načkă kaṇawăbămicin!” Ācimădăndcigānit, tibickô mîgu i’u
ʔci·a·yānit; mîgu iʔi’u năyăp ki’pimôckinât a’ki’kôns. Cigwadăc
15 oḡanōnigôn: “Mî tăwîsiniyân.” Mînawă ʔjigwăba·ʔ·nk a’u min-
dimōyă, mîgu iʔi’u ʔjităḡăckăpi’kawât. “Mîsa i’u kikitamwak a’u
ninda’ki’k. Mî, nōjis, icinibân.”

Kigîcăp cigwa mînawa tcîbă’kwăwân ʔjikanōnigut: “Wăḡunân
kăminwântamăṇ, nîṇḡagîcisân.”

20 Ānic kîḡôyân mî·ă·’tagu ini’u wânât aʔawinini. Ācikanōnât
ô’kumisăṇ: “Kînigu kăwînačămiyan.”

Mindimōyă ândăswăwanagatinig wîsiniwîn ôpôdă’kwă·ʔ·mini.
Kăḡă’t mînusă’kwăwân. Kă’kîzîsă’kwănit ʔcimînigut. “Ā’u,
nōjis, mîmădac iʔi’u tcigidamwât ‘aʔa’u ninda’ki’k.”

25 Mîsa tibickô, kăwîn oḡitamwăsîn. Intawăsa mî·i’u ʔcimînât.

Thought the man: "How am I going to have enough to eat? There is (so) little!"

Thereupon he was addressed by the old woman saying: "No, my grandson, you will not eat (all that is contained in) this kettle of mine." So then presently she lifted her kettle off (the fire). In time it became cool; then a little spoon she placed within it. Then he was given (the kettle). "Now, then, my grandson, try to eat up (all that is in) this kettle of mine."

Thereupon truly he dipped out (the food); when he had dipped it out, there was still as much in the little kettle as there was before. In a while was he very much satisfied with food. And there was all the while the same amount (of food) in the little kettle. And when he was thoroughly sated with food, he then spoke to her, saying: "Now, that is enough, my grandmother. The truth is, I cannot eat up all (that is in) your kettle."

"My grandson, never has anybody eaten up all (that was in) that kettle of mine. My grandson, just you look at me!" Then she began eating, whereupon there was as much as before; accordingly with as much as before did the little kettle fill. And then he was told: "Now have I eaten enough." And out the old woman dipped (the food), whereupon she then scraped it clean. "Therefore have I eaten all (that was in) my kettle. Now, my grandson, go to sleep."

When in the morning she cooked some more food, then was he addressed by her saying: "Whatsoever you may like, I will cook it (for you)."

Now, some fish was all the man mentioned by name. Then he said to his grandmother: "It is with you to feed me as you will."

The old woman put into her kettle to boil every kind of food that was. Truly nice was the cooking. When she was done with the cooking, then was he given (the food). "Now, my grandson, perhaps this time you will eat all (that is in) this kettle of mine."

It was as before, he did not eat it up. Therefore then he gave it

"Nō'kō, kāwāsā ningitāmwasī 'a'a'u kida'ki'k. Mīsa i'i'u cigwa' animādcāyān."

- "Nōjis, ayāngwāmisin! Kägä't şaṇaṇat imā ācāyan. Maḍci-
maṇitōg kīgawābamāg imā ācāyan." Mīsa i'u animādcā a'awinini.
5 Ā'pitci tābi'katinig owābandān wīgiwām; ājita'pābit owābamān
mindimōyāya¹, nīciwa. "Nōjis, pīndigān!" kī'i'kitōwa¹. "Wā-
gunācīnā kā'a'camāṇg 'a'a'u kōjisinān? Taṇa, pimitā acaṇmādā¹
kōjisinān!" Ācimāmonit unāṇaṇ; cigwa ācikwā'kitānit aṇtunigā-
wāṇ. Mīṇaṇgwaṇa i'u minīwitcīṇgwaṇānit, mītaṇ i'u unāṇaṇig
10 taṇaṇgwaṇaṇinit. "A'u, wīsinin."

Kägä't āci'u'dā'pināṇk unāṇaṇ, mīdaṇ ini'u cāṇgwāciwāṇ āci'ā-
baṇci'ā't mādcinit, ācigitānit. "O'ō, nō'ku, kitōnāṇaṇ!"

Kägä't minwāntaṇ mindimōyā. "Mīsa 'i'i'u tcinibut a'awinini,"
ināndaṇ. "Mī'i'we, nōjis, ijinibān."

- 15 Kägä't ācigawicimut a'awinini. Ningutingigu cacīṇgicīṇk a'awi-
nini kīpīdōtāwāṇ cigwa ōmā^a obitusānigōn uminīwitcīṇgwaṇānini.
Ānīc udaka'tcīcimāṇ kayā ini'u ucāṇgwācīmaṇ udayāwān ājigaṇō-
nāt: "A'ā'u, mīgāni'k!"

- 20 Ācigwāckunu'tawāwāt ini'u mindimōyāyāṇ, maḍwāgīgitōwāṇ:
"Nōjis! ningī'kaṇigō'k kitaiyaṇ!"

- Mīsaṇu i'u kī'a'ninisāwāt ini'u mindimoyāyāṇ. Kā'i'ckwānisā-
wāt, mīnawā pāci'k kī'a'ni'u'di'tināwāt ini'u mindimōyāyāṇ.
Mīsaṇu i'i'u mīndcinīj kīnisāwāt. Mīsa cigwa kīwāna'kīt a'i'nini;
pisānigu kā'i'cinibāt. Kwāckusit, ācaṇtunigāt; kägä't unīcīcinini
25 wīsinīwin mā'kaṇk; iwāsa mādcinit i'i'u mindimōyāya¹. Mīsaṇu i'u
cigwa mādcī'tād tcībā'kwād; kā'kīci'tād wīsinī.

Mīsa cigwa animādcād. Nayāwa'kwānig owābandān wīgiwām;

¹ Mystic pouch of the skin of a woodchuck.

(back) to her. "Grandmother, I am not able to eat up (all that is in) your kettle. It is now time that I was setting out upon my way."

"My grandchild, be on your guard! Truly difficult is the way whither you are bound. Evil manitous will you see whither you are going." Thereupon then on his way started the man. When it was late in the night, he saw a wigwam; on peeping in, he saw some old women, two they were. "My grandson, come in!" they said. "What shall we give our grandson to eat? Come, some grease let us feed our grandchild!" Then one took a bowl; then, turning about, she sought for something. It happened that she was afflicted with pus in the knee, whereupon out into her bowl she squeezed it. "Now, then, do you eat!"

To be sure, then picked he up the bowl, whereupon he got the mink to eat it, (and the mink) ate it all. "Here, my grandmother, is your bowl!"

Truly pleased was the old woman. "Therefore now will the man die," she thought. "Now, my grandchild, do you go to sleep."

Truly then down to sleep lay the man. And by and by, while the man was lying down, there crawled hither (one of the women) under whom he was held down by the pressure of her foul knee. So to his woodchuck¹ and his mink² that he had he spoke, saying: "Come, fight her!"

When they leaped upon the old woman, then he heard her say: "O my grandson! I am being chewed up by your pets!"

It was then that they killed the old woman. After they had killed her, then the other old woman they seized. Whereupon both they slew. So then it was that the man was safe; and in peace then he slept. When he woke, he searched about; truly nice was the food that he found; it was what the old women ate. And then it was that he set to work cooking a meal; when he had (things) prepared, he ate.

So then it was that he started on his way. When it was noon,

¹ Mystic pouch of the skin of a mink.

äcita'päbit, mīsa gäyābi nījiwa¹ mindimōyāya¹ nāmaḍabinit. "Nōjis, pindigān." Ogañōnigō¹: "Pīndigān!"

Kā'u·nābit mīgōsañ sasāgāpi'kisininiwañ utōskwaninink. Wāwāni ki'ā·çamigō. Cigwa a'ki'kwāñ äcōnağōnānit; pimidā opōdā-
 5 'kwā·a·mini. Äcikañōnigut: "Nōjis, tibātcimun wīsāga·a·mañ." Äñic kağipīngwāwa¹. Cigwasa äci'ā·çamigut. Kā'i·ckwāwisinit mī'i·u cigwa a'i·da'i·ckwānt kīpimī'i·nāwigānāpinit.

"Mīmāwīni·i·u wā·u·ndciniciwāt ini'udōskwāniwān," ināndañ. Cigwa mi'tig utaiyān, u'kunās äjinimā'kwa·a·nk. "Nō'kō, cigwa
 10 nintānisāga·a·m." Äni·i·jitō'kawāt u'kunās.

Utōskwāna·i·gāwañ ini'udōskwāniwān, mīnāsāb äntōtāmininit ini'udōskwāniwān. "Nintāngwā! nintānami'kwawā!"

"Kayā nīn, nindāngwā! nintānumi'kwawā!"

"Nyā, nindāngwā, kīnic!"

15 "Kayā nīn nindāngwā, kīnic!"

Mīsa i'i'udōskwāniwān kinisitiwāt iği'udōskwāniwān.

Mīsa i'i'udōskwāniwān pidcīnağ äcizāga·a·nk a'awinini. Animādcā. Ningu-
 tingugu owābama udiñiğana¹ pañāgu tā'kama'kağig. "Kāwīn nin-
 kutci kītā·i·ciwīmāskawāsīg," ugi'igōn ini'udōskwāniwān. "Äñicnā
 20 kē·i·citciğāyān? 'A·a·u, nimicō, aḡbāsa', wīcibāyāni'kān!" udiñān ini'udōskwāniwān utāga'kutcicīmañ. Äciki'tcipağwīt. "'Äu, mī gwaya'k ināni'kān!"

Kägä't äjimaḍāni'ka't a'ka'kutcic mīgu i'i'udōskwāniwān. Kägä't
 kiciyāni'kāwan. Kumāgu a'pī pāgamāni'kānit, ugañōnān: "Mī·i·u
 25 cigwa icipa'pāni'kān!"

Kägä't äcipa'pāni'kānit; pitcīnağigu pāpāni'kānit äcitāngicka-
 wānit i·i·u utinīğana¹, pañāgu, "Sān!" kē·i·nwāwācininit utinī-

¹ Mystic pouch of the skin of a woodchuck.

he saw a wigwam; on peeping in, just as before, (he saw) two old women that were sitting down. "My grandson, come in!" He was addressed by them saying: "Come in!"

When he sat down, (he saw) some awls sticking out from each elbow. Well was he fed by them. Presently they hung up a kettle; some grease they put in to boil. Then he was addressed by them saying: "My grandson, make known by word when you wish to go out of doors." Now, they were blind. Presently he was fed. After he had finished eating, then it was that on both sides of the door they took their places.

"That, no doubt, is the means that they will take to kill me, with their elbows," he thought. Presently he took a stick, then he hung his blanket upon it. "My grandmother, now I am going out of doors." Then he touched them gently with his blanket.

One old woman then began to use her elbows, and the same thing did the other old woman. "O my friend! I am trying to hit him."

"So am I, O my friend! I am trying to hit him."

"O my friend! you are killing me!"

"And me, my friend, you are killing me!"

Thereupon both of the old women killed each other.

And then presently out went the man. On his way he went. And by and by he saw some shoulder-blades (hanging) across the way before him. "In no direction can you go to pass around them," he had been told by his grandfather. "So what am I now to do? Now, my grandfather, come, make a passageway under the ground!" he said to his woodchuck.¹ Then he took it out from the bosom of his garment. "Now, then, straight ahead do you dig the way!"

Truly then did the woodchuck start digging the hole, and right there (behind) was he present. Truly fast did (the woodchuck) dig. When a certain distance it had dug, he spoke to it, saying: "Now, then, dig up towards the surface!"

Truly then it dug up towards the surface; as soon as it came up to the surface, it then touched the shoulder-blades; and then everywhere, "Sā^a!" was the clank of the shoulder-blades striking (to-

gana². Āgātcigu kistci·ā·nimuca² paḡamipa·i·tiwa², miḡiwa²; umī-
giniguwā². Kigīgītōwān unicinābān: “Wāgutugwān nā migitumu-
wāgwān īḡi^u!”

“ ‘A·a^u, sāsāḡīngwāpaḡisun, nintaḡa·kutcīcīm!”

- 5 Kāḡā·t ājinōndāḡusit tci·ā·nigu^u·k a²a^u aga^u·kutcīcī. Maḡdwāḡi-
gitōwān īnininiwān: “Kāḡōwītug āwanini māḡitaḡuwāt.”

“Mī·i^u ningutci kānijimātcāyān kāwīn ḡāḡō nindā·i·nābā-
tci·ā·sī ‘a²a^u ka^u·kutcīcī.”

- Kāḡā·t mādwā·i·cimādcānit. Cigwa ājigīgītōnit pā^u·kic miginit
10 īni^u animucaḡn: “Ayāsā ogwisān nimiginimānān.” Pā·i·jiwacki-
ḡāpāwinit, mīsa undcita^u ānigu^u·k ājinōndāḡusit a^u ka^u·kutcīcī.
Ājipīyāwasigwāyābit pa·i·jipīndā^u·kunaminit upāskisigānini. Ānīc
ācinawāṭaṭāṅk a²a^u aka^u·kutcīcī, ḡīgītōwān īni^u ininiwān: “Ānīn
kā·i·cināḡusit Ayāsā ugwisān?” A^u ḡa^u·kutcīcī mīnawa āci·o·tā-
15 ‘kunāminit i^u pāckisigānini. Mīsa i^u ānicimādcānit, mīḡu ḡayā i^u
animucaḡn kīmaḡdwāmādcānit.

- “ ‘A·a^u, māḡānī^u·kān! Pācu mī·i·mā undcipa^u·pānī^u·kān.” Kā-
pa^u·pānī^u·kānit ājisāḡa·a·mowāt. “Mīsa i^u kīḡābī^u·kāmaṅk mīnī^u·k
maḡdcimaṅidōḡ āyāwāt.” Ānicimādcāwāt, nāyāp mīnawā ācipīn-
20 dōmut īni^u uda^u·ka^u·kutcīcīmaṅ. Ā^u·pitci pācu āndāwāt. Ānīc
kī^u·tci·ō·dāna. Cigwa udābābandānāwa ududānawiwā. Ājitaḡwici-
nōwāt.

- Ayāsā nōndāḡm ugwisisān ṭaḡwicininit. Ājipīpāḡit Ayāsā:
“Ānicinābātug! ningwisis maḡdwāṭaḡwicin. Awāḡwān ucki·a·ya·ī.
25 āyāḡwān oḡānī·ā^u·paḡitōn i·i·mā^u kābī·i·cita^u·kukīt. Māḡicā pig-
wasitācinūtug. Kayādāc kitutāwāḡāniwāḡ a^u·paḡini^u·k kābicitaḡu-
‘kīt a^u ningwisis.”

gether). Afterwards some huge dogs came running up, they were barking; by them were (he and his pets) barked at. Up spoke some people, saying: "Wonder what may it be that they are barking at!"

"Now, then, pop out your face, my woodchuck!"

Truly then with a very loud voice did the woodchuck make itself known. Then (the boy) heard the voice of a man saying: "There surely must be something there which they are barking at."

"Therefore will I start off somewhere, for of no use now can I make this woodchuck."

Truly then (he heard) the sound of them going away. Presently (he heard) some one speak, while at the same time the dog was barking: "At the son of Filcher-of-Meat are we barking." When roundabout the other turned, then purposely with a loud voice did the woodchuck make itself heard. As it peeped through the ground, (it saw) some one thrusting in a gun. So, when the woodchuck seized it, up spoke the man, saying: "How is the son of Filcher-of-Meat going to look?" Then back from off the woodchuck (the man) took his gun. Thereupon then departed the man, and the sound of the dog was also heard going away.

"Come, keep on digging the hole! Near (is) the place where you shall go up to the surface." When (the woodchuck) had dug through to the surface, then out they came. "Therefore now have we passed where all the evil manitous are." When on their way they continued, then back into the bosom of his garment he put that woodchuck of his. Very close was where they lived. Now, (it was) a great town. Presently they came in sight of their town. Then they arrived.

Filcher-of-Meat heard that his son had arrived. Then with a loud voice called Filcher-of-Meat: "O ye people! the news is that my son has arrived. Whosoever has anything new shall throw it in the path where (my son) is to step. Perhaps his feet may be sore. And your treasured goods do you also fling in the path where my son is to step."

Kägä't ʔanicinābäg ʔnō'kātciḡan wānicicinig ʔni'i'ci-ā'paḡitōwāt
ayā'pī kăbīcita'kukīnit nanāsawaya'i'iyutatāwāḡaniwā. Mīsa nā-
sāp 'i'i'u ʔcitciḡawāt ayā'pī kăbīcitaḡu'kīnit ʔni'a'paḡināwāt.

"Ā^u, mī'i'ⁱu kăbī'i'cimādcāt ningwīsī!"

- 5 Kägä't a'a'i'nini ʔnijimādcāt. Kägä'tsa kăwīn minwānda^{zi}
a'a'inini nă'tamickan̄k i^u ʔno'kātciḡan. Ningutci uticiwăbickān.
Mīnawā utawāḡanān ningutci uticiwăbickawān ʔjikīgitut a inini:
"Kägä't pī'tcā kī'a'winagata'u't a'a'ⁱu nōs. Năbāwicina nindāwipi-
gusitācin? ʔnicā nīn a'a^u nīmāmā pa'ⁱu'ndcikīwāyān." ʔnimādcā
10 năci'kă. ʔjiwăbāmāt oḡin pingwăcāḡit cingicininit, ā'pidci kăwīn
ḡāḡō uckīciḡuni.

Mī nangwāna i^u Ayāsā mawīnit wīwān. Ningutci oḡiwā'paḡinān;
ʔcikacki'tōt ugī'u'pa'ki'tă'o'wān īni'ⁱu wīwān.

- Mīdăc i'i'ʔjikanōnat a'a'ⁱu inini: "Nīḡă, ʔnīn wīn i'i'ⁱu wāndcī-
15 cināḡusiyān?"

"Kă, kăwīn kiwăbamisinōn. Ningīpăpăckăba'u'k a^u kōs."

"Wăḡunān ḡăc i'i'ⁱu kă'u'ndcitutawi'k?"

"Mīsa i'i'ⁱu mawiminān kă'u'ndcitōtawit."

"Nīḡă, kīnayă'taḡu kīḡima^u?"

- 20 "Kăwīn, mīsa ḡayă wīn a'a'ⁱu tīndīsi kāmawimi'k; kayăḡăc wăḡuc
kīḡimawimi'k; kayă a'a'ⁱu papa'kwānātcī kīḡimawimi'k. Mīsa i'i'ⁱu
mīni'k kāmawimi'kwă."

- "Nīḡă, mīḡu imā cacīḡicinin a'kawă nibi ninganāntawăbān-
ḡān." Kägä't ʔcimādcāt, nibi ciḡwasa upīdon. "Taḡa, nīḡă,
25 kīwī'kīzībīḡinin." ʔjimādcī'tāt kīzībīḡināt ugīn. Ā'pidci kă-
'pīnăbāwanāt, mīsa' kăwīn ugăckitōsinini uckīciḡuni. Mīdăc i'i'ⁱu
păḡiḡ ʔjipōḡātān̄k i uckīciḡuni, mīdăc i'i'ⁱu kīwăbīnit. Kăyăbi păḡi'k

In truth, did the people then cast the goods that were nice along the path where he was to walk, (placing them in such a way that) at every other step (he walked upon one of) their treasured goods. And so they all did the same thing by placing one after another their purchased goods along the path where he was to step.

"Now, therefore, let my son come on!"

Sure enough, the man then started along. Truly displeased was the man with the first treasure that he stepped upon. To one side he kicked it. Another of the treasured goods aside he kicked. Then up spoke the man, saying: "Truly very far on the water did my father leave me. Pray, why should my feet become sore for having walked thus far? Only for the sake of my mother have I returned home." On his way he continued alone. When he beheld his mother nude as she lay, (he saw that) she was entirely without any eyes.

It was so that the wife of Filcher-of-Meat was weeping. Into a certain place he had flung her; as hard as he could he had beaten his wife.

Accordingly then to her spoke the man, saying: "O my mother! what is the matter, that you should look so?"

"Oh, I cannot see you. I have had my eyes punched through by your father."

"Why did he do that to you?"

"That I had wept for you was why he did it to me."

"My mother, were you the only one to weep?"

"No, it was also the bluejay that wept for you; and the fox wept for you; and the bat wept for you. Such was the number of them that wept for you."

"My mother, in that very spot do you continue to lie till I first go seek for water." Truly, when he departed, presently some water he fetched. "Now, my mother, I want to bathe you." Then he set to work bathing his mother. After he had bathed her very clean, unable was she yet (to see) with her eyes. And so, when he breathed upon one of her eyes, she then could see. Upon her other

uskiciguni ugipōtātāmawān; mīsa i^u gīwābinit. Kā·i·cināsi'kaṅk
uda·i·i·mini kipitcikunayā·ā·t iniyōgīn. Kā·i·cisagini'kānāt kā·i·
cikiwāwināt. Pāndigaṇāt, "Kāgu', nōs, mīnawā wī'kā kīgō tōta-
wā'kān a^u nīmāmā!"

- 5 Cigwadac anitibi'kaṭini. Kägä't nickātisi. Cigwadac kawicimu
kātibi'kaṭinig. Cigwa pītābābini ājinaḡamut: —

"Nōngum nibi tasa'kidā,
Mīgu gayā iya'ki tcisa'kitāk.
Mīdāc ā'ta īgi'^u kāmawimiwāt kābimādisiwāt."

- 10 Ina·a·m āci·a·mātcimāt iniyōsān.

Omādwā ḡaṇōnigōn ōsān: "Kāwīn tā·i·ciwābašinōn. Ānīn a'pī
kāsa'kitāḡ i·i^u nibi? Kāmawīn kīmi'kawisī, ningwisīs. Kītini-
ḡāntān kīya'^u."

- Aci·u·nickāt a^aawinini. Ubīḡwa'kōn nīcininiwān, ḡakīnwā'kwā-
15 nwīn; ā'pītcī sasāḡātcigātāniwān kayā ini^u umi'tigwābīn. Ājisā-
ḡa·a·nk ājipipāḡit: "Anicinābātug! nōngum kaka'kāntānīmīyāḡ
kinibom." Ācī·i·na·ā·t micawāḡām. Kā'paḡgisininig upigwa'k
ājinawāṭitānik i'i^u nipi.

- Sāḡitcisāwāḡ aṇicinābāḡ, kāmiskwa'kunānig i'i^u nipi. Kägä't
20 sāḡisiwāḡ anicinābāḡ.

- Mīnawā pācig iyōpigwa'k nō'pīmīḡ ācīna·ā·t. Kāpaḡgisininig
i·i·wisa ūpigwa'k, mī nāsāp ācipiskānānig. Ā'tā', kägä't kīciyā-
kitāni! Owābandānāwa anicinābāḡ. Mīsa miziwā, cigwasa miziwā
kinawāṭitāni. Mīdāc i'i^u ācipipāḡit: "Kāmawimīyāḡ o·o·māⁿ
25 ijāyu'k! Kayā a^a·a^u nīmāmā ṭābimātisi."

Mīdāc o·o· ācinībuwāt.

Cigwa ōsān pīdcipa'tōwān. "Ningwisīs, ānīn ḡātiyān? Mānu
ningawipimātis!"

eye he breathed; accordingly then she saw. When he had fetched her garments, he clothed his mother. After he had taken her by the arm, he then fetched her home. When he led her in, (he said,) "Don't, my father, don't you ever again do so to my mother!"

In a while the night was coming on. Truly angry was the youth. And in time he went to bed, when it had become dark. In due time came the dawn, when he then began to sing:—

"This day shall water burn,
And the earth shall also catch on fire.
And then only they that wept for me shall live."

Thus he sang as he woke up his father (by the sound of his song).

He heard the voice of his father speaking to him: "It will not happen. When has it been that water burned? You cannot possibly be in your right mind, my dear son. You are doing ill to yourself."

Then up rose the man (from his couch). Two arrows he had, they were spear-like; very handsomely adorned also was that bow of his. When he went outside, he then called aloud: "O ye people! now shall die (all) you who rejoiced in my misfortune." Then he let fly an arrow far out upon the water. When his arrow fell, then the water caught on fire.

Out of doors rushed the people, for in a red blaze was the water. Truly frightened were the people.

His other arrow he let fly inland. When yonder arrow of his had fallen, then in the same way up blazed the fire. Ah, in truth, swiftly sped the fire! The people saw it. It was everywhere, and presently it went burning everywhere. Thereupon then he called aloud: "You who wept for me, come you hither! And my mother shall also live."

And this was the way they died.

In a while then came his father running. "My dear son, what will happen to me? Do let me live!"

"Nōs, imā kī'pimitawising, mīnāⁿ pīndigāyu'k."

Kägä't äcipīndigāwāt. Āyāsā mānu tcitagupimātisit. Kägät cigwa ickwā'kitāni imāⁿ nibawiwāt pīnāwītcīt āndacagōtäg.

48. THE WOMAN WHO TURNED INTO A BEAR.

Aⁿ kākā'k i'kwāwān uwīdigāmān, ā'pidci ucīngānimān, mī'i'ⁿ
 5 uwīpācwābāmīgōn; mī a'pānā kabātibi'k udōpā'i'gōn. Kägä't
 kāwīn ināndāⁿzī tcibācwābāmāt īni'kwāwān. Ōsān ayāwān kayā
 īni'ⁿ ugīn. Mīdāc i'i'ⁿ, "Āmbāsānō, nīngamādcā," udinān ōsān.
 "Kägä't nicīngānimā a'i'kwā. Kāwīn wība ningāṭāgwiciⁿzī."
 Kägä't ācimādcāt a'i'nini.

10 Mīdāc i'i'ⁿ a'awi'kwā nickādisit. Kīmādcānit īni'ⁿ ininiwān,
 "Ṭāga, nīnganīsimān īniyōsān kayā īni'ⁿ ugīn." Mīdāc ācima'kō-
 wit a'i'kwā.

Ānīc tci'ō-dānāng ayāwāg, wīnidāc udipāndān iwudāna a'a'ⁿ
 a'kiwāⁿzī.

15 Mīdāc i'i'ⁿ ācimādcād a'i'kwā mī'i-wā kīkācki'tōt i'i'ⁿ ma'kūwit;
 ā'pidcigu kīkī'tcimīnditō. Mīdāc iwiti ā'kwā'kwāni'k kāpi'ⁿndci-
 pīpāgit, ka'kina' ācisāga'ⁿmuwāt īgi'ⁿ ānicinābāg. Cigwa pācu'
 pāṭāgwicing ma'kwa, pīndigāsāwāg ānicinābāg. Udā'pīnāmowāt
 upāckisigāniwān kayā īni'ⁿ o wāgā'kwāṭōwān māwināwāwāt.

20 Mīgū īni'ⁿ nī'ṭām a'kiwāⁿziyān iwāgimāwīnit nāsāt. Mīdāc
 imāⁿ ānawipa'kitā'ⁿnt wāgā'kwāṭōn kāwāsā unisāsiwāwān.
 Ka'kina udānumāmawō'kawāwān ānupāckiswāwāt, kāwīn pig-
 wāckōsusī. Ānīnd ānōcimōwāg pōtc ka'kina ājinisāt. Ga'kina
 kānisāt mī cigwa nō'pīnānāt īni'ⁿ cāngānimīgut īni'ⁿ ininiwān.
 25 Kumāgu a'pīṭāgwicink pabima'ⁿnāt, nīngutingigu utābi'tawā

"My father, over there in the vacant space (away from the fire), there you (and the rest) enter."

To be sure, then (there) they entered. Filcher-of-Meat, however, was permitted to live with the rest of them. In truth, then the spot where free from the fire they stood was where the buttocks of the ruffed grouse hung aloft.

48. THE WOMAN WHO TURNED INTO A BEAR.

Bird-Hawk lived with a woman; very much he hated her, for attempt was made by her to be intimate with him; and so throughout the whole of every night he was kept awake by her. Truly no desire did he have to be intimate with the woman. He had a father and a mother. So then, "Therefore I am going away," he said to his father. "Really do I hate the woman. Not soon will I return." Truly thence departed the man.

Thereupon then was the woman angry. When the man was gone, "Now, I am going to his father and mother." Accordingly then into a bear the woman was changed.

Now, in a great town they lived, and the old man himself ruled over the town.

And so then away went the woman, whereupon she then brought it about that she became a bear; and ever so big was she. Thereupon, when from yonder place at the edge of the forest she called aloud, then out came all the people. When near by the bear was come, then into (their wigwams) hastened the people. They seized their guns and their axes to go to attack (the bear).

And the first she slew was the old man that was chief. And though she was then beaten with axes, yet they could not kill her. All of them together tried going against her, in vain shooting at her (with guns), but she was impervious. Some tried to flee, but in spite of that she slew them all. After she had slain them all, she then followed after the man who hated her. When a certain distance she had come on the trail (along which) she was following

mədwāsāsā'kwānit ʔacinābā^s; kuniginīn, owābāmā^s ʔacinābā^s
 pā'tanīninit wāyābāmigut. Mī cigwa pimawinānint, pāckiziganān
 ānupāckisunt; mīgu i^u ana'kōtābibināt ānibō'kucibināt. Kägä't
 nībiwa unisā^s. Abā'pic ga'kina kānisāt, kāwīn awiya īnī'u ininiwān
 5 īnī'u gācingānimigut; mīdāc i^u mādci'tād aninantwa'a'tcigāt, mīsa
 kāwīn ningutci omi'kwa'ʔnāsīn. Kägä'pīgu icpīmink mi'tigunk
 ānu'i'nābi, ningutingigu ugīwābāmān ʔgōsinit. " 'Ä, nōngum
 ā'ta kibimādis!" Äci'a'kwāndawāt 'a'a'u ma'kwa; payācwābā-
 māt uḡānōnigōn: "Kigītimāgis nindānisā ānānimiwānān."

10 "Mi'tcaya'ī kīgāmīgātīmin."

"Kāwīn, mīgu'o'mā wāta'pināninān." Umi'tigwābīn āji'ō-
 tā'pināt kayā upikwa'k a'ī'nini. Pīdāntawānit nāwā'kigān āci-
 pimwāt, kīsāngāngāsīnini i^u pikwa'k. Kägāgu pāngicinōn. Mīna-
 wā pācig ubikwa'k umāmōn; ājipimwāt wawīngā ucāpunawān;
 15 nāḡatcigu ājipāngicininit.

Mīsagu i^u kägä't kī'ʔninibunit ācinīsāndawāt. Mi'tigōn
 āci'ō'kwā'kwisitōt; kā'u'tā'pinānk īnī'u ubīkwa'kōn, nībiwa
 ugī'a'tōnān īnī'u misān. Kā'ī'jisa'kawāt inābit, ōdāna pānāgu
 kābō'kucīcininit anicinābā^s. Umi'tigwābīn udōdā'pinān kayā
 20 obikwa'k. Äjīcpāngwa'ā't pīpāgi tci'ā'nigu'k: "Anicinābātug!
 nimbikwa'k kibisi'kāgunāwā!"

Unickāba'ī'tiwāḡ; kägä't unickāba'ī'tiwa^s anicinābā^s. Mīsa'
 nāsāp ājipimādisini'pān, nāyāp kiminu'a'gānit. Ināndām a'awīnini:
 "Mīmāwini i^u kīnisāḡwān īnī'u nōsān. Intāwā ninga'ī'cā." Kägä't
 25 mādca; ānitābābandānk ōdāna, kāwīn ḡanagā pājik pimādisisiwān.
 Inābit ā'kwā'kwānig undāba'tāni. Äjigāḡimā'tōd pācu āciwa-

him, she suddenly caught the sound of some people whooping; lo, she beheld some people, many in number, looking at her. Then was she pursued, then with guns was she shot at, but to no purpose; whereupon as fast as she could catch them she tore them in two. In truth, many she slew. In a while, after she had slain them all, there was nothing (to be seen) of the man who hated her; whereupon then she set to work looking for (the signs of his trail), but nowhere could she find his tracks. At last up a tree she looked, and of a sudden she saw him perched upon (a limb). "Ah, this is the only moment left you to live!" Then up the tree climbed the Bear. When getting near to him, she was addressed by him saying: "You are a poor fool to be possessed of the thought that you can kill me."

"Down on the ground let us fight with each other!"

"No, right in this very place do I intend to kill you." Then the man took his bow and arrow. As (the Bear) came climbing up, then in the centre of the chest was where he shot her, up as far as the feathers went the arrow. And almost did (the Bear) fall. Another arrow he took; when he shot her, clear on through he sent the arrow; and in a little while down fell (the Bear).

And so, when in truth (the Bear) was dead, then down the tree he climbed. A heap of wood he then piled up; after he had picked up his arrows, he put on a great deal of fire-wood. After he had set fire to (the Bear), he looked, (and saw that) all the people of the town had been torn apart. He picked up his bow and arrow. As he shot into the air, he called aloud: "O ye people! by my arrow will you be struck!"

Up they quickly rose together; in truth, up quickly rose the people together. Thereupon back to the same life as before they came, back to the same state of well-being they returned. Thought the man: "It is possible that she may have slain my father. Therefore thither I will go." In truth, he departed; when on his way he came in sight of the town, not a single person was there alive. When he looked towards the edge of the woods, some smoke was lifting (there). Then, going stealthily up to (the smoke), close by

wäcincik. Wipagu kīpimisāga·a·mōn udā'pitci·u·cīmāyaṇ miziwā
umigīwiwaṇ; aḡawāgu unisitawinawā, ānic i'kwāsānsaṇ ini'^u
ucīmāyaṇ ā'pidci kagwātaḡināḡusiwaṇ. Kāwīn gayā wāpisi a·i·
'kwāsāns. "Aḡbāḡicsa umā na'ka'kāyā pī·i·cāt!" ināḡdam a·a·
5 inini. Kāḡā't pī·a·i·ntaḡi'kāwaṇ iniyōcīmāyaṇ. Pācu imā pi·a·
yāwaṇ, ājikaṇōnāt: "Nicimā, nintaḡwicin."

Mīgu imā^a wā·u·ndci ḡigitōnit witibātcimunit. "Icā', nicimā!
kāḡu' tibātcimu'kān taḡwicinān." Ācitābibināt iniyocīmāyaṇ;
ācitābibināt otcimāt. "Ānīn kā·i·jictcigāt kīnisāt i'i'^u aṇicinābā?"

10 "Kā, kīma'kōwi; aṇicāḡac wī·a·wa'kācit ningī·u·ndciskunaḡiḡ,
mī·i·'^u wāḡdciwābamiyaṇ umigīwiyaṇ. Mīgu i'i'^u ācipāsakupāḡi-
ta·u·t kāḡō aṇōci't."

"Aḡbāsaṇō kī'kawicimoyāḡ, 'Nimisā^a, wāḡunān kā·u·ndcipwā-
wināḡiḡyāḡ,' mī·i·wā icigāḡwātcim."

15 Cigwaḡac kawicimōwaḡ. A·i·kwāsāns ini ōmisāyaṇ oḡaṇōnān:
"Wāḡunān kā·u·ndcipwāwināḡiḡyāḡ?"

"Kaṇaḡbaḡc māwīn kī'taḡwicin kā'kā'k."

"Kāwīn, aṇiḡāḡu kīmama'kāḡānimin i'i'^u kī'pwāwināḡiḡyāḡ."

"Ānic wā·i·ciki'kānimiyaṇ? Indiskwāsītāning mī·i·mā^a kā·a·-
20 'tōyān indā."

Mīsa cigwa kīwīḡḡamāḡut a·i·'kwāsāns. Cigwa nibāwaṇ ini-
yōmisāyaṇ, bā'kā sāga·a·m. Mīḡac 'i'i'^u ānicimādcāt, uḡaṇi·a·n-
dwāwāmān ini ōsayāyaṇ. "Cigwa omā intayā!" umāḡdwāwigōn.
Āji·u·dōdisāt usayāyaṇ, oḡaṇōnān: "Mīsa i'i'^u kīwīḡḡamawit i'i'^u
25 kā·u·ndcipwāwināḡint. Usi'tāḡ ugī·a·'tōn iyudā."

¹ Meaning that there was her only vulnerable spot.

he lay down. And in a little while out of doors came the youngest of his sisters, covered all over with sores; and hardly could he make out (who she was), for the little girl, his younger sister, presented a dreadful sight. And unable to see was the little girl. "Would that over in this direction she would come!" willed the man. Sure enough, in his direction came his little sister, working her way along. When near by she was come, then he spoke to her, saying: "My little sister, I have arrived."

Thereupon at that moment she would have spoken because of her desire to tell the news. "Hush, my little sister! do not tell the news that I have arrived." Then he caught hold of his little sister; when he got hold of her, he kissed her. "What did she do, so that she might kill the people?"

"Why, she turned into a bear; and, as she only wounded me, I am on that account permitted to live, and that is why you see me covered with sores. In fact, she would strike me with her claws whenever she had me do something (for her)."

"(I) wish that after you go to bed you would ask her, 'O my elder sister! how was it that you (and the rest) could not be killed?' "

In a while they went to bed. The little girl spoke to her elder sister, saying: "How was it that you were not killed?"

"Maybe Bird-Hawk has arrived."

"No, I am simply amazed that you could not be killed."

"Why do you want to know it of me? In my little toe¹ was the place where I had put my heart."

So then it was that the little girl was told about it. Then, while her elder sister was asleep, quietly out of doors she went. And thence on her way she departed, she went calling for her elder brother. "Now, here I am!" came the sound of his voice speaking to her. When she came to (where) her elder brother (was), she spoke to him, saying: "Therefore now has she told me how she could not be killed. In her foot she placed her heart."

"Kägä't nimirwändam kīwindamawīyan. Ambādac, mādcdā iwiti ödānawi'tōwā' pān īgi'u anicinābābanīg!"

Cigwa animādcāwag, migōsan utanınantawābandānāwa; mīdāc ī'i'u nībiwa omi'kānāwān. Ājimādcāwāt ijāwāt imāⁿ wīgiwāmān-
 5 sing. Ānitagwicinuwāt mādwangwāmiwān. Mīdāc imāⁿ ickwān-
 tānk ācipāda'kitōwāt īni'u migōsan nībiwa. Kā'kīci'tāwāt pācu'
 icāwag. Cigwa' pīdābanini, mādwakuckusiwan, mādwapāsigwī-
 wan, mādwāgīgitōwan: "Ānti wa'aⁿ nintawa'kān?"

Cigwa mi zāga'a·mōn; mīgu ī'i'u ābidink kā'pimita'ku'kīnit
 10 ācipāngicininit, mīsaḡu ī'i'u kägä't kī'a·ninibunit. Ācināⁿsi'ka-
 wāwāt, mīdāc aⁿawinini, "Taḡa, kunigä a'a'u tābwātug ī'i'u 'ningi-
 mamūn,' kī-i'·kitut, 'ī'i'u nintā!'" Mīdāc ī'i'u ācīkā'kigānicwāt.
 Kägä't awānibān udā'i·ni. "Mīsa gägä't utcickwāsītāning,"
 kī-i'nāndam. Mīnaḡwāna iⁿ kīnī'a·tōt i·i·yotā utcickwāsītāning.
 15 Mīnaḡwāna ī'i'u kā·u·ntcipwāwinānint. Mīsa ī'i'u nāsibīwag
 īniyocīmāyan. Kā·u·di'tamuwāt ī'i'u nipi, kī'kisibigināt īniyoci-
 māyan. Ā'pidci kā'pīnābāwanāt ugipīsikunayā·ā·n.

Mīsa pināwītci't kī·a·gōtā.

49. THE ROLLING SKULL.

Ānicinābāḡ a·i·ndāwag, īnini kayā wīwan kayā pācig kwīwisāns.
 20 Cigwadac taḡwāginini; kīyusā mōcag a·i·nini. Ningutingigu
 omayaḡānimān īni'u wīwan; kāwīn mānisāsīwan. Mīgu·i·'u pītcīnaḡ
 ānubimānisāt. Ningutingigu kā·a·nimādcāt a·i·nini māminunān-

¹Referring to the little girl, and so the word "slave" might have been used.

"Truly pleased am I that you have told me. Now, come, let us go to yonder town where the people used to live!"

Presently on their way they went, for some awls they sought as they went; and so many they found. When they started, they went to where there was a little wigwam. As they were coming up, they heard the sound of some one that was snoring. And then there at the entry-way they stuck many awls. After they had finished, a short way off they went. In time came the dawn, then (they heard the sound of) some one getting up from bed, (they heard the sound of) some one rising upon the feet, (they heard the sound of) a voice say: "Where is my pet?"¹

In a while she started forth out of doors; and when she took a step, then down she fell, whereupon then, sure enough, she died. When they went to her, then the man, "Well, (I) wonder if she told the truth when she said, 'I took (away) my heart'!" And then he cut open her chest with a knife. Sure enough, gone (was) her heart. "Therefore truly (it is) in her little toe," he thought. It was a fact that she had placed her heart in her little toe. That really was the reason why she could not be killed. Thereupon to the water went he and his little sister. When they got to the water, he then bathed (the sores of) his little sister. After he had bathed her, he put some clothes on her.

And so the buttocks of the ruffed grouse now hang aloft.



49. THE ROLLING SKULL.

Some people were living (there), a man and his wife and one boy. And now the autumn was coming on; then on the hunt always was the man. Now, in course of time he perceived a strange behavior in his wife; she gathered no fire-wood. Accordingly, whenever (he came home), against his will would he go after the fire-wood. And once, after the man had gone away, the boy got

"Pet" here is synonymous with "dog," a being for one's use.

tam a^u gwīwisāns; pitcīnaḡ mīgu'ku animādcānitcini īniyōsaṅ mī
 cigwa ki'tciwāwāci'u'nit īni'^u ugīn, mīsa' kəbāgīcig untāntōwaṅ
 īniyōgīn. "Nəmaṅtcigicsa ānaṅo'kīgwān a'a'^u nīnga!" ināndaṁ.
 Patəḡwicininit, kəcitinā kītcī'kunayāwaṅ. Cigwa mīnawā taḡ-
 5 wicin a'i'nini kīk'iyusāt, mīsa untcita kāwīn kəgō mīci'. Kāya'pī
 uḡaṅōnān īni'^u wīwaṅ: "Ānīn ānaṅo'kīyaṅ kayā kīn mānisāsīwaṅ?"

Mī wīn taṡing nəṅaḡaṁut a^u gwīwisāns: —

10 "Nōsā nīngawīntamawā,
 Nōsā nīngawīntamawā,
 Nōsā nīngawīntamawā,
 Nōsā nīngawīntamawā."

Mīsa' i'i'^u pācu' pī'a'yānit īniyōsaṅ āciwaṅāntāṅk. Nīngutingigu
 ācigāsī'ku'tāḡut īni'^u ōsaṅ. Kā'tibi'kaḡinīg wī'pāmāt ugwisān-
 saṅ, "Nīngwisīs, ānīn wīn i'i'^u kāmādwā'u'ndcī'i'na'a'man? 'Nōsā-
 15 'pī nīngawīndamawā,' kīmaḡdwāna'a'man."

"Kāḡā't nəmaṅtcigicsa kā'u'ntcītōtāṅk a'a'^u nīnga kā'a'nimādcā-
 yaṅin; mī'i'^u cigwa ki'tciwāwāci'u't, mīdāc igu'i'^u kəbāgīcig
 ināntic a^u nīnga. Mīdāc igu i'i'^u kīwī'təḡwicināṅ ka'kina māmət
 īni'^u pāsī'kaṅk."

20 Kīḡicābigu mādcā a'i'nini; mīdāc igu imā^a ā'kutābināḡwatiniḡ
 mī'i'mā^a āḡana'kaṅdōt. Nāḡatcigu pimisāḡa'a'mōn īni'^u wīwaṅ.
 Kā'pimisāḡa'a'minit cigwa ānimādcāwaṅ. Ānicinō'pinaṅāt, āni-
 ḡāḡīmī'kawāt. Kumāḡu'a'pī ānitəḡwicinuwāt, kuniginīn ki'tci-
 mī'tigōn utaṅināsī'kawān a'i'kwā. Ānic wāḡā'kwāt uta'kuna-
 25 mini; ācipāki'tāwānit īni'^u mī'tigōn, "Kīmindimō'i'miciwā ta-
 ḡwicin," i'kitu.

Mīnaḡwāna i'i'^u kīnābi'kwā'tigōn; paṅaḡu pā'i'cisāḡitcisānit
 i'i'^u ḡināpigō⁸, paṅaḡu kāwīn ḡanaḡā nāḡusīsīwaṅ īni'^u wīwaṅ.
 Kāḡā't nīckātīsī a'a'i'nini. Anwīn nīc upīntcwābināṅaṅ i'i'mā^a

to thinking of things; for always, as soon as his father was gone, would his mother then get into gay attire, whereupon all day long would she then be absent from home. "Wonder what my mother is up to!" he thought. When she returned, straightway would she remove her (gay) attire. Now, another time back came the man from a hunt for game, and still there was no fire-wood. At last he spoke to his wife, saying: "And what are you so busied with, that you do not gather any fire-wood?"

And all the while the boy would keep singing: —

"To my father will I make it known,
To my father will I make it known,
To my father will I make it known,
To my father will I make it known."

And so when near home would come his father, then he would forget (to tell him). And once he was caught singing by his father. When it was night, while sleeping with his little son, "My beloved son, why did I hear you sing such a song? 'When my father comes home, I will tell him about it,' I heard you sing."

"In truth, I should like to know what my mother does every time that you go away; for then it is that she gets into fine attire, whereupon throughout the whole day is she then absent from home. And then about the time that you are returning home, she removes all the apparel she had on."

So in the morning away went the man; whereupon over at a place within sight of (home) he lay in wait. A while afterwards (he saw) his wife coming forth (from the wigwam). After she had come forth, then away she started. Then, following after her, he secretly stole upon her. When some distance on their way they were come, lo, up to a big tree went the woman. Now, she had an axe in her hand; as she struck the tree, "Your old woman has come," she said.

It happened to be a serpent-tree; and forthwith out proceeded a host of serpents, so many (that) not at all could his wife be seen. To be sure, angry was the man. Bullets two (in number) he quickly

upäckisigāning. Nawātē pācu' āci·i·cāt, ʔnōtciku'ku, ānīc picici-
 gi'gu kinābigō⁸; kāwīn nāgusisiwān ini'ʰ wīwān ājipāskiswāt.
 Kāgā't nībiwa unisā; mini'kidāc āckunānāt mī·i·māⁿ ka'kina mi-
 'tigunk pīndigāsānit i'ʰi'ʰ kinābigō⁸. Ājipāgitciwābināṅ upāskisi-
 5 ḡan, umawinānān ini'ʰ wīwān. Tayōc pāpasigwīwān ini'ʰ wīwān,
 ājipāki'tā·ō·wāt i'ʰ wāgā'kwāt. Ugīckigwā·u·wān. Kā'kīckī-
 gwā'wāt, māmadcīmagāṭini uctigwānini. "Nāmāntcigic kā'tō-
 tāmūwānān!" ināndām. Unawātinān, ācigitā'kwāpitōt mī'ʰ tigunk.
 Kā'kitā'kwā'pitōt, mādcība'tō, āndāwāt apā'tōd; āṣābīn nāsī'ka-
 10 wāt. Mīnawā acāgīwāba'tō, icāt uctigwānini. Ānitābābandānḡ,
 āca kikācki·ō·magāṭini. Onawātinān, mīdāc imāⁿ āṣābīnḡ āciwīwa-
 'kwā·ō·tōd. Ācigitā'kwāpitōd, mīsa undcita nāmādcimagāṭinig.
 Intawā umādcigawān ini'ʰ kinābigwā'tigōn. Kā'kawisānit umā-
 dcikawān; ānīckīckīckikawāt, mīgu i'ʰi'ʰ ānīcipapa'kāganāmāt i'ʰi'ʰ
 15 kinābigō⁸. Mīsa i'ʰi'ʰ ka'kina kīnisāt.

Mādcīpa'tō, āndāwāt aba'tōd, ānīpīndigāsāt. Tayōc kī·a·yāwān
 ugwisānsān. Ānīc ā'pitci pācig āgāci·ō·wān; āci·ō·tcīmāt, "Intawā,
 ningwisāns, kayā kīnawā mādcinīcimōyu'k. Kāwīn gāgā't nīnīsāi
 a'aⁿ kīgiwā. Intawā kayā nīn pa'kān nīnga·i·cinīcīm." Mīsa cigwa
 20 āci·ō·mbiwānā·ā't ini'ʰ ucīmā·i·nī, uḡanōnān: "Ō·ō·witi ʔnīcinābāḡ
 kwaya'k ayāwāt, mī·i·witi icāyu'k. Kā·i·nāndāmāḡ wābānḡ wunā-
 guciḡ, tagi'tcimiskwā'kwāt. Kīcpīn iciwāba'k, mī·i·ʰ tcīnisigōyān.
 Mī icīmādcāyu'k, kayā nīn nīngamādcā. Mīdāc imāⁿ ʔnīnāḡa-
 mōyu'k:—

25

"Kōsānān ācakī·ō·tānani'a'.

Kāminu'tāḡunān,

Kīcpīn pīmādisit, kīcpīn pīmādisit."

put into his gun. When closer up he went, even closer still, why, the place was alive with serpents; not visible was his wife when he shot at them. Of a truth, many he killed; and as many of the snakes as he did not kill, the same hastened quickly back into the tree. Then, flinging away his gun, he rushed for his wife. While his wife was yet struggling to rise to her feet, he then dealt her a blow with the axe. He severed the (head from her) neck. After he had severed the (head from her) neck, in motion still was her head. "Wonder what I shall do with it!" he thought. He grabbed it, then he tied it fast to a tree. After tying it fast (to the tree), he started off on a run, to where he lived he ran; a net he went to get. Back again he came running, he went to where her head was. On coming in sight of it, (he saw) that it already had gotten loose. He grabbed it, whereupon then in the net he rolled it. When he tied it fast (to a tree), even yet of its own accord did it keep moving. Accordingly he began chopping down the serpent-tree. After the tree had been felled, he began chopping it; as he began cutting (the tree) up into billets, he then went on to chopping in pieces the serpents. Accordingly all of them he killed.

He started away on the run, to where he (and the others) dwelt he ran, passing speedily inside. Even yet was his beloved son there. Now, there was still another, very small; when he kissed him, "Therefore, my dear sons, do you flee quickly away! I really did not kill your mother. In fact, I myself will flee in another direction." Thereupon, when he lifted the younger brother upon the other's back, he spoke to (the elder son), saying: "To where the people are over in this direction, by a straight course, thither do you go. (This) shall be the thought in your mind at evening time to-morrow, for there shall be a great, red glow in the sky. If this comes to pass, then I am slain. Therefore now be off! and I too will go. And this, on your way thither, do you sing:—

"Our father now is created with a tongue.

By him will the sound of our voices be heard with joy,

If he be alive, if he be alive."

Cigwa mādċāwag. Agāwā ugackōmān ucīmāyan. Kayā a^u
 inini mādċā. Kabātibi'k pimōsā a'a^u inini. Cigwa wayāḃaninig
 wānāgwucininig, pītwāwitaḃmōn: "Cī°, ānti kāwīn ningutcipī-
 'tcāsinōn i'īya'ki ā'pa'īyan." Ābanābit kibititibisāni uctigwānini
 5 wīwān. Ānawipitā'kwisinini pa'ī'cicāpupitānig mī'tigunk. Cigwa
 udānupāskiswān, kāwīn kaḃagā. Ācipaḃi'tāskāgut. Ā'pitci unā-
 gucinini, mīsaḃu i^u kāgā't kīnisigut wīwān uctigwānini ti'tibicti-
 gwān.

Midāc cigwa aḃipaḃimusāwāt kwīwisānsaḃ, cigwa mīskwāwāni.
 10 "Ā'tawā, nicīmā's! mī'ī'w gīnisint kōsinān!" Mīsa pimaḃtāmōwāt;
 pīdcina'ā's mawiwāḃ, kāwīn ugacki'tōsināwa tcigiskōwāwāt.
 Tci'ā'nigu'k mādċāwag. Sāga'ī'gaḃ maḃā'kōwāḃ; waḃigaḃmāni.
 Mīsaḃcigwa wāḃamāwāt awīya nībawīnit imāⁿ waḃigaḃmānk; ḃa-
 baḃagātāwān. Āyāntcigu tci'ā'nigu'k aḃimawiwāḃ. Tcigwa ubā-
 15 cwāḃamāwān. "Nimīcōmis! manitō nimaḃmītāwīgunān."

"Ā, nōcisitug, kāwīn awīya ō'ō'māⁿ maḃitō ayāsī. Āniwā'kigu
 nīn nimaḃnitōwī. Taḃa, cīḃagātāyān pimi'ī'caiyu'k."

Kāgā't we'ī'ba kānitōtamuwāt īgi'w aḃinōdcīyaḃ.

"Mī'ī'w wāwāni anicipimusāyu'k mī'ī'wā tcitāḃtagwicināḃ īgi'w
 20 aḃicināḃāḃ ayāwāt. Ō'ō'māⁿ tagwicinink titibictigwān, āniwā'k
 wīnigu nōmaḃ niḃgaḃaḃi'kawā. Mādċāḃ! Mīsa wāḃank tcibwānā-
 wa'kwāḃ mī a'pī kātāḃwicināḃ īgi'w aḃicināḃāḃ ayāwāt. Nōcisitug!
 mī icimādċāḃ."

Kāgā't ānicimādċāwāt īgi'w kwīwisānsaḃ; cigwa aḃigu'pīwāḃ
 25 īgi'w kwīwisānsaḃ.

Then they departed. Hardly was (the boy) able to carry his little brother on his back. And the man started away. Throughout the whole night travelled the man. Then on the morrow, at evening time, (he heard) the voice of some one coming along saying: "Why, there is no place in the whole length and breadth of this earth where you can flee from me." As he looked back upon his path, hither came rolling the head of his wife. Despite its bumping up against the trees as it came, yet straight on through it would pass. Then he tried shooting at it with a gun, but that was of no avail. Then by it was he bumped. It was late in the evening, and then in truth he was killed by the head of his wife, by the rolling head.

And so, when on their way journeyed the boys, it then began to redden (in the sky). "Alas, my little brother! therefore now is our father slain." Accordingly on they went crying; continually did they cry, they could not cease from crying. With all speed they went. Out upon the ice of a lake they came; (the lake) narrowed there. And then it was they saw some one standing at yonder narrows; he had one leg. Then harder than ever they cried as they went. Presently they drew nigh to the being. "O our grandfather! by a manitou are we hard pressed."

"Why, O my grandchildren! there is no manitou here. But I myself am somewhat of a manitou. Now, by way of the space between my legs do you pass through."

Truly well did the children do it.

"Therefore now in peace do you continue on your way till you arrive at a place where the people are. When at this place arrives the rolling head, then for some little while will I keep it occupied. Be off! It is on the morrow, before it is yet noon, that you shall come to where the people are. O my grandchildren! therefore now do you depart hence."

To be sure, then on their way went the boys; presently up from the lake they went.

Inābit Kōṭaṭaṭ — mī·i'ᵘ ājini'kāsut nāḅaṇāgātāt — inābit imā
 kā'pi·u'ntatābīnit, cigwa pītīpīsāni uctigwānini iniyu'kwāwan.
 Āca imāⁿ ṭaḡwicinōmigātini ājikanōnigut: "Ānīndi kā'pimi·i·cā-
 wāt īgi'ᵘ kwīwisānsaḡ?"

5 "Ānīc wātō'tawātwa?"

"Nīwīnisāḡ."

"Kīcpīn kḅacki'tōyaṇ, kidānisāḡ. Ō·o·mā cībāḡādāyān kī'pi-
 mī·i·cāwag."

Mī·i'ᵘ ācīctcigāt Kōṭaṭaṭ, maḅkawākwatci·a·nicinābā. Cigwa
 10 pimī·a·yāni uctigwān, ājipaḡitciwāmagāmāt, paṇaḡu ācipīḡuckānig.
 Ājigīgītut: "Mītug wa^a·a'ᵘ manitō? Kāwīn manitōwisi."

Cigwa kwīwisānsaḡ udābābandānāwa ōdāna, mīdāc kāḡā't
 ājimawiwāt wayāḅamāwāt anicinābā¹. Pāmāḡu pamawīnit kwī-
 wisānsa¹; ānind umawīṇānāwān, ayāntcigu mawīwa¹. Kayā wīn-
 15 awā mawīwaḡ ānind.

"Wāḡunān wāntcimawiyāḡ?" udināwān.

"Nīḡānān nīwīnisigunān, wībagutatagwicin o·o·māⁿ. Ānawī
 nimicōmisinān nīḡīpiwāḅamānān."

"Agatāḡa, acā·a·nātānig!" i'kitōwaḡ. Ā'pidci kāḡicī'kāwāt
 20 ininiwaḡ mādcība·i·tiwaḡ ājā·a·nāwāt. Owāḅandānāwa sāḡa·i·ḡaṇ;
 inābiwāt kīnībawīwaṇ Kōṭaṭaṭaṇ. Wātisāwāt ājikaḡwātcīmā-
 wāt: "Kāwīṇamaḡi tagwicinzi a·i·'kwā?" Uḡaṇōniguwān: "Mīsa
 i'ᵘ kīnisāḡ a^a·a'ᵘ titībictigwān."

Mīsa' ājikiwāwāt īgi'ᵘ ininiwaḡ; cigwa ṭaḡwicinōḡ āntāwāt.
 25 Ā'pitcisa minwāntamōḡ kwīwisānsaḡ.

Mī·i'ᵘ pināwītcīt kī·a·ḡötā.

¹ A name of Kōṭaṭaṭ.

As Kōtāgāt looked — for that was the name of the one-legged being — as he looked towards the place from whence they came out upon the lake, (he) presently (saw) rolling hitherward the head of the woman. When it was come over there (where he was), he was addressed by it saying: "Whither have those boys gone?"

"What do you want with them?"

"I wish to kill them."

"If you can (pass), you may kill them. By way of the space here between my legs did they pass."

This was what Kōtāgāt did, the person Frozen-Stiff.¹ Presently past him went the head, when he then hurled his spear at it, and forthwith the head was broken in pieces. Then he spoke, saying: "And may this have been the manitou? It is not a manitou being."

In time the boys came in sight of a town, whereupon in truth did they weep when they saw the people. And all at once (the people heard) the children (as they) came crying; some ran to them, when all the more they cried. And some of (the people) too wept.

"For what reason do you cry?"

"Our mother wishes to kill us, and in a little while she will be here. Yet we did see our grandfather on our way hither."

"Come, let us follow back their trail!" they said. The men that were very fleet of foot started off running together when they followed back the trail. They saw a lake; when they looked, (they saw) Kōtāgāt standing (there). When they were come at where he was, they asked of him: "Has not that woman arrived yet?" They were addressed by him saying: "Therefore now have I slain that rolling head."

Accordingly then back went the people; in a while they arrived at home. Very happy were the boys.

Whereupon the buttocks of the ruffed grouse now hang aloft.

50. DUNG-WARM WEATHER

(Mōwis tayābawā).

5 Ḃnicinābāg ḡdānawi·i·'tiwāg; nībiwa ḡnicinābāg ayāwāg; zībīnk
 tāwāg. Pācigidāc a·'kiwā·zī ugimāwi, ininiwān udayāwān, ki·'tei-
 ·u·ckinawāwiwān; kayā dāc udānisaṇ mī gāyābi uckinīgi·'kwā-
 winit. Kāgā·t nībiwa ānuwīwītīgāmā awi·'kwā. Mīsa wānawi·ā·wāt
 5 īgi·^u ininiwāg ānuwīwītīgāmāwāt, kāga·pigu nickādisiwāg īgi·^u
 ininiwāg.

Ḃnīc pa·'kān wīgiwāmāns ābi awi·'kwā. Mīdāc īgi·^u ācipīndiga-
 wāt 'a·a·^u wācīmāyit awinini. "Ḃmbāsānō, tābwā·'tawicin, nicīmā!
 Kānagā gīn wītīgān." Ajikanōnigut: "A·ⁱ, kāwāsā, nisayā·ⁿ!
 10 Ḃnawī kīsāgi·i·n, āwacimā niminwāndān tcīwītīgāsiwān."

"Ḃnīc, kinicki·ā·g īgi·^u ininiwāg." Mīsa īgi·^u āci·ā·'pitcibwāmāt.
 Cigwa dāc unā·kuniḡāwāg īgi·^u cāngānimiguwāt īni·^u i·'kwāwān.
 "Ḃmbāsānō, wīmānici·ā·dā! Ningutci kīgawāni·'kāmin, mīdāc
 imā·ⁿ kā·i·cimīsiyānk."

15 Kāgā·t mī·i·mā ācimīsiwāt. Kāmōckinānik mīdāc īgi·^u mādcī-
 'tāwāt māzinitcīskiwaḡināṇowāt, ḡnicinābānk udici·tōnāwa īgi·^u
 mō·^{wi}. Kā·'kīci·tōwan, zazāgā pāpāḡiwayān ācipisi·'kōtōwād; kāyā
 ā·pitci wānicicininig midasān ācipisi·'kōtōwāt, kayā ma·'kisiṇān
 unīcicininiwān; ājipisi·'kōtōwāt kayā īgi·^u upīsi·'kwāḡān wānicici-
 20 ninik; ācipisi·'kōtōwāt kayā īgi·^u wīwa·'kwān; mīdāc a·a·^u ma-
 'kadā·ā·mī·kwayānān ācinīḡucwāwāt, [mīdāc īgi·^u kākāckitāsā-
 bināwāt, miziwā āḡwā·pitcigāsōwān; kā·'kīci·i·nt ācipasigunctisa-
 ·ā·wāt. Pācig a·awinini kāḡīḡitu: "Ḃmbāsa tawi·u·ndci·ā·nicinā-
 bāwi." Ḃnīc ānind ājizītunāwāt, mīdāc īgi·^u ācigīḡitut 'a·a·^u inini:
 25 "Mōwis! kibimātisina?"

¹ Because she had refused them.

50. DUNG-WARM WEATHER. *Shit Man*

Some people were living together in a town; many people they were; by a river they dwelt. And a certain man was chief, and he had a son, a full-grown youth; and also a daughter who was yet a maiden. In truth, many sought to marry the (young) woman, but to no purpose. Thereupon the men who had tried in vain to marry her agreed upon a plan concerning her, for at last angry became the men.

Now, apart in a small wigwam was the woman. Accordingly then into where she was went the man that was elder brother to her. "Pray, give heed to what I say, my little sister! Do go and be married." Then he was addressed by her saying: "Why, impossible, my elder brother! In spite of my love for you, I would much rather not marry."

"Well, you are angering the men." But it was so that he failed to persuade her (to marry). And then to an agreement came those by whom the woman was disliked.¹ "Come, let us shame her! In a certain place we will dig a hole, and then into that place we will ease ourselves."

Truly then into that place they eased themselves. After the place was filled, they then set to work patting it into the form of an image, into the form of a human being they fashioned the dung. When they had finished it, then a fine shirt they put on it; and exceedingly handsome leggings they fitted it into, likewise moccasins that were nice; and then they clothed it with a coat that was handsome; and then they fixed upon it a hat; and then the skin of a black beaver they cut into strips, whereupon they tied them about the leggings for garters; all over was it tied (with the strips). When (the clothing of) it was finished, they then stood it upon its feet. A certain man spoke at length, saying: "(I) will that (this thing) become a human being." Now, while some kept it from falling, then accordingly spoke a man, saying: "O Dung-Being! are you alive?"

"Nimbimātis."

"Wunāgucig kī·ṛ·nimātābī."

"Wāgunāc kāsā·ka·u·yān?" i'kito a^au mōwis.

"Kägä't kīgawaci'tōmin i'ī'u kāsā·ka·u·t." Kägä't mādci'tā-
 5 wāg, ā'pidcisa wāwāni uzāzāgā'tōnāwa i'ī'u sa'ka·u·n. Misa i'ī'u
 k'kīci'tōwāt, āmbā, ā'pidci minwāndam a^au mōwis; picigānimu.
 Mādcāwāg ājāwāt ā'kupīgātinig mī·i·u sibi. Mīdāc imāⁿ ānint
 ininiwāg kanawānimāwāt, kayā ānint ācawa·ō·wāg āndāwāt
 icāwāt. Cigwasa ṇi·u·nāgucinini, mīsa i'ī'u cigwa mādcād a^au
 10 mōwis, ā'kubīgātinig kā·i·cāt. Maḍwāpīpāgi pāciginini: "Ä'e'e,
 pīwidā kidōdisigunān!"

Kā'kina sāga·ṛ·mōg, kayā wīn a^aawi'kwā cāngānimāt i'ī'u nini-
 wa¹. Ā'pitci pācu' kī·a·'pa'tō kīnībawiwān ininiwān, īni'u mōwisān.
 Kägä't omisawīṇamān. "Āmbāgic a^au wītīgāmaḡ!" ināndam.

15 Maḍwāgīgītō a^a mōwis, pā'kicigu ṇāgamu:—

"Misa cigwa tcibināta·u·guyān."

Kägä't pācig inini ācipōsit; nātawāt ānīcitcākisāt. Äjikanōnāt:
 "Ä^a, pōsin!"

"Kitōgimāwina wīpināta·u·yān?"

20 Äcikānōnāt awinini: "Kāwin nintōgimāwisī."

"Wāgimāwit nīngābināta·u·'k."

Kägä't wackāgumu a^aawinini ānīcimādcāt icāt wāgimāwinit.
 Ugaṇōnān ṇicīnābān: "'Wāgimāwit nīngābināta·u·'k,' i'kitō a^a
 pīwitā."

¹ Said in a low bass voice.

"I am alive." ¹

"When evening comes, then are you to go down toward the water."

"What shall I use for a cane?" said Dung-Being.¹

"To be sure, we will make what he shall use for a cane." Truly set they to work, in an exceedingly beautiful form they fashioned the cane for him. Accordingly, when they had finished it, ah, very pleased was Dung-Being; he felt proud. They started forth, going as far as the water of the river. And it was there that some men were watching for him, and some were crossing over in their canoes on their way home. In a while the evening was drawing on, and that was when Dung-Being started forth, to the edge of the water was where he went. The voice of a man was heard calling out: "Halloo! by a stranger are we visited!"

All came out of doors, likewise the woman who disliked the men. Very close did she run to where the man was standing, to him (that was) Dung-Being. In truth, she felt desire for him. "Would that I might marry him!" she thought.

The voice of Dung-Being was heard when he spoke, at the same time he sang: —

"Now is the time that I shall be sent for (and) carried across the water."

Sure enough, a certain man then got into his canoe; in going after (Dung-Being), his canoe slid up into the shore. Then he spoke to him, saying: "All right, get in!"

"Are you a chief, that you should come after me (in your canoe)?"

To him then spoke the man, saying: "I am not a chief."

"Him that is chief do I wish to come over the water after me."²

Truly roundabout the man whirled (his canoe) as he started forth on his way to where the chief was. He spoke to a person, saying: "'Him that is chief do I wish to come over the water after me,' said the stranger."

² Spoken by Dung-Being.

Kägä't a'kiwaⁿzi äjimädcāt nātawāt ini'^u mōwisān. Cigwa änitcä'kisät, kigitō a^u mōwis: "Nawātc nīmināwātciguntcitōn i^ui' kitcimān." Tcigwa äcipōsikwäckwaninit. "Ä'ⁿyōⁿ, ä'ⁿyōⁿ!" inwāwān äci·ā·cawa·ō·nāt. Pitcīnaḡigu zäzi'k änāyāwāt äci-
5 kwäckwāninit. Mīsa ḡäyābi ānwānit: "Ä'ⁿyōⁿ!" Mīsa äciḡabāt a'kiwāⁿzi.

Mīdāc i^ui' kigitō a^u mōwis: "Änīndi āndāyān?"

"Mī·i·witi ninga·i·cipīndigä."

Kägä't äniciwītcīwāt. Kā·pīndigāwāt, cigwa awipīndigä awi-
10 'kwä. Kägätsa ki'tci·ā·nigu'k omisawānimān. "Ämbāḡicsa 'a'a'^u wītigāmāḡ a^u mōwis!" Änīc mī·i' cigwa ki'tcipīskānānik i wīgi-
wām; cigwa wīningitcīmaso. Äbinōtcīyān pīmācāḡāmāwān imāⁿ
äcitābibināt. Mīdāc imāⁿ mākwyā·i' äcikitciwīnāt ini'^u äbinō-
dcīyān; kayä wawiyatānimāt iniyābinōtcīyān. Mī·i' ānu·a·pī-
15 'tcitāwint wīkīgä·i'nt, ēi! ḡāwāsa. Mīsa wīningisut mōwis. "Wī-
'kägāsa ḡaḡi'tcimīskwa'kwāt," ināndām.

Kägä't mādwāpīpāḡi päcig inini: "Ä'ä·a'·i, ki'tcimīskwa'kwāt!"

Taiyā, paḡāḡu kāpiti'kwäḡ! Säḡitcikwäckwāniwād wīwābandā-
mowād ki'tcimīskwa'kwatinig. Mīḡwanā imāⁿ ābit imā wīgiwā-
20 ming ka'kina äsäḡitcisānit; ka'kina kāsāḡa·ḡ·minīt kayä wīn äcisā-
ḡa·ḡ·nk. Mī'tigōns utānōtātā'pinān; änicipapa'ki'tā·a·nk i^u
wīgiwāmāns māḡwā ta'pābi a·i'kwä, mī·a·wā ka'kina cāḡānimāt
i·i' ininiwā¹. Mīsāḡu i^ui' kägä't ānimādcāt mōwis; ningutcitācigu
āninibā mōwis. Kīgicāb mīnawā äjimādcāt, sibi utānipimā·ḡ·dōn.
25 Cigwa nāyā·a'kwānig, cayīḡwa ki'tci·ā·bawāni. Sāḡa·i·ḡān ōwā-
bandān, āca·i·tug kākāckādininig. Mādci·ā·dāḡā'ku, ā'pidci tci·ā·
bawāni. Kägä't mamītāwāntām. Änīc mīsa cigwa ā'pidci unicici-

¹ The child.

Truly, then the old man started forth to fetch Dung-Being. When his canoe glided up into the shore, up spoke Dung-Being, saying: "Just a little farther out do you push your canoe." Presently then into the canoe he leaped. "Heyo, heyo!" he exclaimed. Then (the chief) took him across the water. As soon as they drew up close to the shore, then (Dung-Being) leaped out (upon the land). And still was he exclaiming: "Heyo!" And then ashore stepped the old man.

Thereupon up spoke Dung-Being, saying: "Where do you live?"
 "Into yonder place where I am going to enter."

In truth, then went he along with (the old man). After they had entered, then in went the woman. Really with exceedingly great desire did she long for him in her mind. "Would that I might marry Dung-Being!" Now, there was at the time a big fire blazing in the wigwam; presently he began to soften. A child that was passing by, (Dung-Being) took up in his arms. And so there amidst (the people) he had the child with him; and he became fond of the child. It was then that they intended feeding it,¹ but, alas! it was impossible. It was then that Dung-Being was softening. "Would that the sky might become very red!" he thought.

In truth, there was heard the voice of a man calling out: "Halloo! the sky has become very red!"

Oh, but there rose a continuous roar! Out (the people) rushed to see the mighty red of the sky. It was out from the wigwam where he was that they rushed; after all had gone forth, then out he went. A stick he picked up on the way; then he tapped a number of times upon the little wigwam while the woman was peeping out, the woman that hated all the men. Thereupon truly on his way went Dung-Being; and somewhere on the way did Dung-Being sleep. In the morning he then continued on, along a river he followed. By the time it was noon it was already growing warmer. A lake he saw, though he was not sure that it had been frozen. He started across on the ice, very much was it thawing. In truth, he was worrying. Now, it was so that exceedingly

- wan umindcikāwāna⁸. Ningutingigu ācipō'kutcīsānit, kāwīn gān-
agā oğackitōsīn tci·ō·dā'pināt īni·o·mintci'kāwānan. Cigwa ubāc-
wābandān wayā'kwāgamīwāninig sāga·i·gan, mī·i·'u cigwa misiwā
nīguckāt. Mīdāc i·i'·u intawā ānu·i·cimi'tōtāt. Kāga'pī misiwā
5 kā·i·cinigisut ā'pitci imāⁿ wayā'kwāgamīwāninig indigu wacackwīc
kā·a·'tāg, ānicu'kutcīs kiwāsink i·i'·u mōⁱ.

Cigwa awāti i'kwā, mī·i·'u ābidink kitibi'katinig. Kāgā't mā-
mītāwāntam. Kī'kənōnāt īni'·u oğin: "Ningīpimīwī·i·cāmik a^a·i·
nini, niwinō'pinānā dāc."

- 10 "Nindānis, kāwin kitāmino·a·yāsi aninō'pinānāt. Kānābāt
wāsa ijātug," īniyōgīn udānu·i·gōn. Mīsa'kāwāsa, kāgā't ā'pidci
ināndan wīnō'pinānāt īni'·u mōwisān. Mīgu wānkicicic wāndci-
i·ugīcī'tāt, ānic ānawī ā'pitci ānu·u·ndci·ā·; kāga'pī kayā īniyōsān
udānu·u·ndci·i·gōn, kayā īni^u udawāmān. Mīsa cigwa mādcāt
15 a·i·'kwā. Cigwa owābandān nibāwin kīnibānit mōwisān. Ānic
udayānsān uwīdcīwān. Ājimādcāt pīma·a·nāt mōwisān. Cigwasa
sāga·i·gan owābandān āci'kawānit īni'·u mōwisān. Ningutingigu kāgō
owābandān, kuniginīn, mindcikāwānan. Wānicōdā'pināt, wānicipī-
si'kawāt, pānāgu mōⁱ. Ināndan: "Kunigā ā'pidci ā'pī'tcipīci-
20 gānimut! Mī·i·'u kānābāt kā·u·dcitōtānk kī'pīndāciketcināt īni'·u
umīdci'kāwānan." Ānici mādcād pīma·a·nāt. Kāga'pī·i·gu kāwīn
nisidam ici'kawāsiwān pānāgu kānabīwisininig. Ningutingigu mīgu
i·i'·u ānicimōcaginang īni'·u uda·i·mini. Inābit iwiti wayā'kwāgamī-
wāninig kāgō owābandān nistcigisininik. Cigwa opācwābandān;

handsome were his mittens. All at once they broke in two, not even was he able to pick the mittens up again. By this time he was getting close to the other end of the lake, he then began to drop apart from all over. So then, as a result, he began to crawl, (but that was no use). Finally, when he had completely fallen apart, there seemed at the other end of the lake something like a muskrat-dwelling, such was the size of the dung-hill.

Now, as for that woman, there had already passed one night (of her thinking about him). To be sure, she was in a mental unrest. Then she spoke to her mother, saying: "I have been asked by the man that came to go with him, and I want to follow after him."

"My daughter, you would not be doing the proper thing to go following after him. No doubt a long way he must now be," by her mother she was told, but to no purpose. And it was no use, for truly very eager was she to follow after Dung-Being. And then, notwithstanding (what her mother had said), she made ready; so, in spite of (her mother's wish), she went, anyhow; and finally by her father was she advised not to go, (but it was no use); and likewise by her brother. And so thence departed the woman. In time she saw the place where Dung-Being had slept. Now, her little pet (dog) she had with her. As she went, she followed the tracks of Dung-Being. In a while she saw a lake where Dung-Being had left the imprint of his tracks. And in course of time she beheld something; lo, it was a mitten. As she went over to pick it up, as she tried to put it on, (she found) it was nothing but dung. She thought: "Wonder if it can be that he is so extremely proud! That may be the reason why he has done such a thing as to ease himself into his mitten." Then on her way she started, following after in his path. And finally she came upon a curious sign of a trail, which consisted of one thing after another that he had been wearing. By and by she then gathered up his belongings along the way. On looking yonder at the other end of the lake, she beheld something in a certain place. Presently

āniwābandank kuningiin ki'tci mōⁱ. Ānīc ānugīwitāskā, ānīc mīgu imāⁿ wayä'kwä'kawānit. Ambā, mīsa i^u ācikitci'a'gātcit. Ābā'pic kinibawi. "Ānīcnā kāwīn bā'pic wī'kā nindāgīwāsī, ānīc nindā-bā'pi'i'gō mīsawā kiwāyān. Wāgunān pisindawagibān a^a'u nisayān
5 ānugīcigaganōcit? 'Intāckā wītigān,' nindānugī'i'k nisayā. Cigwadac indawā ningamādcā aṃantcigu a'pī kīgawātcīyān."

Kägä't mādca; wāsa kā'tagwicing, mī'i'māⁿ nā'i'ci'ō'cigāt, cingupī udōwīgiwāminān. Kā'kīci'tōd āndāt, mīsa kāwīn kīgō umīdcisīn. Mīdāc iⁱ'u mādcat wīdcīwāt utayānsān. Kägä't umī'kā-
10 nāwa pīmā'tigōn, ki'tcinibiwa umāmōnān; mīsanā īni'ū mādciit. Mīnawā wāyābāninig mādca iⁱ'u mānitōbīmā'tigu'kāt; pa'kān pīmā'tig mānidō pīmā'tig. Kägä't omī'kān. "Mīsa iⁱ'u kā'i'nān-dcikāyān o'o' tcibinōnk." Cigwa umī'kānān mīnawa mīdāc īni'ū wīgupīn, mī īni'ū mīnawa mādciit. Ēⁱ! kāwāsa tāminowayāsī.

15 Cigwa minditōwān īni'ū ōdaiyān. "Mīsa intawā mī wa^a'u'kā-wītigāmāg," ināndam. Kägä't mīsa'. Ningutingijku mādcawān īni'ū unāpāman, wābōsōn upīnāni. Kägä't minwāndam. Kāga'pī-i'gu nāningutinōng nīc upīnāni iⁱ'u wābōsō^e. Ninguting gayā kīgawān ubināni. Kägä't minwāntam kāwīndāc ā'pitci pa'kādāsī.

20 Ningutingigu āci'a'yānit īni'ū unītcānisān, kuniginīn ānimōsān wānītcānisit; mīsaḡu i^u āciki'tciminwāndank. Wībaḡu mīnawā cigwa mīnawā unītcānisi, kuniginīn ānicinābānsān kwīwisānsān. Ambā ātata, āciki'tciminwāndank iⁱ'u cigwa ki'tci'a'nimuciwīnit īniwāti nī'tam māḡwā wānīdcānisit. Mīdāc iⁱ'u nīcinit. Ōsān
25 wītcīwātāⁿ animuc kī'u'sāwāt. Kägä't mīḡwa'pānā pīnāwāt īni'ū wāwāckāciwān. Mīsa' kāwīn kāyābi pa'kādāsī a'i'kwā. Kägä't minwāntam. Ningutingigu ā'pitāntawa^e kiyusānit ckwātcī nīwugun, "Mīsa iⁱ'u kāṇābāt nibuwāḡwān," i'kito a'i'kwā. Ā'pidci

she got a close view of it; on going over to see it, behold, it was a great dung-hill. Now she circled about (it) without any satisfaction, for (she saw) that there was the end of his footprints. Well, that was when she became very much abashed. By this time she was standing. "Now, of course I shall never go back home, for I shall be laughed at if I should return. Why did I not listen to my elder brother when he tried to speak to me? 'Now do you marry,' was what he tried in vain to tell me. And now therefore will I continue on, even though it be till I am frozen to death."

To be sure, she went; when a long way she had come, then there she put up a wigwam, of balsams did she make her wigwam. After she had made a place to live in, she then had nothing to eat. Accordingly thence she departed, in company with her little pet (dog). In truth, she found some vines, a great deal she gathered; and that was what she ate. On the next day she went to search for some manitou-vine; a different (kind of) vine is the manitou-vine. In truth, she found some. "This is what I shall have for my food during this winter." Then next she found some linden-bark, and that too she ate. Alas! and still not enough did she have.

In time large grew her pet (dog). "Now, therefore, I will marry him," she thought. In truth, it (was) so. When once away went her husband, a rabbit he fetched home. Truly pleased was she. And at last he sometimes fetched two rabbits home. And once he brought home a porcupine. In truth, she was happy, and she was not very much in need of food.

And once, when she had a child, lo, it was to a puppy that she became mother; whereupon she was very glad of it. Soon again she had another child, and, lo, it was a boy. Oh, then very happy was she that now a great big dog was the one that she first had borne. And so now they were two. In company with its father went the dog when they hunted for game. In truth, it was all the time that they fetched home a deer. And so nevermore was the woman in want of food. Truly pleased was she. And once, when they were gone for four days on a hunt for game, "Therefore now

kā'tibi'kətinig pīdwāwācinū⁸, cigwa pīndigāwa⁸. Cigwa kigitōwān unāpāman: "Mō's ningīnisānān." Mīdəc kīgā't minwāntānk a-i'kwā, kīgā't wīninōwān. Mīsa' i'i'w pāmā sīgwan̄k mīnawā tcinānta wāntcigānit. Cigwasa sīgwan̄ini, mīsa minawā mādci'tā-
 5 wāt nāntawāntcikāwāt; cigwa mīnawā unisāwān wāwāckāciwān.

Ningutingigu pāmāgu kānimādcānit īniyōnāpāman, pāmāgu awīya pād̄wāwācininit; kuniginīn īni'w pājik īniwiniwān āji-pīndigāgut. Mīdəc īni'w pājik īni'w ininiwān kēcīngānimāt. Ājigā-nōnigut: "Ānīn dəc kīgī'a·tima·ā·nānəc a'a'w mōwis?"

10 Āmbā, kīgā't āgətci.

"Mīna a'w wānāpāmiyān a'a'w mōwis?"

"Kāwīn, mī'a·wā nintayāns wānāpāmiyān."

"Awānān dəc wīn wānītcānisit kātā'kunāt?"

"Ninta'."

15 "Kīgā't kīpā'tinīnuwāg īgi'w ininiwāg ānawī wītigāmi'kwābān. Wāgunān pājik wītigāmatibān a'a·i·nini kāwīn awīya kītākīpā'pī-i·gusī. Mī-i·witi wāntciyān a'a'w kōs ayāt. Mī-i·wā wāntci'a·n-tunā'a·gōsiwān; ānawī kītānugī'w·ndci'·gō. Kiki'kāntān na' īgi'w ininiwāg kā-i·cictcigāwāt i'i'w mōi' kākā'w·ndcinō'pīnāḍamān ka'kina
 20 kīgīnecki·ā·a'a·i·nini? Intawādəc mīgu i'i'w kākā'·ciwīdigāminān."

Mīdəc pītcīnāg wāwāni kīgītut a-i'kwā: "Mīgu i'i'w kākā'·ci-ki'tciminwāntamān wīdigāminān."

"Kāwīn īna wīn tānickātisisī a'w gita' i'i'w māgwā wītigāmatibān?"

"Kāḇāḇātci."

25 "Ānīn wīn i'i'w nīngīpīwu'kawi·ā·g gīnīcu'kawāwāt?"

"Mīsa a'w nīngwisīs pājig kī·ā·nīmōsiwi."

"Ā'w, mānō omā nīngā'a·yā." Mīsa āciwītābimāt īniwi'kwāwān.

perhaps they may be dead," said the woman. Late in the night came the sound of their footsteps, presently in they came. Then spoke her husband, saying: "A moose we killed." Whereupon truly pleased was the woman, (for) in truth it was fat. And so it was not till in the spring that they went hunting again. In time it was spring, whereupon again they began to hunt for game; then again they killed a deer.

And once later on, after her husband had gone away, there suddenly came the sound of somebody's footsteps; lo, it was a man who came entering into where she was. And it was one of the men whom she had hated. Then she was addressed by him saying: "Did you ever overtake that Dung-Being?"

Oh, in truth she was ashamed.

"Is that husband of yours Dung-Being?"

"No, that little pet of mine do I have for a husband."

"And whose child is that you have in your arms?"

"My pet's."

"Truly many were the men who tried in vain to marry you. Had you married one of the men, by nobody would you have been laughed at. Over there from whence I came is your father. It is on his account that you are not sought to be found; for in vain were you forbidden not to go away. Do you know that the men who brought it about, whereby you followed after the dung, were the ones you angered? Therefore now I am going to marry you."

And then presently with better feeling spoke the woman, saying: "That which I should greatly desire would be to marry you."

"That pet of yours would not be angry if you married?"

"Maybe."

"How is it that on my way hither I followed in the path of two of them that made up the trail?"

"It is that one of my sons is a dog."

"Well, then please let me continue here." Whereupon he then sat beside the woman.

Cigwa unāgucinini. Cigwa pīdwāwācinu, tcigwa pipīndigāwān
 pī·i·nābinit ininiwān ugīwīṭabimāni. Aṭcināgu kināmaḍapiwa²,
 panā sāga·a·minit. Äcitibi'kaṭinig ā'pidcisa ku'tāṭci a^a·i·nini.
 Migwa'panā nanā·i·nāt ini'^u umi'tigwābīn kayā iⁱ'^u owāgā'kwat
 5 kayā omō'kumān. Cigwasa wābānini. "Indawā mādcādā iwāti
 udānānk tcī·i·cāyank!" Wāwīp ucī'tāwag. Kā'kīcī'tāwāt mādcā-
 wag. Mīḍac iwiti udānānk ācāwāt. Kumāḍac a'pī tāgwīcinuwāt,
 utaṇinaḡanān ini'^u wīwān. Kumāgu a'pī maḍwāpīpāgi utānānk
 a·i'kwā. Äcipaḡitciwānāt a^a·i·nini mādcīpa'tō; apa'tōd wīwān
 10 maḍwāpīpāginit. Änitābābandank pī·a·yānigubānān, paḡbā'pic
 kicingicininōn ini'^u wīwān. Mīsa kinisigut iⁱ'^u aṇimuca².

Misāntawā äjimādcāt a·i·nini, icāt iwiti otānāng. Mīḍac i^u
 wayābandank ödāna tibātcimu: "Mīsa iⁱ'^u kīnisigut a·i'kwā.
 Mī·i·wā udōnāpāminān ini'^u udayānsan. Pājigidac ugī·a·wāyāwān
 15 ini'^u aṇimōsan; wīnawāgu ugīwunīdcānisināwā; kayā pācig kwī-
 wisānsan."

Mīḍac iⁱ'^u äjigīgitut a^u a'kiwā^azī: "Mīnācigu iⁱ'^u kayā a^u kwī-
 wisāns kīnisint?"

"Mīgu iⁱ'^u kayā a^u kīnisint," udinān.

20 Mīḍac iⁱ'^u pitcīnag mawit a^a·^u a'kiwā^azī, kayā a^u mindimōyā,
 kayā a^u uckinawā. Äjikīgitut a^u uckinawā: "Intackā mī ānugi-
 ·u·ndcikānōnag a^a·^u nicīmā·i·bān."

Mīsa' pīnāwītēt kī·a·gōtā.

51. OLD-TOAD-WOMAN STEALS A CHILD.

I'kwā a·i·ntā. Ininiwān ninguting pīndigāwān; mīsa' ā'pidci
 25 udānuwīpācwābāmigōn, mīdic iⁱ'^u kāwīn ināndanzi a^a·i·kwā.

In a while it was evening. Presently came the sound of footsteps, then in came one that saw a man sitting beside her. But a little while were the (dogs) seated, and then out of doors they went. When night came on, very much afraid was the man. And all the while he was fixing his bow and his axe and his knife. In time then came the morrow. "Therefore let us go back the way we came!" Speedily they made ready. When they were ready, they departed. It was yonder, back on their trail, they went. When they had come to a certain distance, he began to leave his wife farther and farther behind. After a while he heard the sound of the woman calling (to him) from over the trail. Then, putting down his pack, the man started running; he ran towards his wife whom he heard calling aloud (to him). When he got in sight of where she was coming, lo, (he saw) his wife lying prostrate. And so she had been killed by the dogs.

So thereupon thence departed the man, he went over there to the town. And when he got to the town, (he) told the news: "Therefore now is the woman killed. (It was) by her husband, that was her little pet (dog). And there was one little puppy they had; and to them the child belonged; and (there was) also a little boy."

And then up spoke the old man, saying: "And is the little boy also slain?"

"He is also slain."

Thereupon at once did the old man begin to cry, likewise the old woman and the youth. Then up spoke the youth, saying: "That was the very reason why I tried to speak to my younger sister, (but it was no use)."

And so the buttocks of the ruffed grouse now hang aloft.

51. OLD-TOAD-WOMAN STEALS A CHILD.

A woman was abiding (there). Once on a time (she beheld) a man come into (the wigwam); and though he was very eager to know her in a friendly way, yet the woman was not willing. At

Käga'pī mādca a'a' inini, umicōmisān udicānan. Kā'tagwicing äjikanōnāt unicōmisān: "Nimicō! kägä't nimāmitāwāntam ānu-wipācwābamağ a'i'kwä."

Mīdāc äjikigitut a'kiwānzī: "Kāwīn sānağasinōn i'i' u tcibācwā-
5 bamağ." Mīdāc i'i' u nantunigāwan i'i' u umackimutāni; ānīc paçkwāwac wāmaskimutānit.

Tcigwa kägō ōmīnigōn ā'pidci ağāsāni.

"Nōcis, mīsa o'o' nimācki'kīm, mī'o'wā kā'u'ndcipācwābamağ
wa'a' i'kwä. A'pī kīpīndigawāğ, — māmwağc ābi'tā tibi'kak mī
10 a'pī kīpīndigāyan i' wīgiwām, — a'pī kīpīndigāyan, āpa'a'n; mīdāc
i'i' u udickutāming pağidinān i'i' u maçki'ki. Kīpağidināman,
mīdāc i'i' u kī'cipōdawāyan. Cigwa ta'u'nickā. Kāwīn tami-
'kawisī. Ā'pidci kāwīn ickwā'kağig tātōtanzī." Mīdāc i'i' u a'pī
mīnawā pāğig ominigōn i'i' u macki'ki. " 'Tağa, kīganānāntawīn!
15 kīga'i'nā, 'mīgu i'i' u a'panā kī'ci'a'yāyan kīcpīn kāyābi wīcīn-
gānīmīyan', kīga'i'nā."

Mīsa i' u cigwa ācimādcāt a'i'nini, mīdāc i'i' u āci'icāt īniwi-
'kwāwan. Māmwağtcigu uta'kawātōn tci'ā'bi'tātibi'kağinīg. Tci-
gwa' ābi'tātibi'kağini äjīpīndigāt kīmōtc. Ācipağitinānk i'i'māⁿ
20 ickutānk i'i' u macki'ki, kuniginīn āmanisutāğut; ānīgu'k u nīckā-
ba'tōwan, pā'kic pōdawāwan äjikigitunit: "Kāwīn pō'tc wī'kā
kitābācwābamisī."

Nawāndicigu udānugağōnān: "Pō'tcigu kawītigāmin."

Mī' tig udōtā'pinağini wīpaği'tā'u'gut.

25 Intawā äjisāga'a'nk. Mīdāc imāⁿ ağwağcing äjiwawānabit.
Kunāgu a'pī cigwa kī'ci'kī'kānimāt wānīmī'kawīnit, mīdāc i'i' u
ācipīndigāt a'i'nini; kägä't owābamağ kiwağātisīnit. Mīsa imāⁿ

last away went the man, to his grandfather he went. After he was come there, he then spoke to his grandfather, saying: "O my grandfather! in a truly troubled state of mind I am, because of my failure in trying to have intimate knowledge of a woman."

Thereupon then spoke the old man, saying: "It is not difficult for you to be intimate with her." Accordingly then he sought for something in his bag; now a miserable old skin he had for a bag.

Presently (the man) was given something that was very small.

"My grandson, this is my (magic) medicine, and by means of this will you become intimate with the woman. After you have entered into where she is, — but it must really be at midnight that you go into the wigwam, — when you have entered within, then untie it; accordingly then upon her fire do you drop the medicine. After you have dropped (the medicine) there, then is the time that you should start up the fire. Presently up from bed she will rise. She will not be in her right mind. She will do all manner of things." Thereupon then another kind of medicine he was given. "'Pray, let me heal you!' you shall say to her, 'for this is the way you shall always be, if you continue wanting to hate me,' you shall say to her."

Accordingly then departed the man, whereupon he went to where the woman was. To make certain, he waited till it was midnight. When it was midnight, then he went secretly into where she was. When he dropped the medicine upon the fire, behold, the sound he made was heard by her; straightway up she leaped from her couch, and at the same time she kindled the fire. Then she spoke, saying: "Never will it be possible for you to have intimate knowledge of me."

Yet, despite (what she said), he tried in vain to speak to her, saying: "I am determined to marry you."

A club then she picked up to strike him with.

Thereupon out of doors then he went. And so there outside he sat down. Some time afterwards, when he knew that she was out of her wits, then it was that inside went the man; of a truth, he

cigwa kīwī'pāmāt. Kāwīn mi'kawisiwān. Mīdāc i'i'ᵘ kā'i'ckwā-
 'tāt, utāpa·ā'n umacki'kīm; paṅgī āciminānta·ā't. Kägä't paḡa-
 'kātsiwiwān uḡaṇōnān. Mīsa i'ᵘ cigwa nānāḡatawāntānk, "Käḡu'
 5 kāyābi cīḡānimici'kän. Kīcpīn kāyābi wīcīḡānimiyaṇ mīya-
 'paṇā mini'k kābimātsiyaṇ kāwīn kīḡami'kawisī," udinān.

Ājikīgitut aī'kwä: "Mīḡu i'ᵘ kā'i'ciwīdigāminān. Nawātci nin-
 tācīḡātān tcimi'kawisiwān."

Mīsa' ḡägä't cigwa kīwīdigāmāt. Kumāḡu mini'k āyāwāt cigwa
 ḡabinōtciyaṇ udayāwān a'i'ᵘ kwä. Ānīc nīciwa⁸ ḡanimōca⁸ āyāwāwāt.
 10 Ānīc wīn ḡabinōtci udayā⁸sa⁸ i'i'ᵘ ḡanimōca⁸.

Ā'pidci ayā'pitānti a⁸a'ᵘ inini kīyusāt. Ningutingigu mādcāt
 a'i'nini. Kānimādcānit inī'ᵘ unāpāmaṇ, kayā wīn uci'tā wīmaṇi-
 sāt a⁸a'ᵘ i'ᵘ kwä; ājimādcāt, ānīc ta'kubisōwān inī'ᵘ ugwisā⁸saṇ; mīḡu
 i'i'ᵘ a'ᵘ kawā intawā udōntcikanān pīndig inī'ᵘ unītcānisān. Kā'i'citinā
 15 utawimaṇōnaṇ inī'ᵘ umisimaṇ. Patāḡwicink awānibaṇ ugwisisaṇ;
 ānugīwi'tānaṇdu·ā'tcigä. Mīsa' wāni·ā't iniyōḡwisā⁸saṇ, mīsa
 i'i'ᵘ tci·ā'nigū'k ājimawit, kḡbāḡījik mawī. Ānītaḡwicink a⁸a'ᵘ
 inini wīwān maḡdwāmawiwān. Ānīpīndigāt wābāmigōn wīwān
 ḡigītōwān: "Mīsā'paṇā kīḡwisānān kīwāni·a'g."

20 Ājikānōnāt wīwān: "Ānīn āciictcigāyāmbān?"

"Nīmaṇisānāmbān."

"Māma'kātcī kī'kaṇawānimāsiwat." Mādcī'tā wīnī'tam ānu-
 ḡīwi'tānaṇdu·ā'tcigāt, mīsa' kāwīn nīnkutci umi'kawāsīn kayā
 tcībimi'kawānit. Kägä't māma'kādāntāmōḡ.

beheld her becoming beside herself. And so then it was that he lay in the couch with her. She did not come back to her senses. Thereupon, when he was done, he untied his medicine; a little of it he made her smell. In truth, while she was yet in a wandering state of mind, he spoke to her. Accordingly, when she began to collect her thoughts, "Don't you ever hate me any more. If you wish to hate me still, then as long as you live you shall never be in a right state of mind," he said to her.

Then spoke the woman, saying: "Therefore then I will marry you. More would I dislike to be out of my right mind."

And so, in truth, then he married her. When for some time they had lived (together), then a baby the woman had. Now, two were the dogs they owned. Now, the child itself had the dogs for pets.

A very long while was the man absent from home when on the hunt for game. And once on a time away went the man. After her husband had departed, the woman too made ready to go gather fire-wood; when she departed, (she left) her little son strapped (to the cradle-board); now, it was only for a little while that she left her child inside (the lodge). Speedily she went to gather her fire-wood. On her return, gone was her little son; in vain roundabout she sought for tracks, but without avail. Therefore then she had lost her little son, whereupon bitterly she wept, throughout the whole day she wept. When the man was returning home, he heard the voice of his wife crying. When he went inside the lodge, he was seen by his wife, who spoke, saying: "And now gone is our dear son, whom I have lost."

Then he spoke to his wife, saying: "What were you doing at the time?"

"I was then out getting fire-wood."

"It is strange that you did not keep watch of him." He himself began seeking in vain for tracks roundabout the place, but nowhere did he find the signs of any trail. Verily, they marvelled concerning it.

"Kāwīn, intawā ningamādcā," i'kitō a'·kwā.

"Kayā nīn ningamādcā," i'kito a' inini.

Kägä't mādcawag; tcācātcībān icāwag nantunā·a'gāwāt. Ninguting uwābantān a'a'·u i'kwā kägō a'ni·ā'cisininig. "Mīmāwini·i'·u
 5 a'a'·u ningwisāns i'i'·u udi'kināgañ a'ni·ā'cisininig." Kāga'pī·i'gu
 a'ni·i'kawāwan īni'·u kā'kimōdimigut īni'·u ugwisānsan. Kumāgu
 a'pī tāgwucink owābandān wigiwāmāns ayānig. Ācipīndigāt,
 awāgwāgi kīnāmaṭapiwāñ īni'·u Cīgawicāñ. Ā'pitci mānātātini paç-
 10 kwāgin wāgōtāsinit; nīc a'binōtcīya¹ udayāwāni, ā'pitcisa māmanā-
 tisiwa². A'·nābit, owābandān udi'kināgañini īni'·u ugwisānsan.
 Unisitawinān, pa'kwāgañtcigātānig.

Mī·i'·u a'pī Cīgawic āwi·i'cimamāt īni'·u ubinōtcīyañ mī·i'·mā
 kā·i'nantamuwāt īgi'·u a'ni·mūcag udayā³sa⁴ a' gwīwisāns. Mīdāc
 i'i'·u kā·i'cictigāt. Cīgawic a'pī kā'pināt īni'·u a'binōtcīyañ, mī·i'·u
 15 ā'taḡu ucigiwin kāmīna·ā't īni'·u kwīwisānsan. Wāwībadāc kīni-
 'tāwigiwāñ īni'·u kwīwisānsan.

Cīgwa dāc tāgwicink a'a'·u a'·i'·kwā mī·ā'ca kīyusāt a'a'·i'·nini.

Ā'pidci wāwīb kīni'tāwigi a' gwīwisāns. Mīdāc i'i'·u ācigīgītut a'
 i'kwā: "Mīmāwini·i'·u a'a'·u ningwisāns i'i'·u udi'kināgañ." Uga-
 20 nōnigōn Cīgawicāñ: "Nyā⁵, cīgawic!"¹ Kīgitu mīnawā Cīgawic:
 "Wāsagu kabācin, kīgagā'kañābāmā⁶ a'a'·u ningwisis tāgwicing;
 tāṭāgwicin a'a'·u ningwisis."

Intawā ācisāga·a'·nk a'a'·u i'kwā. Kägä't āji·u·cigāt ā'kutābinā-
 gwaṭānig. Kā'kicigāt kāwīn kägō umīdcisin. Sāga·a'·m icāt

¹ I have been obliged to omit an obscure sentence in the Indian text, as

"No, I think I will go," said the woman.

"And I too will go," said the man.

Verily, they went away; in different directions they went, seeking for the sign of a trail. By and by the woman saw where the imprint of something had gone along. "I believe that is the mark of my little son's cradle-board, which was made as it went along." And finally (she found) the tracks of the creature that had stolen her little son from her. And when she was come at a certain distance, she saw where there was a little wigwam. When she went in, lo, there was seated Old-Toad-Woman. Very ugly was the skin that she had for a skirt; two children she had, and they were very homely. As she looked about, she beheld the cradle-board of her little son. She recognized it by marks made by the biting that was done on it.

Now, at the time when Old-Toad-Woman was taking the child away, then did the dogs hold on to it with their teeth, the pets of the little boy. Therefore this was what Old-Toad-Woman did after she had fetched the child, it was only her urine that she gave the little boy to drink. And speedily in stature grew the little boy.

And when back home came the woman, then away went the man on a hunt for game.

Very rapidly was the little boy growing. Thereupon then spoke the woman, saying: "This must be my little son's cradle-board." She was addressed by Old-Toad-Woman saying: "Ah, me!"¹ Again spoke Old-Toad-Woman, saying: "Far from here do you make your camp, you will be watching my son too much at times when he is returning home; in the evening will my little son be back."

Therefore then out of the lodge went the woman. Of a truth, when she put up her lodge, it was in sight of the other. When she had finished her lodge, she was without food to eat. She went

Dr. Jones left no connected English translation thereof; and his field-notes are too fragmentary to elucidate the passage. — T. M.

Cīgawīcān; äjipīndigāt äjikañōnāt: “Kägä’t nimpā’kātä.” Mī-i’u
 ānicisāga·a·nk. “Pāmā ningapītōn i’i’u kāmītcīyañ,” udigōn.
 Kägä’t äcisāga·a·nk a’a’u i’kwä. Nāgātcigu ta’pābi a-i’kwä
 i’i’u ändāt Cīgawīcān pīsāga·a·mōn wīyās ubita’kunāmini. Ābi’ta
 5 paṭagwicininit mī-i’mā mādcī’tānit cigitañinit i’i’u wīyās. Mīnawā
 pa-i’cimādcānit; cigwa pipīndigāwāñ, “Ō-o-wā mīdcin,” i’kidu
 Cīgawīc. “Ā’pidci pīnat i’i’u kāmīdcīyañ.” Mī-a’panā ānisāga-
 a·mīnit.

Kānisāga·a·mīnit āñic ā’pidci wīwīsini. Mādcī’tā’ kisibīginank
 10 i’i’u wīyās. Mīsa ā’pidci kā’pīni’tōt, äjikaḅā’tōd. Kā’kīcitāñig
 ācimīdcit. Mī-i’u cigwa ā’pidci unāgucicinig. “Aṃāntcigic kā-i-
 cinamawāñāñ i’i’u tciwāḅamāg a’a’u ningwīsī! Aṃāntcigic kā-i-ci-
 nawāwāgāñ a’a’u ningwīsī tciwāḅamāg!” Mīsa’ pañā imāñ
 ckwāntāñk nībawit acuwāḅamāt īni’u ugwīsīsañ. Cigwa āñipañgi-
 15 cimunig owāḅamāñ īniniwāñ pīdāsamusānit wāwāckāciwāñ pāmō-
 māñit.

Cigwa pācu’ owāḅandāñ a’a-i’nini wīgiwām paḅa’kitāñig. Mī-
 dāc i’i’u āñicisāga·a·nk a-i’kwä. Kunīginīñ, i’kwāwāñ kibisāga·a·
 mōñ a’a-i’nini ukāñā wāḅamīgōñ. Kägä’t mī’kawādisiwāñ īni-
 20 ‘kwāwāñ. Ā’pidci mīgu imāñ āca’ ināñdāñk wīpācwāḅamāt; mīdāc
 wīñ īni’u ugīñ, āñic ubā’pī-i’gōñ; kayā wīñ obā’pī-āñ.

Ckwāñdāñk kā’tagwicing obāgitōmāñ īni’u wāwāckāciwāñ. Kā-
 paḅitōmāt, mīnawā inābi kāyābi ugañawāḅamīgōñ. Kägä’t mīñ-
 wāñtām kāyābi kañawāḅamīgut īni’u i’kwāwāñ, kayā wīñ ubā’pī-

outside to go to where Old-Toad-Woman was; when she went into (the lodge of the other), she then spoke to her, saying: "Truly in need of food I am." Accordingly then out of the place (the woman) made ready to go. "After a while I will fetch you something to eat," (the woman) was told. Of a truth, then out of the lodge went the woman. A short while afterwards out from where she lived the woman peeped, (and she saw) Old-Toad-Woman coming forth from the lodge with some meat in her hand. When she was come about halfway, she began making water upon the meat. Again she started on her way hitherward; when she came in, "This do you eat," said Old-Toad-Woman. "Very clean is this that you are going to eat." Then forthwith out of the place she went.

After the other had gone out, then very eager was (the woman) to eat. She set to work washing the meat. And when she had made it thoroughly clean, she then boiled it. After it was cooked, she then ate (it). It was then growing late in the evening. "Wonder what I shall behold when I see my dear son! Wonder how my dear son will appear to me when I see him!" Accordingly then there in the doorway did she continually stand, watching for her beloved son. When the sun was going down, she beheld a man walking hitherward with a deer upon his back.

Presently, when near by (he was come), the man saw a wigwam standing. And then out of the place came a woman. Lo, by the woman that came out was the man observed. Verily, she was a beautiful woman. At that very instant did he then have the desire to know her in a familiar way; but that was his mother, so he was (only) smiled upon; he in turn smiled at her.

When at the doorway (of Old-Toad-Woman) he was come, he put down the deer. After he had put it down, again he looked, and still he was being observed by the other (woman). Truly pleased was he that he should be watched by the other woman, and he also smiled (back) at her. Thereupon then into the lodge he went. After he had gone inside, he spoke to Old-Toad-

·ā·n. Midac i'i'ᵘ ānīcipīndigāt. Kā'pīndigāt, uḡanōnān Cīgawīcān:
 "Nīngā! kā·i·citinā pīndigāwābin a'a'ᵘ wāwāckāci."

Kägä't Cīgawīc upīndigāwābinān wāwāckāciwān ācitāci'kawāt,
 nanawijwāt ini'ᵘ wāwāckāciwān. Māgwāgu tacī'kawāt ini'ᵘ
 5 wāwāckāciwān, pāmāgu pā·u·ndcipīndigānit ini'ᵘ i'kwāwān. Kā-
 'pīndigānit, kābābā'pī·i·gutigu ini'ᵘ i'kwāwān a'a·i·nini. Ānīc
 ā'pitci ināndām a'a·i·nini: "Āmbāgicnā wīdigāmāḡ!" ināndām
 a'a·i·nini. Kāmāci uḡi'kānimāsīn i'i'ᵘ uḡit. Mēdāc i'i'ᵘ uḡanōnān
 Cīgawīcān: "Nīngā! ābi'tāgu mīc ini'ᵘ wāwāckāciwān a'a'ᵘ māwā-
 10 tisinānk."

Kägä't kāpā'kwācwāt ini'ᵘ wāwāckāciwān, "Nīngwisis, a'kawā
 ningasāgisi·ā· a'a'ᵘ wāwāckāci nīnga·i·ciwīnāgu iwiti āntāt mā·u·
 ticiwāt." Ācisāgisi·ā·t Cīgawīc; ābi'ta tāgucīnk āndānit āni·i·ci-
 cigitānk i'i'ᵘ wiyās. Kāwīci·a·tād āntānit ini'ᵘ i'kwāwān.

15 Wībagu ācisāḡa·ḡ·nk a·i·'kwā, āndāt icā. Owābandān a'tānig
 i'i'ᵘ wiyās; uḡi'kānimān kīcigitāminit. Intawā mādci'tā kisībi-
 ginānk. Agāwā uḡacki'tōn mītcit. Ā'pidci umācipi'tān.

Midac awāti inini ināntānk: "Tāḡa, nīngānōti'kwāwāna
 a·i·'kwa."

20 Mīsa ājitibi'katinig api'kān ācimāmōt Cīgawīc; udayāco-
 wābiginān i'imāⁿ ckwāntānk.

Ānīc ā'pidci ināntām a'a'ᵘ inini wīnōti'kwāwāt. "Mīmāwīni·i·ᵘ
 kīnībāt," udinānimān Cīgawīcān. Kägä't mādwāngwāmowān.
 Ācimāmōt omō'kumān ācipapa'kicānk i'i'ᵘ api'kān; ājisāḡa·ḡ·nk
 25 ānimādcāt. Cigwa ānīpīndigā i'i'ᵘ wīgiwāmāns. Kā'pīndigāt
 kāwīn nibāsiwān ini'ᵘ i'kwāwān; owābāmīgōn; uḡanōnīgōn ini'ᵘ
 i'kwāwān: "Nyā! nīngwisis!" Tci·ā·nigū'k ācikacki'tōnit utō-
 tcīmīgōn.

Woman, saying: "O my mother! speedily do you fetch the deer indoors."

Verily, Old-Toad-Woman quickly fetched the deer inside. Then she dressed it, cutting up the deer with a knife. And while she was busied with the deer, of a sudden in came the other woman. When she came in, then by her was the man continually smiled upon. Now, very anxious was the man in thought: "Oh, would that I might marry her!" thought the man. Not yet did he know that it was his mother. And then he spoke to Old-Toad-Woman, saying: "O my mother! half of the deer do you give to her who has come to visit us."

Verily, when she had sliced off a portion of the deer, "My dear son, first let me take the venison outside, and I will carry it over there where lives she who has come to visit (us)." Then outside Old-Toad-Woman took (the meat); after she had come halfway to where (the woman) lived, then she made water upon the meat. After that she took it over to the place where the woman lived.

In a little while then out of doors went the woman, to her home she went. She saw that the meat was there; she knew that the other had made water upon it. Accordingly she set to work washing it. Hardly was she able to eat it. Ever so vile it tasted to her.

Now, this was the thought of yonder man: "Why, I am going to woo that woman."

And when night came on, Old-Toad-Woman got her tump-line; she stretched it back and forth across the entry-way.

Now, very eager was the man to go a-wooing. "Perhaps by this time she is asleep," was his thought of Old-Toad-Woman. Of a truth, she was snoring. Taking his knife, he then cut up the tump-line; then, going out of doors, he started forth on his way. Presently on into the little wigwam he went. When he entered, (he found that) the woman was not asleep; he was seen by her; he was addressed by the woman saying: "Ah, me! my dear son!" Then with all the fervor that was within her he was kissed by her.

Kägä't ki'tci·ä·nigu'k agatci a^a·i·nini. Kāwīn udābwā'tawā-sīn, "Ningwisīs" ānu·i·gut.

- Cigwa a^a·u i'kwä kigito: "Nackä, wī·ā·gunwā'tawiyān kägä't ningwisīs i'i'·u kīya'·u. Nackä imāⁿ, wābandān kidi'kināgān pa'kwān-
5 tcigātāg! Kidayānsag udānugīnawatātānāwa a'pī kāmūdimi-gōyān i'i'·u kīya'·u. Kayādac a'pī kā'pīni'k a^a·u Cīgawīc mī·i·u ucigiwin kāmīna·i'·k. Midac i^u wāwīp kiki'tci·i·ninīwiyān."

Ānawi kägä't gagwānisagāntam a^a·u inini.

- Tcigwa mīnawā kigitu a^a·u i'kwä: "Kägä't nīn kitōgwisisimin.
10 Näckä, kimī'kawātisi; īgi'·u kicīmāyag, īgi'·u kwīwisānsag i'i'·u āyānt a^a·u Cīgawīc. Ā'pitci māmanātisiwag."

Ājikigitut a^u inini: "Kāṇabātci kägä't nīngä kīn. Mīgu i^u ānigī-wāyān tci·ā·ntutāmawāk i'i'·u ninti'kināgān." Mīsa' ājimādcāt a^u inini kīwāt. Tayōc nibāwān īni'·u Cīgawīcān.

- 15 Ānīc mīgu·i'·u cigwa wāḅāninig unickāwan Cīgawīcān. Cigwa ugaṇōnigōn: "Ningwisīs, kāgu' untci·i·cā'kān a·i'·kwä! Kägä't ningutanūⁿ kīga·i'·k kīcpīn icāyān a·i'·kwä." Mīsa i^u mīni'k āgut īni'·u Cīgawīcān.

- Kigicāp kā·i·ckwāwīsinit mādca a·i·nini, ānigu'k mādci·pā'tō.
20 Ā'pidci wānāgucininig unisān wāwāckāciwān. Mīna·i·gunk ā'pidci kānwā'kusinit uda'kwāntawa·ā·n īni'·u wāwāckāciwān mī·i·witi wāna'kunk āci·ā·gōnāt īni'·u wāwāckāsiwān. Ājimādcāt kīwāt; ā'pidci kātibi'kātīnig tagwicin. Cigwa kaṇōnān ugin Cīgawīcān: "Nīngä! āmbāsa, kigicāp ā'pidci mādcan! Nāsi'ka'·u wāwāckāci!
25 Pī'tcā kī·ā·winisag a^u wāwāckāci."

Kāwīn nibāsi Cīgawīc, ā'pidci ināndam kigicāp wīmādcāt. Pītcīnaḡigu sāsi'k tciwāḅāninig, mādca. Anigāgu kāḅawāwāyā-

To be sure, deeply embarrassed was the man. He did not believe her when in vain he was told by her, "My dear son."

Presently the woman spoke, saying: "Behold, you do not believe me (when I say that) you are truly my son. Now, look over there! see where your cradle-board was bitten! Your little pet (dogs) tried in vain to hold it fast with their mouths at the time when you were stolen from me. And then, when you were fetched hither by Old-Toad-Woman, then were you given her urine to drink. And then rapidly grew you into a man."

Now, to be sure, very badly did the man feel about it.

Presently again spoke the woman, saying: "Verily, I am your mother. Behold, you are now handsome; your younger brothers, those other little boys whom Old-Toad-Woman has, are very homely."

Then spoke the man, saying: "Perhaps you are truly my mother. Accordingly back am I going to ask her for my cradle-board." Therefore then departed the man on his way back. Still yet was Old-Toad-Woman asleep.

Now, when the morning was coming on, up from her couch Old-Toad-Woman rose. Presently he was addressed by her saying: "My dear son, don't you go over there where that woman is! Verily, something (unpleasant) will that woman tell you if you go there." And this was all that he was told by Old-Toad-Woman.

In the morning, after they had eaten, thence departed the man; with speed he started off on a run. When it was late in the evening, he killed a deer. Up a balsam-tree that was very high he climbed with the deer, and there at the top he hung it up. Then he started on his homeward way; when it was very late in the night, he arrived at home. Presently he spoke to his mother, Old-Toad-Woman, saying: "O my mother! come, early in the morning do you depart! Go get the deer! Distant is the place where I killed the deer."

Not did Old-Toad-Woman sleep, very early in the morning was she anxious to start. As soon as the early dawn was about to ap-

'kwaṭininig iⁱ'u ugōtās, ānīc paṭkwāgin wāgōtāsīt. Ā'pitci tābi-
 'kaṭinig ōwābandān kā'ta'pinānimint inī'u wāwāckāciwān, ninku-
 tci'itug mīna'igunk kā'a'kwāntawa'ā'nigwān inī'u ugwisīṣan.
 5 Ānu'ica'wāntawāt Cīgawīc, aḡawā ugācki'ā'n inī'u wāwāckāciwān
 nīsāndawa'ā't. Kākācki'ā't ā'pidci cīgwa tibi'kaṭini. Ājipōda-
 wāt. Āciḡisi'kaṅk ugōtās iⁱ'u paṭkwāgin, ickutānk āci'a'ōd;
 āciwawātitanig iⁱ'u tcāgitānig. Ājikīgitut Cīgawīc: "Niwawāti-
 zān iⁱ'u a'ki tawipācwāt āntāyān." Mīdāc iⁱ'u kī'pimātcānit inī'u
 Cīgawīcān.

10 Kā'i'cināsi'kawāt inī'u ugīn a'i'nini ugī'i'nān: "Āmbāsa, nīngā,
 mādcātā nōs tci'ā'ntawābamaṅg! A'kawā pījān āntāyānk."

Kāgā't a'i'kwā anī'i'cā imāⁿ wīgiwāmānsing. Mīsa' ācinaniwa-
 na²wāwāt iⁱ'u kwīwisānsa², mīdāc i'i'pīntcipimāḡaṅaṅ kā'i'ji-
 sāsāḡaṅānta'ā'wāt. Mīdāc i^u ckwāntānk ācita'pāpi'ā'wāt iⁱ'u
 15 ābinōtciya². Mīsa' kā'i'cictcigāwāt, mādcāwāḡ iniyogīn. Kāwīn
 kāyābi unōntānimāsīn mī'i'kītabwāyāntāṅk iⁱ'u ogīt.

Cigwasa owāti Cīgawīc kā'tcāḡīsaṅk iⁱ'u ugōtāci, kā'pimādcāt,
 kāgā't kī'tcibācowāṭini. Tābābandaṅk āndāwāt ta'pābiwa² u-
 gwisīsānsa'². Pācik ācōtcīnkwāpaḡaṅāmāt; mīnawā pācik mī nāsāp
 20 āntōtawāt. Mīdāc iⁱ'u kī'tci'ā'nigu'k mawit Cīgawīc. Kā'i'c-
 kwāmāwit, pināwītci kī'ā'gōtā.

pear, she departed hence. It so happened that afar echoed the sound of her skirt as she moved through the bush, for of buckskin was the skirt she had on. Very late in the night she found the place where the deer had been killed, for up a balsam-tree in a certain place somewhere had her son climbed with (the deer). Then up Old-Toad-Woman tried to climb; hardly was she able to descend with (the deer). When she had got it down, it was then late in the night. Then she kindled a fire. Removing her skirt of buckskin, into the fire she then put it; then it shrank from the heat and was burned. Then spoke Old-Toad-Woman, saying: "I cause the earth to shrink, that a short way may be the place to where I live." Thereupon then hitherward for home started Old-Toad-Woman.

When he had gone to his mother, the man said to her: "Come, my mother, let us go away to look for my father! But first come you over to where we dwell."

Verily, the woman went over to the little wigwam. And then they smote the little boys, whereupon they stuck into their mouth, the (bladder) bags (for holding grease). Thereupon over against the doorway they set the children up, as if peeping (out of doors). And after doing this, hence departed he and his mother. No longer was he with desire to woo her, for he was now sure that she was his mother.

And now, as for this Old-Toad-Woman who had burned up her miserable skirt, after she had started for home, of a truth, very short was the distance there. When she came in sight of where she and the others lived, (she saw) her little sons peeping out. One she struck in the face, knocking it backwards; and to the next she did the same thing. Thereupon very bitterly wept Old-Toad-Woman. After she had finished crying, the buttocks of the ruffed grouse were hanging aloft.

52. WHITE-FACED
(Wâbickîngwânâmus).

Ānicinābāg a·ī·ndāwag. Pā·tīnīnuwa² unīdcānisa²; nāṇāniwa
utānisa², ugwisā² ningutwā·tciwa². Kägä·t misawānimā pā·tānī-
ninit i·i·u unītcānisa². Ānīc ka·kina uckinīgiwa². Ningutingigu
minwānimā wâbickîngwânâmus, mīsa kägä·t īnī·u pācig i·kwāwān
5 ājiwītīgāmāt. "Kāwīn gaṇāḃatc nī·tānantawāntcigāsī," ināntam
a·kiwā·zī. Ickwātcīḃan midāsugun kāwīn māci ṇantawāntcigāsī.
Kägä·t kō·ḃatāsi. "Mimāwīnigu i·u kägä·t k·i·ci·a·yāt," ināndam
a·u a·kiwānzi. Ānīc wī·tān ṇantawāntcigāckīwan, mīyā·tagu i·u
anicā aḃamint. "Āmbāsa, wī·kwātcī·tōn tcināntawāntcigāyan!"
10 udinān a·u a·kiwā·zī.

Kigīcāb cigwa ocī·tāwī·kī·o·sāt. Tcībā·kwā a·a·u mindimōyā
īnī·u uzi·kusīṣan. Mī cigwa wīkitcīpisut ājikīgītut a·kiwā·zī:
"Ṇackānā, ḃagītīnīsāyu·k. Māgicā tagī·kātci wa·a·u wāmādcāt."
Kāga·pīki·tcībīsut Wâbickîngwânâmus ācimāmōt ickutā; āci-
15 pīndōmut, kägä·t tcāgisu. Kī·twānigu ānimādcā. Kumāgu a·pī
kā·tagwīcīnk īngutci utāni·a·ḃagītōn. Kägä·t kītēcāgisō imā·n
utcitcā·kānk. Kāwīn ugācki·tōsīn ānawīpīmusāt. Kā·i·nā·kisut
īntawā ājikīwāt; ācitāgwīcīnk, kāwīn kṇāgā pīnāwan ubīnāsīn.
Kägä·t ubā·pī·i·gō i·i·u wī·tā². Ningutingigu mīnawā ōgaṇōnīgōn
20 īnī·u wīwān: "Māma·kātc kāwīn māci kägō kīnī·tōsīn."

Wâbickîngwânâmus kīgito: "Ṇackāsa, wāḃank ninganisā a·a·u
ma·kwa."

Kigīcāp tcībā·kwā a·a·u mindimōyā. Kā·kīzīsā·kwāt kīgigito,
mīdāc i·i·u ā·kidut: "Na·ā·ngī māgicā ugāgwīnawīgīcā·kiganāsun,

¹ The father of the children.

² A story-name for the mink.

52. WHITE-FACED.

Some people were living (there). Many were their children; five were their daughters, their sons were six. In truth, he¹ was much sought after, because many were his children. Now, all were young. And once White-Faced² was loved, whereupon truly one of the women he married. "Perhaps he is not good at hunting for game," thought the old man. For the full space of ten days he had not gone on a hunt. In truth, he was good for nothing. "That probably is the way he will surely be," thought the old man. Now, his brothers-in-law were fond of hunting for game, while he simply allowed himself to be fed. "Come, try to hunt for game!" to him said the old man.

In the morning, then he made ready to go on a hunt. Some food did the old woman who was his mother-in-law cook. When he made ready to put on his belt, then spoke the old man, saying: "Behold, (some of) you put wood on the fire. Maybe he who is going away will be cold." At last, when White-Faced girdled on his belt, he then picked up a (live-coal of) fire; when he placed it in the bosom of his garment, he truly was burned. But nevertheless away he went. And when he was come a certain distance, he flung it away. In truth, he was burned down at the groin. Unable was he to walk, in spite of his efforts. Because of the burn he got, he therefore turned back; when he arrived, not so much as a ruffed grouse³ did he fetch home. To be sure, he was made fun of by his brothers-in-law. So one other time he was addressed by his wife saying: "It is strange that not a single thing have you yet killed."

White-Faced spoke, saying: "Behold, to-morrow I shall kill a bear."

In the morning some food did the old woman cook. After she had finished cooking the meal, she spoke, and this was what she

³ The ruffed grouse is the easiest of all game to get.

mī·i·^u wāndci·ō·ci' tōyān i'i·^u nābōp." Cigwa paḡitinamawā nābōp;
 ā'pidci kicāḡamitāni. Wābickīngwānāmus āci·u·dā' pinānk i'i·^u
 nābōp ukā' kiganānk ācisīginānk. Kāḡā't tcāgisu. Ācimādcāt
 kīyusāt. Kāḡā't mamitāwāntam. Kāwīn ogaskitōsīn tcipimusāt,
 5 ānicāḡu pabā·a·i·ntāḡabi. Ā'pidci wānāḡucininik intawā ācikiwāt.
 Cigwa tāḡwicing, oganōnigōn ini·^u wīwān: "Kāwīnina kāḡō kibi-
 tōsīn?"

"Kāwīn kāḡō nīngiwābandāⁿzīn."

"Mīsa i'i·^u intawā mādcān, kāwīn pōtc wī'ka kāḡō kitāni' tōsīn.

10 Mī·i·^u intawā āciwābininān."

Kigicāp ājimādcāt, udai·i·man upimūntānan. Kumāḡu a'pī
 tāḡwicink owābandān sībī. Mīdāc imāⁿ wābadānk cāḡigāmiwā-
 ninik ājikabācit. Wāyābaninik tcīmān udōci'tōn kayā i'i·^u ābwi.
 Kā'kici'tōd ācipōsit. Kumāḡu a'pī tāḡwucink usīsigupimicīsink
 15 owābamān awīya tāḡantcigānit. Ogāḡimā·ā·n; ājipimwāt, kāḡā't
 mī ḡīnisāt. Kāḡā't minwāndam. Āmbāsanō, umō'kumān kā·u·
 dā' pinānk umādiwān. "Kuniginīn pimidā," ināndan; mināḡo-
 wana i^u ānicāḡu wābickiwānit, kāwīn pimidāwisiwān papāckiwan.
 Kāḡā't āpidci ināndan wī'kiwāwitōwāt wīwān. Ājimādcāt. Ājitā-
 20 ḡwucink wīwān ājikānōnāt: "Nāckānā'tōyān, pijicik pimitāwān."

Ājiwābamāt a·i·'kwā, kāwīn ḡāḡō pimitāwisiwān. Kā·u·dā-
 'pināt a·i·'kwā āsāḡitciwāpināt.

Mī·i·^u intawā ānici·ā·'pitcimādcād. Mīsantawā ānijimādcāt;
 āni·i·jimawit. Ā'pidci wānāḡucininig udōdi'tān utcīmān. Mīdāc
 25 imāⁿ kīnibāt. Kigicāp mādcā; pācugu ānitāḡwicink — ānic udāni't
 uḡi·u·citōn — nibī'kāḡ awīya owābamān sāḡicigwānāninit; udā-

said: "The son-in-law perhaps may not have anything to warm his bosom, and that is why I made the soup." Then before him was the soup placed; very hot it was. When the mink took up the soup, upon his chest he then poured it. In truth, he was burned. Then off he started on a hunt. In a truly disturbed state of mind he was. He was not able to walk, he simply went about sitting here and there. When it was late in the evening, he then started back home. When he arrived, he was addressed by his wife saying: "Have you not fetched anything home?"

"I did not see anything."

"Therefore then you had better depart, for not one single thing do you ever kill. Therefore now I have decided to cast you off."

In the morning then he departed, his clothes he carried upon his back. When he had come a certain distance, he saw a river. And then at a place where he saw that the water had not (yet) frozen he made camp. On the morrow he made a canoe and a paddle. When he had finished his work, he got into his canoe. When he was come a certain distance, in among the willows he saw some one busily eating. He crept up to it; when he shot at it, truly then he killed it. To be sure, he was pleased. Well, when he had picked up his knife, he cut a slice off the creature. "Lo, (there is) grease," he thought; but it turned out to be a creature of white flesh only, and there was no fat on the ruffed grouse. In truth, strong was his wish to take it back to his wife. Then off he started. When he arrived at home, he spoke to his wife, saying: "Now, what I have killed is nothing but fat."

When the woman saw it, (she found) nothing in the way of fat on it. When the woman picked it up, she flung it out of doors.

Thereupon then away he went for good. Accordingly then on his way he went; as he went, he wept. Late in the evening he came to where his canoe was. And so at that place he slept. In the morning he departed; when a short way on his journey he was come, — of course, he had made a spear, — he saw something

ni't kāmāmōt udanināda'wān. Ācipācipa'wāt mīsa i'i'u gīnisāt. Āci·a·gwā·ō·nāt ācitāci'ka'wāt. Kā'kīci'kawāt ājītcībā'kwāt. Kā'kīzīsā'kwāt aḡāming inābit owābāmān cāngwāciwān pimācagāmā'pātōnit; uganōnigōn: "Nīdcipābāskwat mī taḡwucinān."

- 5 Kägä't kā·i·cināta'wāt, " 'A'a'u, nīdcipābāskwat, wisin!n!'"

Kägä't mādāntcigāwāḡ.

"Kägä't nīminwāntam tciwītcīwinān."

"Mīsaḡu i'u kägä't tciwītcīntiyānk."

- 10 Wāyābāninik wī'pōsiwāḡ, mīsa' kāwīn ōḡacki'tōsīnāwa wīnīcō'kamowāt. Mīsantawā päcig ācipimācagāmāt, mīdāc i'i'u intawā päcigō'kaḡk Wābickīngwānāmus. Ningutingigu ānipabimickāt awiya owābāmān āni·ā·cawa·ō·nit; kägä't mā māngiwināwān. Ājīmawinānāt, kägä't udātima'wān. Ājigānōnāt: "Kiwīninīna?"

"Mīnaḡä," udigōn.

- 15 Omō'kumān kāmāmōt ubāciwān imā ukā'tigunīḡ, kuniginīn picicig u'kaḡ. Ningutci āci·i·ni'kwāwābināt, cigwa ānāḡwāsīwān; kā·a·ḡwāsīnit uḡanōnigōn Wābickīngwānāmus: "Mīna ḡīn imā tinung uwīninūyān? Nīcīḡanānk mī nīn imā" wīninuyān."

- 20 Nānābām umāmibinān umi'tigwābīn, ānigū'k mādcāwān mōzōn; mīsa'pānā kī'kī·i·ḡut.

Mīnawā ājīmādcāt; kumāḡu a'pī āca mīnawā awiya uḡiwābāmān pimādaḡānit awiya, mīsa ḡāyābi mawināta'wāt; āci·a·ti·mawāt, "Ma'kwa! kiwīninīna?"

- 25 "Ā, nīnkā'tigunk niwīnin. Naḡkā, kimō'kumān udā'pinān tcigoticuyān!"

Kägä't ācipāciwāt, mīsa ḡāyābi picicig u'kaḡnīni. Ningutci utā'pāḡinān. Cigwa ānāḡwāsīwan Wābickīngwānāmus udigōn:

down in the water with its tail sticking out. Taking up his spear, he went toward it in his canoe. When he speared it, he then killed it. When he took it out upon the shore, he then dressed it. After he had dressed it, he then cooked a meal. When he had finished cooking, he looked toward the other bank, (and) saw a Mink running hitherward along the shore; by him he was addressed: "O my relative! now have I come home."

In truth, then went he after him in his canoe. "Now, my relative, eat!"

Truly began they to eat.

"Truly am I pleased to be with you."

"Therefore then, in truth, we will go together."

On the morrow they intended to get into the canoe, but they were not able to be in it at the same time. So therefore one had to travel along the shore, while White-Faced was alone in the canoe. And once, while paddling along, he saw some one crossing the water; truly big were the creature's horns. When he pursued after it, in truth, he overtook it. Then he spoke to it, saying: "Are you fat?"

"Of course (I am)," he was told.

Taking his knife, he sliced a piece off its forehead, (and) lo, (it was) nothing but bone. When he jerked its head aside, it then went ashore; when it got ashore, then was White-Faced addressed by it saying: "Is it in such a place that you are fat? Upon my back is the place where I am fat."

But he was late grabbing for his bow and arrow, for at full speed went the moose; therefore gone was (the creature) by whom he was eluded.

Then he continued on; farther on he saw some one swimming hitherward, whereupon again he went to attack it; when he overtook it, "O Bear! are you fat?"

"Yes, on my forehead is where I am fat. Come, take your knife so that you can cut me with it!"

Truly, when he cut into (the Bear) with the knife, there again was nothing but bone. To one side he flung (the Bear). When

“Mina’ku imāⁿ wīninut awiya? Nīyawingsa nīn niwīnin wāni-
noyānin.”

Nābām umāmbinān īni^u umi’tigwābīn, ānīc āca kīmādcāwān,
ānigu’k mādcawān. Mīsa’ kī’kī’i’gut. Intawā ānimādcā; kumāgu
5 a’pī tāgwucink mādwapīpāgiwān: “Nīdcipāpāskwat!” Tcigwa
owābāmān pīmadāpīnit wīdcipāpāskwātān; uḡānōnigōn: “Ā’pīdci
nīmpā’kadā.”

“Kayā nīn ā’pīdci nīmpa’kadā. Āyāngwāmīsin wī’ā’nīni’tōn
kāmīdcīyānk.”

10 Ā’pīdci cigwa unāgucīnīg kayā ānwā’tīnīnī; cigwa anīḡa-
ckītibī’kātīnī. Nīngutīngīgu awīya unōndawān mādwtācīsa’kīnit
cācāganaguskāng. Mīnāngwāna mānōmīnī’kācīyān mī’a^u tcāsa-
’kīt. Mādwa nāḡamowān:—

“Wābīckīngwānāmus kīḡīmī’tāgunān.

15 Cā’ī’ḡwa, cā’ī’ḡwa kīnātābunu’tāgunān.

Cā’ī’ḡwa, cā’ī’ḡwa kīwī’pīmugunān.”

Cīgwadac owābāmān tācītācīsa’kīnit, pācu’ owāwābāmān ācīpīm-
wāt; mīsaḡunā’i^u kīnīsāt. Ā’pīdcīsa mīnwāntām. Ācī’ō’tā’pīnāt
ācīpōsī’ā’t. Ā’pīdci cigwa tībī’kātīnī, mīgu imāⁿ āḡāming ācī’ā’ca-
20 wāḡāmākwacīwāt; ācīḡābāt. Kā’kābāt ājīpīpāḡit: “Nīdcipāpā-
skwāt!” Kumāgu a’pī twāwītāmōn mādwanā’kwā’tāḡut. Cīgwa
pī’a’yāwān wīdcipāpāckwātān uḡānōnān: “Nīdcipāpāckwāt, kawī-
sīnīmīn. Mānōmīnī’kācīⁿ nīngīnīsā. Āmbāsa, tcībā’kwādā!”

Wāwīp uḡābācīmāwān. Kā’kījīswāwān wīsīniwāḡ. Kāḡā’t
25 tābīsīniwāḡ. Ācīnībāwāt; kīḡīcāk mādcawāḡ. Mīsa ḡāyāpī pājīk
pīmājagāmāt. Ājīmādcāwāt, kāḡāḡīcīḡ kāwīn kāḡō unī’tōsīnāwā.
Ā’pīdci tābī’kātīnīg owābāmān cīḡībīsān. Kāḡā’t onīsān. Ā’pīdci

it got ashore, by it was White-Faced told: "Is that the place where any one is fat? On my body am I fat when I am fat."

Too late was he seizing his bow and arrow, already was (the Bear) gone, at full speed it went. Thereupon then he was eluded by it. Accordingly on his way he went; when a certain distance he was come, he heard some one calling aloud: "O my relative!" Presently he beheld his relative come out to the water; by him he was addressed: "Very hungry I am."

"I too am very hungry. Do what you can to kill something for us to eat."

It was then very late in the evening, and there was a calm; presently it became pitch dark. And by and by he heard the sound of some one going through the rite of divination in among the bull-rushes. It happened to be the rice-bird that was performing the rite of divination. It could be heard singing:—

"By White-Faced are we secretly being heard.

Now, now by him are we being approached in a vessel on the water.

Now, now by him are we about to be shot at."

And presently he saw the creature that was divining, not far away he saw it when he shot at it; then it was that he killed it. Very much pleased was he. Then, picking it up, he put it into the canoe. By this time it was late in the night, whereupon straight across to the other shore he went; then he went ashore. When he had landed, then with a loud voice he called: "O my relative!" At some distance away he heard him answering back. After his relative had come, he spoke to him, saying: "My relative, we will now eat. A rice-bird have I killed. Come, let us cook!"

Quickly they boiled it. When they had cooked it, they ate. To be sure, they had enough to eat. Then they went to sleep; in the morning they departed. Thereupon, as before, one travelled along the shore. As they went, throughout the whole day they did not kill anything. When it was very late in the night, (White-Faced) saw a diver. To be sure, he killed it. Very much pleased

minwändam. Mīdācigu i^u ʔninānta·ū·nināmāwāt wīnibāwāt, ōdāna owābandānāwa. "Mī iwidi intawāt cīnibāyānk." Ācīqābāt cigwa imāⁿ wīdciṗāṗāckwatān. Owābāmāwān ṗācīgigu ininiwān, "Mī·i·māⁿ āndāyān cīnibāyāg," udiguwān.

- 5 Kāgā' t āndaswāwānāḡatinig i'ī' u wīsinīwīn acāmāwa¹. Kā·i·ckwā wīsinīwāt kīgitōwān ini' u ininiwān wādi' tawāwāt: "Wābānk Nānabucu wīpimiwītciwā¹ uningwānisa¹, ni' ka¹; mī i' i' u uningwanisa¹. Nāwa' kwāg wīsā' kwānā. Māgicā ṭāḡāngicin. Kīcṗin idāc ṗāḡāngicink mī·i' u wācitābibinint. Ṭāmāmādcīgwa' ṗinādāc; imādāc
10 nā·ō·dāna mī·i·mā tcigī' tā' kwāpinint. Mīdāc i^u tcīmīdcinint kīcṗin ṗāḡāngicink. Mānūⁿ kayā kīnāwa kawī' tō' kāsūm i'ī' u tcisā' kwānint. Mī·i' u mini' k ānādcī mu' tōnāḡu' k."

53. RUFFED GROUSE FASTS

(Pinā kī·u·gucimut).

- Ānīc ṗinā a·i·ntā, kayā wīwān kayā ini' u utōckinawāmiwān. Kumāsa' a' ṗi a·i·ntāwāt, ānīc ʔnīcinābā ayāwā¹ kīwī' tāya·i·. Mīdāc
15 i^u ānuwīwidigāmīnt ini' u udōckinawāmiwān. Ningutingidāc ṗīndigāwān uskinīḡi' kwān ājikanōnigut: "Āmbāsa, kawīdigāmīn!"

Ṗinādāc ā' kitut: "Kāwīn nīwīwidigāsī."

Mīsa' intawā kā·i·cīkīwāt 'a' a' u i' kwā, ā' ṗidci kī·ḡ·ḡātcī.

- Cigwasa' udinān 'a' a' u a' kīwāⁿ zī: "Ningwisis, kīmāⁿ cīctcigā.
20 Mānū kitāwīdigāmā 'a' a' u i' kwā."

"Nōs, ānīndāc kā·i·cīctcigāyān 'i' i' u nickī·ḡ·ḡwā ʔnīcinābāḡ?"

¹ At this point begins the episode of Nānabushu flying over a town in company

was he. And as they went along, seeking for a place to sleep, a town they saw. "Now, at yonder place we may sleep." Then he landed over where his relative now was. They saw a certain man. "Over there where I live you may sleep," they were told by him.

In truth, upon food of every kind they were fed. When they had finished eating, then spoke the man to whom they had come: "To-morrow Nānabushu will be coming by, in company with his nephews the Geese; for they are his nephews. At noon he will be yelled at. Maybe he will fall. And if he falls, then he will be seized. And he will be bound with cords; and over there in the middle of the town is where he will be tied (to a post). And so he will be eased upon if he drops. Anyhow, you too should take part in yelling at him. Thereupon such is all that I have to tell you." ¹

53. RUFFED-GROUSE FASTS.

Now, Ruffed-Grouse was abiding (there), so also was his wife and their youthful son. And when they had lived there for a while, then some people happened in the neighborhood roundabout. Whereupon (these folk) tried to get their youth for a husband, but without avail. Now, once into (the lodge) came a young woman, by whom he was addressed, saying: "Come, let us be married!"

And Ruffed-Grouse then said: "I do not wish to marry."

Accordingly then back home went the woman, very much ashamed did she feel.

In a while to him said the old man: "My dear son, you have done wrong. By all means, you should marry the woman."

"My father, and what shall I do if I should anger the people?"

with the Geese, and his falling to the ground, where he was subjected to much indignity. As this is told in another place, it is for that reason omitted here.

Uganōnigōnidac ōšan: "Ningwisīs, wīkī'kāndan kā'i'ciēci-gāyan."

Cigwadac ʔitibi'kātini pāmāku awīya pādwāwācininit; pa-i'cita'pābinīt ājigānōnigut: "Pinā! kiwīnisigō."

- 5 "Wāgunāndac wā·ō·ndcinānigōwān ma'kōka¹jīg? Ō^u, mīšanā tcigī'a'kōsiyān."

Mīnawā cigwa ʔitibi'kātini kāyābi pīdwāwācinōn; ājita'pābinīt udigōn: "Pinā, kiwīnisigō."

"Wāgunāc wā·ō·ndcinānigōyān?"

- 10 "Nīcwābig kinābikwayānag."

Pinā ājikīgītut: "Ō^u, mīšanā tcigī·ō·nagiciyān."

Mīnawā ʔitibi'kātini mīsa' kāyābi pīdwāwācininit ta'pābiwān ājikānōnigut: "Pinā! kiwīnisigō."

- Pinā ācipasigu'u't, mīgu imā nisawa'i'ganing kānī'i'cāt; unānta-
15 wābandān pinā wātācigī'u'gucimut. Cigwasa omī'kān ināntām pinā. A'pī i'i'mā kāmī'kank kā'i'cigī'u'gucimut, cigwasa' tibi-
'katini. Mīsā'pānā mōcag kī'u'ucimut. Skwātēbān mādā-
sugunāgatinig mīsa kāyābi kī'u'gucimut. Cigwasa ācipācigunagā-
tinig ā'pidci wīwīsini. Kāgā mī'i'mā ānuwī'ā'nacī'tank. "Mānu-
20 pinagu mīnawā tatibi'kāt," ināntām. Kāgā't tibi'kātini. Skwatē
wādcidcisānig a'pī weyābaninigibān, mīsa' kāwīn wābānsinini.

¹ By the bear-claws hanging on a stick. Used by a human being who is conjuring for the capture of the soul of the ruffed grouse.

And he was addressed by his father saying: "My dear son, try to find out what you should do."

And it was now growing dark, when of a sudden (he heard) the sound of some one approaching; (by the stranger) peeping in he then was addressed: "O Ruffed-Grouse! you are wanted in order that you may be put to death."

"And for what reason am I to be put to death by bear-claws?¹ Well, it is then for me to perch aloft (upon a tree)."

Another time it was growing dark, when, as before, there came the sound of some one approaching; then by him that was peeping in he was told: "Ruffed-Grouse, you are wanted in order that you may be put to death."

"And for what reason am I wanted to be killed?"

"For two snake-skins."²

Ruffed-Grouse then spoke, saying: "Well, it is then for me to get some entrails."

It was again growing night, when, as before, (he heard) the sound of the approaching footsteps of some one, by whom, when peeping in, he was addressed: "O Ruffed-Grouse! you are wanted in order that you may be killed."

When Ruffed-Grouse rose, then out through the hole in the lodge he went; for a place to fast Ruffed-Grouse went to seek. In a while he found a place, so thought Ruffed-Grouse. When he had found a place yonder where to fast, it then began growing dark. Thereupon all the while did he continue to fast. When the period of ten days was at an end, even yet was he fasting. When eleven days were up, very eager was he to eat. Nearly was he on the point at the time of giving up, (but he held out). "Nevertheless there shall not be another night (of my fasting)," he thought. Truly dark it was. When the time was at hand for the morning to come, why, there was no morning. Very anxious was Ruffed-

¹ That are being used for the same purpose as the rattle of bear-claws was put to.

Ā'pidcisa pinā wīwīsini. Āpidci kabāya·i· tibi'kātini. Ninguting-
gigu məmītāwāntəm wīwīsinit, ā'pidci kaskāndəm tciwābāninig;
Misa' kāwīn wābānsinini, mī·i·^u ā'pidci tibi'katinig. Wī'kāsa'
cigwa intigu pītābān ājinānk. Kuniginīn, kägä't pītābānini, äji-
5 pāsigu·u·t wīsinit.

Misa i'^u pināwītciṭ . . .

54. BALD-EAGLE
(Mīgisi).

Migisimī a·i·ntā. Unīdcānisa¹ nīciwa². Cigwa wīnōniwa³ utciṭing
udini'kwānā; kābakaskamigutigu, pināwītciṭ . . .

55. THE FOOLISH MAIDEN AND HER YOUNGER SISTER
(Mətciki'kwāwis mīnawā ucīmāyan).

Misa mī a·i·ntāwəg i'kwāwəg, nīciwəg; päcik ānimōcān uda-
10 yāwāwəṇ, mīsa mī imi'^u nāntawāntcigātāmāguwāt. Cī'gwadac
wī'pipōnini, mīsa kī^uwā^a māmäckwat wītcīwāwāt. Ningutingidac
unisāni ini'^u wāwäckäciwəṇ. Kägä't kəbāya·i· udamwāwān.
Abā'pic cigwa kätəmwāwāt, mīsa mī mīnawā mādci'tāwāt nānta-
wāntcigāwāt; māmäckwat wītcīwāwāt. Ninguting unisāwān
15 mīnawa päcik ini'^u wāwäckäciwəṇ, ā'pidci wīninōwəṇ. Mīdəc i·i·^u
tāyābi'tapibōninig tcibwākitəmwāwāt; cigwa kə'kitəmwāwāt kə-
wīn nī'tägäsiwəṇ udayayānsiwān. "Intawā mādci'tā!" i'kitowəg.

Äcikusiwāt sāga·i·gəning, mātābiwāt; micawi'kwəm təgwucinu-
wāt, uwābamāwā⁴ awiya mawinānigōwāt. Kuniginīn, umawinani-
20 gōwān. Mīdəc äjimädciyānk Matci'ki'kwāwis:—

¹ The Foolish Maidens.

Grouse to eat. Exceedingly long was the night. And by and by he became much worried for the want of something to eat, very much disturbed was he for the morning to come; but there was no morning, for it was to be night forever. After a long while it then seemed to him that the dawn was appearing. Lo, sure enough, the dawn was appearing, when up he flew to (go and) eat.

Thereupon the buttocks of the ruffed grouse

54. BALD-EAGLE.

Bald-Eagle was abiding at the place. Her children were two (in number). When they desired to suck, down to her buttocks she put their heads; and when the sound of their mouths was heard while she was being sucked, then the buttocks of the ruffed grouse

55. THE FOOLISH MAIDEN AND HER YOUNGER SISTER.

And so there lived some women,¹ they were two in number; a dog they had, and by it did they have their hunting done. It was now growing winter, whereupon it is said they took turns in going along with (the dog). And once it killed a deer. In fact, for a long while they had it to eat. In due course of time they ate it up, whereupon they made ready again to go hunting for game; they took turns going along with the dog. By and by they killed another deer, very fat it was. It was halfway along through the winter before they ate it up; when they had eaten it all, no (more) killing did their pet do. "Therefore let us go away!" they said.

When they moved camp, out upon a lake they came; when far out upon the ice they were come, they saw that by some one they were pursued. Behold, they were being attacked. And thus the Foolish Maiden then began singing:—

"Ma'inganagā wāyābamagwāḅanīn,
 Ningiwāwāḅānuwātāgōḅanīg,
 Wāyābamiwā'ḅanīn,
 Wāyābamiwā'ḅanīn,
 Wāyābamiwā'ḅanīn."

5

Mīḁac i'i'ᵘ ājinagiskāgānit īnī'ᵘ uta'i·wān, mīsa' kīnisimint īnī'ᵘ
 uta'i·wān. Mīḁac i'i'ᵘ ānumawinānāwāt, āji·u·cimunit. Kāwāsa
 utatimāsiwāwa, mīsaḡu kīḅaḡaniguwāt. Kāgā't umintcinawāsīnā-
 wān īnī'ᵘ uta'i·wān. Intawā ājimādcāwāt; ājikāḅāciwāt, mīsa'
 10 kāwāsa kāgō umīdcisīnāwa. Intawā ājimādcāwāt, ānōtcigupa-
 gwata'kāmīg icāwāt. Ningutingiku ḅapimusāwāt kāgwaḅ ājimi-
 'kawāwāt. Māḁci'ki'kwāwis ājikīgītut: "Kāgā'tigu kā·u·yāwā-
 nānīg īgi'ᵘ kāwayaḡ."

Ānic ā'pidci wāpickisiwaḅ. Cigwa Māḁci'ki'kwāwis uḡanawā-
 15 ḅamān wābigāḡwaḅ, "Nīyā'n, kāgā'tigu' wī'kāḡasa tawawīnā-
 'kwawā!"

Mīḁac i'i'ᵘ ājikāḅōniguwāt: "Kīcpīn ta'pitiyāniyāḡ tawunici-
 ciwaḡ īgi'ᵘ ningāwayaḡ."

"Nīyā'n, nicīmā, āmbāsanō kīnī'tam ta'pitiyānīn!"
 20 "Nimisā'n, kāwāsa nintātā'pitiyānisī."

Mīsa' ājicāḡwānimōwāt, kāwīn awiya inānda'zī māmāckwat
 ānugagwātcintiwāt. Mīḁac i'i'ᵘ kāḡa'pī Māḁci'ki'kwāwis kīgītut:
 "Ā'ᵘ, mānū, nīn ningatapi'tiyān māckwatidāc nīn ka'kina ninga-
 tayāwāḡ īgi'ᵘ kāwayaḡ. Ā'pidcigu wāwiniciwāt ningataiyāwāḡ."

25 Māḡwāḡu ṭanawāwā'tōwāt, "Kācitinā!" udiguwān.

Mīḁac kāḡa't Madci'ki'kwāwis ācitāpi'tiyānit.
 "Nawātc ḅācu," udigōn.

¹ Dream-song with power over wolves.

"Whenever I see wolves,
 I am greeted by them with a friendly wag of the tail;
 Whenever they see me,
 Whenever they see me,
 Whenever they see me."¹

And then to meet them went their pet, whereupon their dog was slain. Accordingly then they tried attacking the wolves, (but) they fled. They were not able to overtake them, and so they were left behind. Truly sad they felt over the loss of their pet. Accordingly then they started on; when they made camp, then not a thing did they have to eat. Therefore then on they went, off to a lonely region they went. And once, when walking about, they found a porcupine.² The Foolish Maiden then spoke, saying: "And in truth we will keep some of the quills."

Now, very white was (the porcupine). While the Foolish Maiden was looking at the white porcupine, "Oh, would that his quills be nice and straight!"

Thereupon they were addressed by him saying: "If you put your buttocks (into the hole of the tree), nice will be these quills of mine."

"Ah, my little sister! please do you first put in your buttocks!"

"My elder sister, not for anything would I put in my buttocks."

Whereupon then they became disinclined, for neither one was willing when back and forth they asked each other in vain. And then finally the Foolish Maiden said: "Very well, then, I myself will put in my buttocks, and for so doing I myself will have all the quills, and the ones that are very nice I will keep."

And while they were chattering away about it, "Hurry up!" they were told.

Thereupon truly the Foolish Maiden put in her buttocks.

"Still closer," she was told.

² The gray porcupine.

Kägä't ā'pidci məmītāwītāngitiyāni. Cigwa äjipacacā'u'gut
 utiyāng 'i'ⁱ'u oswāni. A'tawā! kägä't utā'kusin 'i'ⁱ'u utcīt.
 Mədcī'ki'kwāwis. Intawā äjināganāwāt, päcu' äjikəbāciwāt.
 Ā'pidcisa kägä't ā'kusi Mədcī'ki'kwāwis. Cigwa nīwitiyā āniwā'k
 5 uğacki'ā'wa āniwək 'i'ⁱ'u kawayā. Cigwa papānəg ici'a'yā
 Mədcī'ki'kwāwis. "Nīcīmā, mī intawā 'i'ⁱ'u icimādcicicin, ki-
 ga'u'tābāc idac."

Kägä't i'kwā umādcinān ini'ⁱ'u umisā'yān. Sāga'i'gən owāban-
 dānāwa. Kuniginin imā mīdcigigwanāwasiswən əgötānig mī'ti-
 10 gunk. "Əmbāgicsa iwiti ayāyānk wəsiswəning!" Udānugənōni-
 gōn ucīmāyān: "Kāwin sa'ku ickwā'kəmiğ kiti'kitusī."

"Nīcīmā! ā'pidci kuca əmbāgic ayāyānk iwiti wəsiswənin!"
 Mīdəc i'ⁱ'u əjimādcī'ə'nk Mətcī'ki'kwāwis:—

15 "Mītcigigwanāwəsiswəning nindāpagicinā,
 Nindāpag cinā,
 Nindāpagicinā,
 Nindāpagicinā."

Ā'tawā, mīsa' əci'u'mbickāwāt, əcipəngicinuwāt wəsiswəning.
 Ā'tawā! ucīmā'yān kägä't unicki'ā'n. "Kāmā wīn wī'ka nindā-
 20 kacki'ō'simin," ināntəm a'i'kwā.

Ninguting ayagōsiwāt mīsa' əjiwābamāwāt piciwən pimusānit;
 əcikanōnāt Mədcī'ki'kwāwis: "Picy"! əmbāsanōnā nīsāntawa'i-
 cinān! Kīcpīn kacki'tōyən tcinīsāntawa'i'yānk wīwimicinā'kāng."

Kägä't ubināsi'kawāni ini'ⁱ'u mī'tigōn; əci'u'cācā'kupitcigānit
 25 ini'ⁱ'u piciwən mədwəgigītōwən: "Kāwāsā ningacki'ō'si. Kāwin
 nintōckə'jizi." Intawā ənimādcāwən piciwən Mədcī'ki'kwāwis
 unimiskəmən. "Cī! əməntcigic tōtənk, əgōta'ki'kwāning əcigā-
 tināt!"

Truly as far as she could she extended her buttocks. Presently was she then slapped across the buttocks with his tail. Poor thing! truly out of sorts at the buttocks became the Foolish Maiden. Therefore, leaving him behind, they then near by went into camp. Very sick, in truth, was the Foolish Maiden. In a while down went some of the swelling of her buttocks, she was able to get out some of the quills. In time a little better grew the Foolish Maiden. "My little sister, therefore now do you bear me hence, do you draw me on the toboggan."

To be sure, the woman bore her elder sister hence. A lake they saw. Behold, yonder was a fish-hawk's nest upon a tree. "Would that we were in yonder nest!" In vain was she addressed by her little sister, (who) tried to dissuade (her): "There is never an end to what you say."

"O my little sister! in good truth, would that we were in yonder nest!" Thereupon then began the Foolish Maiden to sing:—

"In a fish-hawk's nest would I fall,
Would I fall,
Would I fall,
Would I fall."

Behold, then were they lifted into the air, then they alighted in the nest. Ah! truly did she anger her little sister. "No doubt we shall never be able (to get down)," thought the woman.

Once, while up there, they then saw a Lynx come walking along; then to him spoke the Foolish Maiden, saying: "O Lynx! please come take us down the tree! If you can take us down the tree, you may have us for wives."

Truly hitherward came he to the tree; when he slipped and fell, Lynx was heard to say: "I cannot possibly do it. I have no claws." Accordingly, when on his way went Lynx, the Foolish Maiden waved at him maliciously with her fingers. "Old thing! Wonder why he did so, he whose penis is like the chain that holds up (the kettle)!"

Mīsa'paṇā kīmādcānit. Mīsa' ka'kina maṇitōwāncā⁸ kī'pwā-
māwāt tcinātāntawa'igōwāt. Ningutingidac mīnawā awiya owā-
bamāwān; kuniginin kwīngwa'ā'gān cigwa imāⁿ pimusāwān. "Kwī-
ngwa'ā'gā!" udinān Maṭci'ki'kwāwis. "Ambāsaṇō, pīnātānta-
5 wā'icīnān!"

Kägā't pitā'taganābiwaṇ, kīgītōwān: "Ūⁿ, mīsanā' tcigīwītīgā-
yān!" Pimādcīpa'tōwān āsamā'tig ājipāngicininit; pītāntawāpa-
'tōwān. Cigwa imāⁿ pī'a'yāwān ājikīgītunit: " 'A ā'^u, wīnī'tam
'a'a'^u kicīmā." Ācinīsāntawā'igut. Mīnawā pītāntawāwān.
10 Upi'kwanāning āji'icī'tāt Maṭci'ki'kwāwis; ābi'tawā'tig āni'a'-
yāwāt ācicigināt. Ā'tawā, kägā't kaḡwānisāḡāntam kwīngwa'ā'gā
cīginint! Cigwa kā'paḡitci'a'yāwint, ā'tawā, āci'o'di'tinint 'a'a'^u
ucīmā'i-mā. Ājiwī'pāmāt īnī'kwāwān. Āckwā wī'pāmāt, Maṭci-
'ki'kwāwis wīnī'tam, ā'tawā! kägāgu unisigōn. Okānōnān:
15 "Nīcīmā! nīwāna".

Mīdāc i'si'^u wāḡā'kwāt ājipa'ki'tā'u'nt kwīngwa'ā'gā. Ājimādcī-
'a'nk kwīngwa'ā'gā:—

"Āyāntcigu, āyāntcigu,
Kīgintcita'a'mawā kimisā."

20 A'tawā! Maṭci'ki'kwāwis mīsa' kīcīḡwābikā'u'nt.

Mīdāc i'si'^u kwīngwa'ā'gā wāndciwīnicipiḡānāt.

Mīdāc i'^u ā'pidci kīcīḡwābīḡa'u'nt, intawādāc ācipa'kitā'kō-
wābinit Maṭci'ki'kwāwis.

Intawā unaḡānān īnī'^u umisā'yaṇ. Ingutci kābāci. Mīdāc nā
25 imāⁿ āniwā'k unisān kīⁿḡōⁿyaṇ; kayādāc ayā'pī udawiwābāmān
umisāyaṇ. Mīdāc i'si'^u mōⁿcāḡ aṇtawānimāt īnī'^u kīⁿḡōⁿyaṇ. Nin-

And then away was he gone. Thereupon they failed to persuade all the small animal-folk to take them down. And once another creature they saw; behold, it was a Wolverine that was then walking by the place. "O Wolverine!" to him said the Foolish Maiden, "please come take us down!"

Truly, looking up as he came, he said: "Well, therefore now will I have a wife!" Coming on the run, he leaped, (and) alighted square on the tree; up he came climbing on the run. When up there he was come, he said: "Very well, the first (will be) your little sister." Then down the tree was she carried. Up the tree again he came climbing. Upon his back then lay the Foolish Maiden; when halfway down the tree they got, then she made water upon him. Oh, but truly now was Wolverine disgusted to have water made upon him! Now, after (the Foolish Maiden) was carried down, ah! then was the younger sister taken. Then he slept with the woman. After he had lain with her, the Foolish Maiden in turn, poor thing! was nearly killed. She spoke to her younger sister, saying: "O my little sister! do kill him with a club!"

Thereupon with an axe was Wolverine struck. Then began Wolverine to sing:—

"Farther and farther, farther and farther,
Are you driving it into your elder sister."

Alas! the Foolish Maiden was now pretty thoroughly maimed.

Therefore such is why the Wolverine has a spot on the small of his back.

And now very much battered up was she, so therefore over (a log) the Foolish Maiden hung limp.

Accordingly then (the maiden) left behind her elder sister. In a certain place she made camp. And so at that place she killed a few fish; and once in a while she would go to see her elder sister. And then continually was she looking for the fish. Now, once

gutingigu awiwâbamât umisä^ayan, kâgä'pî ninguting uganōnigōn:
 "Nicimä, kânapâtc ningapimâtis. Intawâ kîcpîn kâcki'iyân
 kiwâwicicin!"

Kägä't ugacki·â·n kiwâwinât ini'^u umisä^ayan. Mîdâc imâ^a
 5 kînōtcimunit. Kânōtcimunit äjikusiwât; sîbînk kâbâciwag kî^agō^a-
 yan tcinōtci·â·wât.

Ninguting idâc odōtisiguwân Nânabucōwân; â'pidcisa usâgi·i·-
 gowân. "Nicimä!" udigowân. Abâ'pic ninguting ayayâwât
 â'kusiwân Nânabucōwân. Ningutingidâc mânisât 'a^a·^u ucimä·i·mâ
 10 owâbamân wâwâbigânōtciyan, mîdâc i^u udaniba'pîna'wân iⁱ·^u
 wâgä'kwat wâ'tig. Äjiganōnigut: "Utcît!" udigōn ini'^u wâwâbi-
 gunōtciyan. "Nîwîwîntamawâban wîn kâgō," udigōn ini'^u
 wâwâbigunōtciyan.

Äjikanōnât 'a^a·^u i'kwä: "Wâgunân wâwîntamawiyâmbân?
 15 Kîcpîn wîntamawiyân pîtcipimâgan ningapitōn iⁱ·^u tci·â·caminân,
 kîcpîn wîntamawiyân wâgutugwân iⁱ·^u wâwîntamawiwâmbânän."

Mîdâc i^u äjikigitut wâwâbigunōtci: "Kâwîn â'kusisî kägä't a
 Nânabucu. Kîwîwîwimikuwâ wântci·â·'kusit, wîribu'kâsu."

Âmbä, kägä't kâgwânisagândâm 'a^a·^u i'kwä, mî ä'tagu i^u u'ku-
 20 nâs kâni·ō·tâ'pinânk. Kâwîn kânegä owîntamawâsîn ini'^u
 umisäyan. Mîsâgu kî·â·nimâdcât a·i·'kwä.

Mîdâc a^a·^u Mâtcî'ki'kwâwis ânugä'tinât ini'^u Nânabucōwân,
 âckâm â'pidci â'kusiwân; ayâbi'tâtibi'kâtinig, mî·i·^u cigwa kîc-
 kwâpimâdisinit. Wâyâbaninig, "Intawâ ningawawâci·â· a^u nisayân
 25 iⁱ·^u wâwânitcina·i·nint," inântâm. Cigwa usânamânan udōcipî-
 'wân. Äciwâwânabi'tawât mîdâc iⁱ·^u wawânântânk wâ·i·cipiwât.
 Pâmâku wântcikâganōnigut: "Kîwi'tâskîncig ici·i·cin."

¹ Uttered with lips taut.

when she went to see her elder sister, she was addressed by her saying: "My little sister, perhaps I shall live. Therefore if you are able, do take me away!"

To be sure, able was she to take her elder sister away. Whereupon at yonder place she became well. After she had become well, then they moved camp; by a river they made camp, in order that some fish they might get.

Now, once they were visited by Nānabushu; very much were they loved by him. "O my little sister!" they were told. Once, while they continued there, sick became Nānabushu. Now once, while the younger sister was gathering fire-wood, she saw a Mouse; whereupon she tried to hit it with the axe-handle, but failed. Then was she addressed by it saying: "(Oh), your buttocks!" she was told by Mouse. "I intended to tell you something," she was told by Mouse.

Then to it spoke the woman, saying: "What were you going to tell me? If you tell it to me, a pouch of grease will I fetch, that I may give it to you to eat, provided you impart to me whatever that was that you were going to tell me."

Thereupon then spoke Mouse, saying: "Not really sick is Nānabushu. That he wants to marry you is the reason why he is sick, he wishes to play dead."

Oh, truly the thought of it the woman abhorred, whereupon only her blanket did she take up as she went. Not even did she tell her elder sister of it. Accordingly then on her way went the woman.

And now, as the Foolish Maiden tried in vain to nurse Nānabushu, all the more was he sick; when midnight came, then was when he ceased to live. When the morrow came, "Therefore will I dress up my elder brother, that he may be properly buried," she thought. Presently with red paint she began to paint him. As she sat down beside him, she then was at a loss to know how she would paint him. Suddenly she was addressed by him from where he was: "Roundabout (my) eyes do you paint me." ¹

Mīsa' kägä't Mädcī'ki'kwäwis kâ'i'c'i'ât. "Ämantcigic 'a'a'u Nänabucu kâ'i'cibwānawī'u'gubānān!" ināndām pā'kic pabāmawit. Mīdac iwiti wāntciga'i'sāwāt äji'i'cāt awimāwit, pāmāku awīya wāndciganōnigut: "Mätcī'ki'kwäwis! kägä'tina nibu kitināndām
5 'a'a'u Nänabucu? Kīwīwī'u'mi'k. Intawā mādcan."

"Ambäsa, kāna kidākāçkitōsīn tcimādwä'i'gäyan i'i'u kayä tcimawīyan? Ayā'pī'ku, 'Nisaiyān!' tcīnātāmuyan. Wābānk қа-
bägīcik kīgamāwikās. Mäckut nimpītcipimāganān ni'j kīga'a'ça-
min." Mīdac kâ'a'nicikīwāt a'i'kwä. Nänabucōwān kāsķigin
10 kâ'i'jtitibä'i'ka'pināt, ā'pidci udayāngwāmi'ā'n. Äcimawimāt. Kigicāp ucī'tā a'i'kwä mawit. "Nīsayān! kīnāganin. Niwīmani-
sā." Anīcimādcāt, āni'ā'ntwāwāmāt īni'u kâ'känōnigutcin. Änīc
ugīpīntōmanān īni'u upīntcipimāganān. Umādwāganōnigōn: "O'o-
ma intaiyā!"

15 Owābamān īni'u wāwābigunōtcīyan. Äcimīnāt īni'u upīntcipimā-
ganān, "Ambäsa, wāwābigunōtcī, kabägīcig mādwä'i'sān, pā'kic
tcimawīyan, 'Nisaiyān!' tci'i'nātāmuyan. Äyāngwāmisīn wīpisi-
tawicin āninān. Mī'i'u cīgwa ānimādcaiyān." Äjimādcāt Mädcī-
'ki'kwäwis, tci'ā'nigu'k mādca.

20 Wāwābigunōtcī udōtā'pinān wāgā'kwāt, äjimawit. "Nisaiyān!"
inātāmu kabägīcig.

Nänabucu äjikīgītut: "Untcām kabāya'i'mawī wa'a'u nimin-
dimō'i'mic. Māgicānāta nintīnī'tam, mādca mini'k tāmawī
'a'a'u nimidimō'i'mic." Nänabucu äjipīgupağisut; mīgu äcipa-
25 'kisānik äjisāga'ā'nk, äji'i'cāt iwiti āndācimawinit. Änitābābāmāt,

And that truly was the way the Foolish Maiden painted him. "I wonder in what way Nānabushu will not be able to get out!" she thought, while at the same time she went about weeping. And when over to the place where she (and her younger sister) had been gathering fire-wood she went to cry, of a sudden by some one there was she addressed: "O Foolish Maiden! really dead do you suppose Nānabushu? He wants to marry you. Therefore you had better depart hence."

"Come, could you not make a sound as though you were chopping wood and as if you were crying? And now and then while you are crying, (say), 'O my elder brother!' On the morrow throughout the whole day you shall pretend that you are crying. In return my two pouches of grease will I give you to eat." Thereupon back home went the woman. Accordingly, when in muslin cloth she wrapped Nānabushu, very carefully did she bind him. Then she wept for him. In the morning the woman made ready to weep. "O my elder brother! I am leaving you. I am going to gather fire-wood." Then on her way she set forth, she went calling for the one that had spoken to her. Now, in the bosom of her garment she had the pouches of grease. She heard the sound of his voice saying to her: "Here I am!"

She saw Mouse. Then giving it the pouches of grease, "Now, O Mouse! all day long do you sound as if chopping wood, and, at the same time when you cry, say, 'O my elder brother!' Be diligent in carrying out what I tell you. Therefore now do I depart upon my way." Then off started the Foolish Maiden, in great haste she went.

Mouse took up the axe, and began to weep. "O my elder brother!" he said as he wept all day long.

Nānabushu then spoke, saying: "Too much the whole day long does my old woman weep. It may be that I am simply hearing the sound, too much would my old woman be weeping." Nānabushu then broke out (of what he was wrapped in); and when it was torn away, then out of doors he went, he went over to the place

ä'tawā! wâwâbigunōtciyan maḍwā'i'sāwān pāk'ic mawinit. Nānabucu äciniwana'wat. Mīḍac i^u äjikīwi'tānāntu'ā'tcigāt Nānabucu. Kī'ā'ni'u'ndci'ā'nimi'kawāwān. Mīḍac i^{i'u} äjikigitut Nānabucu: "Änti pī'tcāg a'ki ä'pa'i'yan? Kāwīn ninkutci pī'tcāsinōn o'o' 5 a'ki."

Mīḍac i^{i'u} cigwa iwiti ucimāyan wāyābāmāt Maṭci'ki'kwāwis äjikanōnāt: "Intawā wī'kwatcitōtā icpīmīng tci'i'cāyānk!"

Misa' māmäckut wī'kwatcitōwāt icpīmīng wī'i'cāwāt. Mīḍac 'a'a'u ucimā'i'mā käcki'tōt umbickāwāt.

10 Cigwadac Nānabucu piminica'i'gä.

Mīḍac i^{i'u} kī'kacki'tōwāt ijāwāt iwiti ābiding a'kiwānugwān. Mīḍac i^{i'u} äjinibāwāt. Maṭci'ki'kwāwis owābandān ā'pidci mica'kwatinig. Kāwīn wīgiwāming ayāsīwāg; ānōtciku micicawa'kamig nibāwāg. Kā'kawicimuwāt mica'kwatini. Maṭci'ki'kwāwis 15 äjikigitut: "Awānān kīn āmbāgic wī'pāmāg ānāndāman?" udinān ini'u ucimāyan.

"Nyāⁿ! kāwīnsa'ku ickwā'kaming kiti'kitusi."

Änīc mī'i'ā' äjiwābamāwāt i^{i'u} ānangwa^e ānint māmānditunit. "Nicimāⁿ! mānū tibātcimun awānān kīn āmbāgic wī'pāmāg ānān- 20 tamān!"

Äjikigitunit ḍac īniyōcimāyan: "A'a^u kāgiciⁿcawāt anāng, mī'a'ā' ambāgic wīpāmāg ānāndāmān."

Maṭci'ki'kwāwis äjikigitut: "Nīḍac a'a'u āgāwa kānāgusit."

Mīḍac cigwa nibawāt. Kwäckusiwāt uwī'pāmān Maṭci'ki'kwā- 25 wis ā'pidci a'kiwāⁿziyan; ini'widac ucimāyan uckīniniwān uwī'pāmāni, kāgä't mī'kawātisiwān. Änīc ā'pidci mānāntām Maṭci'ki'kwāwis a'kiwāⁿziyan uwīdigāmāt; awīḍac ucimā'i'mā, mīsagu i^u äciki'tciminwāndānk.

Mī'i'ā' pināwīḍcīt . . .

where the other was crying. When he came in sight of the creature, alas! it was a mouse that was chopping wood, while at the same time it wept. Nānabushu then laid it low with a club. Thereupon roundabout for tracks did Nānabushu seek. (He found) where (the woman's) tracks went leading away from there. And then spoke Nānabushu, saying: "Where in the world (is the place) so big that you can flee from me? No place in this world is so large."

Accordingly, when at yonder place the Foolish Maiden saw her little sister, she spoke to her, saying: "Therefore let us try to see if we can go above!"

Therefore in turn they tried to go up. But it was the younger sister that had the power to ascend.

And now Nānabushu was in pursuit.

And so they succeeded in getting over to another world. And now they were asleep. The Foolish Maiden saw that the sky was full of stars. They were not living in a wigwam; anywhere upon the ground they slept. After they had lain down to sleep, the sky became full of stars. The Foolish Maiden then spoke, saying: "With what one do you fancy you should like to sleep?" she said to her little sister.

"Dear me! but you always have something to say."

So accordingly they saw that some of the stars were big. "O my little sister! do say with which one you think you would like to sleep!"

Then spoke her little sister, saying: "The star that shines (so) bright, that is the one I fancy I should like to sleep with."

The Foolish Maiden then said: "As for me, it is the one that can hardly be seen."

Thereupon then went they to sleep. When they woke, the Foolish Maiden was lying with a very old man; and her little sister was lying with a youth, truly handsome he was. Naturally very much displeased was the Foolish Maiden to have an old man for husband; and her little sister, why, she was mightily pleased.

Whereupon the buttocks of the ruffed grouse . . .

56. STAR OF THE FISHER
(Utcigāṇaṅ).

Ānīc ōdā'tōwag īgī'u ānicinābāg; kägā't ki'tci-ō-dānāwan. Ānīc ācibibōninig. Mīsa' bāpibōnīciwāt wī'kāgu māminonāntam pācig 'a'a'u inini. Kāwīn nibīnsinini; ābā'pic wātcitcisānig 'i'i'u a'pī nābininig, mīsa' kāwīn nībīnsinini. Mīsa' ācigwīnawibī'tōwāt 'i'i'u
5 tcipinībininik.

"Āmantcigic āciwābātogwān?" iki'tōwag īgī'u ānicinābāg. Ānīc mīsa' cigwa kīkī'kāntāmowāt pī'tcibibōninik. "Āmantcigic sāḡaswā'i'tiyāṅ," kī-i'kito a bājik. Mīsa' kā-i'cimādcī'tōt kīsāḡaswā-i'wāt 'a'a'u inini. Mīsa cigwa kīsāḡaswā-i'tiwāt.

- 10 Ānīc ka'kina unāṅga'a'bī'tāgowān. Ānīc ugī'kānimāwān pājik īnī'u uningwāniwān kāgō wānāndašinik. Mīsa' cigwa pimōckinābiwāt i'i'mā wīgiwāming sāḡaswā-i'tiwāt. Mīsa' kāgīgītōwāt ogō' ānōtcigu niniwag i'i'mā īgī'u nā-ā-nḡābiwāt. O-ō-widac ogī-i'nān 'a'a'u utcīg: "Āye¹, ninki'kānimāsa nīn 'a'a'u wādicitcigāwānit.
- 15 Kāwīn niwānānimāsī 'a'a'u ācictcigāt. Pājigusāḡu 'a'a'u ācictcigāt; ugī'tciwīnān 'i'i'u nībin; kāwīn wīpāgitīnasīn ō-o-mā tcibīcāmāḡa'k 'i'i'u nībin," ugī-i'nā 'a'a'u utcīg. "Kāwīn pō'tc tātāḡwicinōmagasinōn 'i'i'u nībin; mīgu i'u kwaya'k wīndāmōnāḡu'k," ugī-i'gowān īnī'u utcīḡaṅ.

- 20 Ānīc kägā't ugī'kānimāwān kägā't tābwānit 'i'i'u ā'kitunit. Mīdāc kā-i'cikanōnāwāt: "Ānīc kā-i'cictcigāyāḡubān 'i'i'u tcinībingibān?" ugī-i'nāwān.

"Āye¹, ningī'kāndān 'i'i'u ācictcigāyāḡubān."

¹ The name of the Great Dipper. [There seems to be an uncertainty in the reference.—T. M.]

56. STAR OF THE FISHER.¹

Now, in a town did the people live; in a really large town they dwelt. Now, it happened to be in the winter-time. And so, while they were in winter camp, a certain man got to turning matters over in his mind. It was not getting summer; when the time was at hand for the summer to be, why, there was no summer. And so with an uncertain feeling they waited for the coming of summer.

"Wonder what could have happened!" said the people.² Now, it so happened that in time they came to realize how far the winter had gone. "It may be well for us to hold a smoker," said a certain one. Thereupon the man made ready for holding the smoker. And so in a while they were gathered together for a smoke.

Now, all were in the relation of sons-in-law to them. Now, they knew that the knowledge of one of their sons-in-law was not wanting in anything. And so then did they come filling up the place in the wigwam, smoking together in assembly. Thereupon these men held forth in talk upon various things, there where they were sons-in-law. And this to them said the Fisher: "Yea, I myself know who it is causing this. I am not at a loss to know the one that is doing this. There is, to be sure, a certain one doing it; he is holding back the summer; he is not willing to let the summer come hither to this place," to them said the Fisher. "There will be, perforce, no coming of the summer; and that is a truth which I now impart to you " they were told by the Fisher.

Naturally, of course, they knew that he correctly spoke the truth in what he said. Thereupon they spoke to him, saying: "How shall we bring it about for the summer to come?" they asked of him.

"Yea, I know what we might do."

² The animal-folk.

“Āu,” ugī·i·gōn. “Misaḡu i^u kā·i·ciwābisiyaṅ ānīn kā·i·kito-
yaṅ. Ānīc kāwīn pitcīnaḡ tñībīnsinōn misawā anibābī’tōyaṅ
‘iⁱ’u tcinībing. Ayā kuca ‘a^a’u kābā’ku·ā·t ‘iⁱ’u nībinisā.”

“Cigwa,” ugī·i·nāwān, “āmbāsa, kunigā’kā kātā·i·nānda^azi-
5 gwan tci·a·ntunā·a·nguban?”

“Āye°, mīsa yā’ta ‘iⁱ’u kākackitōyaṅuban ‘iⁱ’u tcinībigiban;
kāwīn ā’pidci nībiwa kitānibāsīmin ‘iⁱ’u a’pī·ā·yāḡ ‘iⁱ’wisa
nībing. O·o·mini’k kitānibāmin, mī’tā’tcing kitānibāmin; mī·i·’u
ā’pī’tcāḡ i·i·mā ayāḡ ‘iⁱ’u nībin. Āmbāsa, ayāṅwāmisiyu’k! ānīc
10 mīsaḡu i^u wābāṅ tcimādcāiyaṅ. Ānīc, nīn ningatibāndān,” ugī-
·i·gōwān ini’u utciḡan.

Mīsa’ cigwa wīmāyawusāt ‘a^a’u utciḡ, ānīc mīsa cigwa mini’k
imā nā·ā·ngābiwāt wīmādcāwāt. Ānīc ka’kīna ugīna’kwā’tāḡō°.
Ānīc ka’kīna mīsa’ cigwa kīna’kundiwāt iḡi’u nā·ā·ngābiwāt. Kayā
15 wīn adi’k na·ā·ngābiguban i·i·mā anicinābā ayānit; kayā wīn
wāguc na·ā·ngābiguban ‘iⁱ’u anicinābā° ōdā’tōnit; kayā wīn ami’k
na·ā·ngābiguban i·i·mā anicinābā° ōdā’tōnit; kayā wīn wajack
na·ā·ngābiguban i·i·mā anicinābā° ōdā’tōnit; kayā wīn nigik na·ā-
ngābiguban i·i·mā anicinābā° ōdā’tōnit; mīsa’ cigwa, ānīc ka’kīna
20 awiya na·ā·ngābiguban mini’k awiya pāpōnicit ogō^u maṇidōyāncag.

“Ānīc mīsa’ wābāṅ tcimādcāiyaṅ,” ugī·i·nā° ‘a^a’u utciḡ.
O·ō·widac ugī·i·nān: “Āmbāsanō, ayāṅwāmisiyu’k!” ugī·i·nā°
‘iⁱ’u mini’k wāwidciwigut.

“Kāḡā’t ānīc mīsa’ kā·i·ciwābisiyāṅ,” ugī·i·gō°.

25 Mīsa cigwa kīmādcāwāt. “Ānīc kāḡā’t saṅaḡat wā·a·nīcāiyaṅ
mī·i·mā, mīdac wāndciḡwāniminagu’k. Kīcpīn wīṅāsiyāk
mīyā’ta tciṭaḡwicināṅ mī·i·witi wā·i·cāyaṅ,” ugī·i·nā°.

"Very well," he was told. "Therefore will we do whatsoever you shall say. For it will not be summer soon, however long we may continue to wait for the coming of the summer. There is really one that has shut up the birds of summer."

"Well, now," they said to him, "pray, who may he be that will be willing to go seek for the being?"

"Yea, this is the only way we shall succeed in having the summer come; not so very many times should we sleep (to get to) where the summer is. This is the number of times we should sleep, ten times we should sleep; that is how far away it is to where the summer is. Pray, be careful to do what you can! for it is on the morrow that we shall depart. Well, I shall have charge of the undertaking," they were told by the Fisher.

So then it was that the Fisher desired to lead the expedition, for it chanced that as many as were sons-in-law there wished to go. So by them all he met with approval. Now, all who therefore then came to agreement among themselves were they that were sons-in-law. Even so was Caribou then son-in-law there where the people were; even so was Fox then son-in-law where the people lived in a town; even so was Beaver then son-in-law at the place where the people dwelt in a town; even so was Muskrat then a son-in-law at the place where the people lived in a town; even so was Otter then a son-in-law at the place where the people dwelt in a town; and so on, for every creature of all these small animal-folk then spending the winter there was a son-in-law at the time.

"Now, it is on the morrow that we depart," to them said the Fisher. And this he said to them: "Pray, do you be zealous!" he said to as many as were in his company.

"Truly, now, that is the way we shall be," he was told.

And so then they departed. "Now, truly difficult is it over there to where we are going, and on that account I feel uncertain about your support. If only you be good at doing things, then shall we arrive at the place for which we are bound," he said to them.

Misa' cigwa kīmādcāwād. Cayigwa tibickāwāg, ānīc mīsa' ācikabāciwāt. Minawā wayābāninig ānimādcāwāg. Abā' pic nāning nābāwād, mīsa ājiba' kadāwād; kāwīn kīgō umīdcisīnāwān i'ī·mā nibāwāt. Kägā't wīwīsinīwāg. Cigwa udigowān īnī'ū udō-
 5 gimāmiwān. "Äye[†], ningī' kānimā ānawī 'a[†]a'ū nibiwayāyāt mī·i'·ū wīsinīwīn. Āmbāšanō, wābāng māwādusātā[†] ānint, kāgu' wīn intawā ka'kīna," udinā[†] 'i'ī'ū wīdcīwāgāna[†]. Kägā't pājik ucāgwānimāwān, īnī'ū nigigwān. "Āmbāšanō intawā kāgu' kīn," udināwān; "mīgu tcibā'piyāmbān. Mīdācigu kīcpin pā'pī·ā·t kāwīn
 10 kitācamīgusīnān. Wawiyacigu ninga·i·cāya a'pī wī·ā·camināng. Mīdāc wāndcīcāgwānimīgōyān, nigik. Āmbāšanō, mī gīn ō·o·mā ayān," udināwān.

Kāwīn dāc ināntā[†]zī 'a[†]a'ū nigik. "Mānōsāgu kayā nīn ninga-wīdcīwā," ugī·i·nā.
 15 "Ayāngwāmīsin idāc wīn kāwipā'pisiwān mīgū i'ū tcīnīgā'tōyān 'i'ī·ū kimisāt. Mindimōyā 'a[†]a'ū wāmāwadīsaṅk. Mī·i·widāc kā·i·ci·ā·yāt a'pī kipīndīgāyāṅk 'i'ī'ū āndāt. 'Wāgunāna kāgīgā·ā·gwa ogō[†] pīwitāg?' ta·i·'kito. Ānīc 'i'ī'wītāc kā·i·ci·ā·yāt, mīgu i'ū āndasusīnī'tōt tcibōgitit. Mīdāc 'i'ī'ū kā·u·ndcipā'pī·ā·siwāg.
 20 Kīcpin pā'pī·ā·g ānīc mīsāgu i'ū kāji·ā·naci'tāng; kāwīn kīgācamīgusīnān."

Cigwasa ānimādcāwāg; cigwa gāgā't odābābandānāwa 'i'ī'ū āndānit. Ānīc nīgānīwān īnī'ū umayā·o·sāmiwān. Misa' cigwa kīpīndīgawāwāt. Kägā't inābit wa[†]a'ū nigik owābāmān mindimō-
 25 yāyān nāmāḍābīnit. Āgāwāgu pīndīgānā ckwāntāming.

Ānīc cigwa kägā't kīgītōwān: "Wāgunāna kāgīgā·ā·gwa ogō[†] nimpīwitāmāg?" i'kitōwān.

And so now were they off. They went till night overtook them, so thereupon they went into camp. When the morrow was come again, they continued on their way. By the time they had camped five times, then did they grow hungry; nothing did they have to eat at the places where they slept. Truly did they crave to eat. Then they were told by their leader: "Yea, I know a certain one, without mentioning the name, who is abundantly supplied with the food (we want). Therefore on the morrow let some of us visit the being, but do not by any means (let us) all (go)," he said to his companions. Indeed, concerning a certain one they felt some doubts, (and) that was Otter. "By the way, perhaps you had better not go," they said to him; "for you might laugh. It is likely that if you laugh at the being, we shall not be given food. And in a comic way will I act when the being is about to give us food. And so on that account it is feared that you may not contain yourself, Otter. We beg of you, therefore, do you remain here," they said to him.

But unwilling to do that was Otter. "In spite of your wish, I too will go along," he said to them.

"Do you take pains, then, that you do not laugh, lest by doing so you cause distress to your belly. An old woman it is whom we are going to visit. Now, this is the way she will act when we have entered into where she dwells. 'Pray, what shall we give these visitors (to eat)?' she will say. Now, this is the way she will behave, for, as often as she exerts a strain (upon her body), she will break wind. And now on account of that are you (all) not to laugh at her. In case you laugh at her, why, she then will cease (from what she is doing); we shall not be given food."

In a while they were on their way; presently, indeed, they came within sight of where she lived. Now, in front went he who was their leader. So then at last they went into where she was. Sure enough, when Otter looked, he beheld an old woman seated there. Barely in the doorway was he permitted to enter.

So in a while truly did she speak, saying: "Pray, what shall I give these visitors of mine (to eat)?" she said.

Inābiwāt wāndcitāgu mōckināsininiwān īni^u makakuckwāmaḡōn; mīnaḡwāna ma'kuwīninōn nā'ānimunit. Cayīḡwa kwā'ki-tāwān, cayīḡwa uwī'kubitōnini 'iⁱ'u pāji'k ma'ka'kuckwāmak ājipōgitinit. Mīsa' māmītāwāntānk wī'pā'pit 'a^a'u nigik. Ānīc
 5 cigwa mīnawā uwī'kupitōnim 'iⁱ'u ma'ka'kuckwāmaḡ ājiki'tcipōgitinit. Mīsa intigu kigīnaḡitcīnā 'a^a'u nigik ājipasinitcī'utisut pā'pit. "Awānān mādcī ḡāgaski'tōsigubān 'iⁱ'u tcibā'pisig?" Mīsa' ājiki'tcibā'pī'ā't.

Mīsa' āji'ā'nacī'tāminit ānawī'a'camiguwā'pan.

10 Mīsa' intawā ājisāḡa'ḡmowāt; mīsa cigwa ānīmī'i'nt 'a^a'u nigik. Kāḡāgu ānint opapa'kitā'o'ḡo^ḡ 'iⁱ'u uwīdcīwāḡana^ḡ, ā'pī'tci mindcinawā'ā't.

Mīsa', "Āmbāsaḡō, mīnawā icātā!" ugī'i'nā^ḡ 'iⁱ'u uwītcīwāḡana^ḡ."

15 "Āmbāsaḡō, kāḡu' dāc kīn, nigig!" kī'i'nā. "Usām kibā'pick," kī'i'nā^a 'a^a'u nigik.

Mīsa' kāḡā't kā'i'cināḡanint. Pa'kān kī'i'ci'ū'wāḡ 'iⁱ'u mīnawā wīmāwādisāwāt. Mīdāc kā'i'nāt 'a^a'u nigik cigwa imā kī'ḡsāntciḡwānint. Kā'i'cinōsawikānōnāt: "Āmbāsaḡō, ā'kwutūsḡwānāyān minī'k pītawiciyu'k 'a^a'u, a'kuwīnin," udinā^ḡ 'iⁱ'u uwītcīwāḡana^ḡ.
 20 "Āye^ḡ, kīḡapitāḡo," udinā^ḡ. Mīsa' ācimādcāwād. Cigwasa'upīndiḡawāwa mīnawā.

Ānīc, mīkāyāpi āci'a'yānit pōgitinit. Mīsaḡu a'pānā pōgitinit 'iⁱ'u wī'kīḡāḡuwāt. Kāḡā't kāwīn awīya pā'pīsī. Mīsa' cigwa ḡcamiguwāt. Mīsa' cigwa kā'i'ckwāwisiniwāt, cigwa odōnināmini
 25 'iⁱ'u kābipimūntāmuwāt. Mīsa' cigwa kītābībitōwāt 'iⁱ'u kāmīdcīwāt kā'ḡcamiguwāt īni^u miskwāsaḡbīn. Mīsa'pī kā'tābisit 'a^a'u

1 A term for the vulva.

When they looked, (they saw) that the place was thoroughly full of birch-bark boxes; behold, it was bear-tallow that she had for food in them. Presently, turning about in her seat, she then drew one of the birch-bark boxes towards her, when she broke wind. Thereupon was Otter possessed of an uncontrolled desire to laugh. So, when pulling the birch-bark box again towards her, she broke wind with a loud report. Thereupon, as if he were being tickled, Otter clapped his hands in laughter. "Who in the world could keep from laughing (at that)?" And so he then laughed aloud at her.

At that she ceased from her work in vainly trying to feed them.

And so in consequence out of doors they went; it was then that Otter was given a scolding. He was on the point of receiving a flogging by his companions, so deep was the disappointment he caused them.

So then, "I beg of you, let us go over there again!" he said to his companions.

"Oh, don't you go, Otter!" he was told. "You are too much given to laughing," they said to Otter.

Thereupon truly was he left behind. In a different way they dressed themselves when they planned to make another visit with her. And this to them then said Otter from yonder place where he was left behind. He spoke to them as they were leaving, saying: "I beg of you, as far as my arm is to the elbow is the amount of bear-tallow you shall fetch to me," he said to his companions. "Yes, we will fetch it to you," he was told. Thereupon they departed. In a while they entered again into where she was.

Well, she acted in the same way as before, she broke wind. It was all the while that she broke wind when preparing food for them. To be sure, nobody laughed. And so presently they were fed. And then later, when they had finished eating, she made ready some food which they could carry away with them on their backs. Therefore then were they successful in obtaining what
) they were to eat after they had been fed by Red-Net.¹ It was then

nigik. Ānīc kägä't pītawā 'i'i'ᵘ mini'k īni'ᵘ ma'kuwīninōn; ä'ku-tōskunāt mini'k pītawā.

5 Ānīc, mīsa cigwa mīnawā kī'ā·nimādcāwāt. Cayīgwa mīnawā nibāwag. Kägä't umaiyagāntānāwa ṭabṣāgunagānik. Ānīc, mī'i'ᵘ nījwā'tcing kīnibāwāt. Ubā'pic mīnawā nāntāga'kādāwāt. "Kägä't ningi'kändān mī'i·mā kā·u'ndinamanguban 'i'i'ᵘ kāmī-dciyag." "

" 'Aᵘ, icātā!" udigō¹.

10 Mīsa' kaga't cigwa kī'ā·nimādcāwāt. Cigwa kägä't umica'ā·tōnāwa umī'kanāni, ācipimā'ā·tōwāt. Äckamigu papācu' antutāmuniniwān īni'ᵘ uningwānisō'kanānini. Mindcimigu tābināgwātinig mī'i'ᵘ āntānit kägä't bābācu' antutāmuniniwān īni'ᵘ uningwānisō'kanānini. Ācawītagu'ku mīnawā kā'pimi·i·jitābānānit ma'kwān. Cigwa bīndigawāwān. Wāntāgu mōckināni āntānit īni'ᵘ
15 īniniwān. Umaiyaḡiniwāwān ācināḡusinit. Kägä't aḡāsītōnāwan, ṇamāstcaya·ī·ijitāskitōnāwān. Mīdāc kayā imā ācimaiyaḡinawāwāt, kägä't aḡāwā kaskitcīḡwayawāwān, miskwisānibān nābi'kawānit. Cigwa uḡānōnigowān: "Wāḡunāna kāḡīgā'ā·ḡwā?" Mīdāc 'i'i'ᵘ ānwānit, o·ō· inwāwān: "Wāḡunān kāḡīgā'ā·ḡwā?" i'kitunit,
20 "Isp!" inwāwān. Mīsa cayīgwa awī'ā·camiguwān. Mīsaḡu a'pānā ānwānit kāḡō wī·i·kitonit, 'i'i'ᵘ "Isp!" inwānit. Mīṇangwāna īni'ᵘ ayāwinit Micipātcaḡunān; ānīc uḡimāwīwān īni'ᵘ wātisāwāt. Mīsa' cigwa mīnawā kī'ā·camiguwāt, mīsa' mīnawā ācikiwāwānā-

¹ Uttered by drawing in the breath.

that pleased was Otter. Now, sure enough, they fetched to him that amount of the bear-tallow; as far as his arm measured to the elbow was how much they fetched to him.

Well, thereupon then again they continued on their way. Then again they slept. Truly were they amazed at the way the snow was sinking. So now for the seventh time they slept. By this time were they again growing hungry by reason of their supply of food running short. "Verily, do I know of a place from whence we may obtain some food to eat," (said the Fisher).

"Very well, let us go over there!" he was told.

Thereupon truly on their way they went. Presently, indeed, they fell into the path of another, (in that path) they then followed. As farther on (they continued), more frequent (grew the number of paths) running into (the one they were on), (paths) that were used when coming home with game. As soon as into view appeared the home of him dwelling there, with much greater frequency came other paths into (the one they were on), that were used in fetching home game. Only a little while before some one had dragged a bear along. In a while they went into where he was. Full as can be was the dwelling of the man. They marvelled at the strange appearance of him. Truly small was his mouth, up and down was the way his mouth was opened. And so in another respect did they regard him with wonder, really did he scarcely have a neck, a red ribbon did he wear for a necklace. Presently they were spoken to by him saying: "Pray, what shall I give them (to eat)?" And then (they heard him) utter with his voice, this he uttered when he said: "What shall I give them to eat? Isp!"¹ he uttered. And already then was there a beginning of their being fed. And so all the while (that was) his exclamation whenever he had something to say, that "Isp!" was what he uttered. Now, the one that was there was Big-Penis;² so it was a chief that they had visited. And so later they were fed again, whereupon again they carried

¹ A name referring to the giant Mesâbâ or Windigö.

wāt äntötäguwāt ini^u Micibətcāgunan. Ānīc udinā⁸: “Mīsa i^u tcitəgwicinang ‘iⁱ’wīt wā·i·cāyang.”

Cayīgwa mīnawā nibāwəg. “Mīsa’ āwaswābəng tcitəgwicinang ‘iⁱ’witi wā·i·cāyang.” Mī·i^u cigwa kāwīngicica kuniwa‘kami-
 5 gāsunini. Cigwa mīnawā ʔnimādcāwəg. Mīdəc kəgə‘t kīcigətinig piməsāwāt, kāwīn owābəməsiwāwān ini^u kōnan; ʔckəm kəyā kicitāni. “Ānīc, mīsa’ wābəng tcitəgwicinang ʔ·i·cāyang.”

Cayīgwa nibāwəg mīnawā. Mīnawā wayābəninig ʔnimādcāwād. Mīsa’ kāwīndəc kōni‘kāsini. Cayīgwa unāgucini. “Mīsa’
 10 imā kwaya‘k ayāt ‘a^a’u kābə·a·ntawābəməng,” udinā⁸ ‘a^a’u utcīg. “Āmbāsənō,” udinā⁸, “naskā inābiyu‘k, sāga·i·gəning tāwag iⁱ’u ʔnicinābəg. Ā’pidcidəc nāwōtāna mī·i·mā äntāt wə^a’u tābān-
 dəc ‘iⁱ’u ōdāna. Mīdəc ‘a^a’u kə‘tcīwinang ‘iⁱ’u nībin,” udinā⁸ ‘iⁱ’u uwītcīwāgəna⁸. Cigwa ugənōnān ini^u ʔdi‘kwən: “Āmbāsənō,
 15 pitcīnəgiku pinisitawināgwa‘k tcipīwābənk” — owābəndān obāci-
 wəninik — “mīdəc iwiti tcīwi·ā·cawa·o·yən. — Kīnidəc, wəguc, kī-
 gamiginā. Mīsagu i^u mīni‘k ʔjiki‘kino ʔməwinān,” ugī·i·nān. —
 “Kīnidəc, acack, kīgababəpəgwandānan tcīmānan, mī·i^u kə·i·nə-
 no‘kīyən nōngum tibi‘ka‘k. — Kīnidəc, ʔmi‘k, ʔbwīn kīgababābī-
 20 gwəndānan, mīsa’ kayā kīn kə·i·nəno‘kīyən nōngum tibi‘ka‘k.”
 Ami‘k cayīgwa kī‘kīcā‘kumigōn ini^u umayā·u·sāmiwān. “Mīsa’
 gəgə‘t kə·i·ciwābisiyən, nīnidəc ningamawinətān ‘iⁱ’u wīgiwām,”
 kī·i·kito.

Cigwasa’ tibi‘kətini, mīsa kīmādcānit uwītcīwāgəna⁸. Mīsa’
 25 cayīgwa ubi‘tōn tcibiwābəninig. Ānīc ugī·i·nān ini^u wəgucən
 tcibimiginānit. “Mīgu’ ōmā pimi·ā·sāmāwāminik kəna·u·ndcī-
 miginət, wəguc,” udinān. Ānīc, mīsa’ cigwa wayābəninig cayīgwa
 gəgə‘t onōndawān pimimiginīt.

away what had been given them by Big-Penis. So (the Fisher) said to them: "Now shall we reach the place for which we are bound."

In time they slept again. "It is on the day after to-morrow that we shall get to the place for which we are bound," (the Fisher said). Now, by this time there was scarcely any snow on the ground. Presently they continued on their way. And then truly during the day, while travelling across the country, they did not see any (more) snow; and it was also growing warmer. "Now, therefore, on the morrow shall we arrive at where we are going," (said the Fisher).

Then they slept again. When the morrow came again, then on their way they went. And so there was now no (more) snow. In time it was evening. "It is straight over yonder way where dwells he whom we have come to seek," to them said the Fisher. "I beg of you," he said to them, "do you but only look, by a lake dwell the people. And in the very centre of the town is where he dwells who rules the town. It is he who holds the summer in his keeping," he said to his companions. Presently he spoke to Caribou, saying: "I beg of you, as soon as the dawn of day begins to break," — he looked over toward the narrows of the lake, — "it is over there that (I would have) you cross. — And you, Fox, you are to bark at him. And so that is as much as I am going to instruct you," he said to him. "And you, Muskrat, you shall go among the canoes, gnawing holes in them, which is the work for you to do to-night. — And you, Beaver, you shall go about gnawing the paddles, and so that is what you shall do to-night." Beaver then had received an order from their leader. "And that is truly what we shall do, while I myself will go against the wigwam," he said.

In a while was the night coming on, whereupon then departed his comrades. And so then he waited for the coming of the morning. Now, he had told Fox to go barking at them as they went. "It is along this very shore that you shall bark at them as they go, Fox," he said to him. Well, it was now growing day, when, sure enough, he heard (Fox) going along barking.

Ānīc cayīgwa ʔmāntcisāwa⁸ 'i'i'u ʔnicinābā⁸. "Nāskāginīn!
 ʔnimuc pimimigit 'i'i'wāti ki' pimi-ā-samāwānik!"

"Wāgunān?" i'kitōwāg īgi'u ʔnicinābāg.

"Mīmāwīn ʔdi'kwān māgināwāt," i'kitōwāg īgi'u ʔnicinābāg.

5 "Mīmāwīn tciba'kubīnicawāt iwiti kīwābāciwāninik. Tcigwa
 kāgā't pa'kubīkwāckuni 'a'a'u!"

Cigwa wābāmāwāt īgi'u ʔnicinābāg, "Ā'e'e'i, naskāginīn! ʔdi'k
 pāmādaḡāt! Cigwa kāgā't uba'kubīnicawān. 'A'a'u!" i'kitōwāg
 īgi'u ʔnicinābāg. Mīsa' gāgā't cigwa pōsiba-i-tiwāt, ga'kina pō-

10 s-i-ba-i-tiwāg.

Mīsa' cigwa ga'kina kā'pōsiba-i-tinit umawīnātōn 'i'i'u ōdāna
 'a'a'u nīci-o-tcīg. Cigwa pīndigāsāt uwābāmān nāmāḡabinīt wī-
 'tāwisān. Kuniginīn asawāwān nāmā'kwān ābādcī'tōnit. "Ā⁸
 nī'tāwis!" udinān. "Mīsayā-ō pināzi'kawāg wa-ō nībinisā.

15 Ā," udinān, "ʔnicāsāgunā kī'pimawādisin," udinān.

"Ō^{nu}," udigōn.

"Taḡackumā, nī'tāwis!" udinān; "mīna ḡīn i'ku āndōtāmān
 'i'i'u āsawāyānin?"

"Tatata'!" udigōn.

20 "Kāwīn," udinān. "Ōsānina'ku' indōtām āsawāyānin. Taḡac-
 kumā," udinān. Ācimāmōt 'i'i'u cācōbī-i-ḡānit i-i-mā ubi'kwa'ku-
 nīng. Ānīc pācu'ugī-u-nabī'tawān; ʔjīcīcōtōnāwāt 'i'i'u nāmā'kwān,
 mīsa' ʔjīb-wānawī'tōnit, ānawī pa'kwatcibitōnit. Pāsingutcisā.
 Ānīc mīgu' wawīngā ʔjīkīwī'tagāmāsinīnik īnī'u ma'kackwāmagōn.

25 Ācipaciba-a-nk pājīk, pānāgu kā-u-mbisānit nībinisā⁸. Mīsa' āni-
 tana'kamīgisit ānībīḡucaḡnk īnī'u maka'kuckwāmagōn, anōtcisa'
 ʔnimōmōckināwa⁸ cīcība⁸ ʔnotcisāgu awiya. Nīngutingiku pājīk
 sāḡinā⁸ kāmbwāsānit.

So presently up the people quickly woke on hearing the noise. "Harken to the sound! a dog comes barking along by yonder shore!"

"What (is it)?" said the people.

"It may be at a caribou that it is barking," said the people.

"It may be that (the dog) is driving it into the water over there at the narrows. Already now, in fact, is it leaping into the water!"

When the people saw it, "Hey, look yonder! a caribou goes swimming along! Now, indeed, (the dog) is driving it into (the lake). Come on!" said the people. And so truly then they scrambled wildly into their canoes, all rushed madly to get into their canoes.

And so, when all had scrambled into their canoes, then against the town did the big Fisher make an attack. When he rushed into (a wigwam), he saw his cousin seated there. He beheld him feathering his arrows with sturgeon-glue. "Well, my cousin!" he said to him. "Therefore now have I come to where this bird of summer is. Why," he said to him, "for no particular object do I come to visit you," he said to him.

"Really!" he was told.

"By the way, O my cousin!" he said to him, "is that the way you generally do when feathering your arrows?"

"Oh, nonsense!" he was told.

"Nay, (I am serious,)" he said to him. "Now, this is the way I generally do when feathering my arrows. Just you let me show you," he said to him. Then he picked up the (stick) that he used when rubbing (the glue) upon the arrows. Now, close beside him was he seated; when (the Fisher) rubbed the sturgeon-glue over his (cousin's) mouth, then was (the cousin) unable to get his mouth open, however much he tried. (The Fisher) leaped to his feet. Now, all the space the whole way round was a mass of birch-bark boxes. When he poked a hole into one, out burst forth some birds of summer. And when he set to work poking holes into box after box of birch-bark, (he found them) one after another filled with all kinds of ducks and all kinds of other creatures. And by and by out of a certain (box) burst forth the mosquitoes.

Ānīc mīwīnāgu wāti āndāna'kāmigi'isīwāt āwināntwa'a'nāwāt
 ini'^u ādi'kwān. Mīsa' ācikwīnawicicigāt wa'a'^u kā'kibu'kiwāsi-
 gātānik 'i'i'^u otōn. Wī'kā pītcīnag umi'kān migōs takwā'kwisi-
 ninik; ācipa'ta'ka'ā'nk iwiti udackwātōnāgāning, ācipīpāgit o'ō'wi-
 5 dāc i'kitu: "Ō, misōtcīg nībinisā⁸ obinānān!" icibibāgit.

Cayīgwa ōnōntawāwān īgi'^u ānicinābāg. "Ānīn mādwa'i'kitut?"
 Pī'i'nābiwāt, pānāgu intigu kīgī'kanā'pa'tāni. "Naskāgīnīn!"
 i'kitōwag. "Nībibisā⁸ ugībīnānān micawutcīg!" mādwācipīpāgi
 kuca. Mīsa' kāgā't ājiwacka'kwajiwāwāt. Mīgū imā ānint
 10 pō'kwabwī'ā'wāt wacka'kwajiwāwāt; ānint kayā nōndābīgīsiwag;
 ānint ānugīpikīwā'ō'wag. Mīdāc imā pibō'kwabwī'ā'wāt; ānint
 kayā aninōntākusābiwag. Cigwasa ga'kina ugīnīgucānān mīci'u-
 tcīg 'i'i'^u āndānit wī'tāwisān. Cigwa mānīmī'tigwābīwān, ānīc
 uwī'pimugōn. Ānīc pata'kisōwān umi'tigumini, āci'a'kwānta-
 15 wāsāt. Mīdāc 'i'i'witi wānsābāmāt, acōwināt wī'pimugut. Ānīc,
 cayīgwa uwī'pimugōn; cayīgwa pī'i'na'ā'wān ācigwīnibā'kupagi-
 sut. Mīdāc o'ō'witi kīcigunk ācitābāsit. Mīdāc ācimicutāmīnit
 wāna'kwaya'i' 'i'i'^u osō^u, mīsa' kā'cipō'kwānowānāgut. Ānīc,
 mīsa iwiti kā'u'ntcīkānōnāt īyusa' wītcīwāgana⁸: "Āmbāsinō,
 20 ayāngwāmisiyu'k," udinā⁸ 'i'i'^u wītcīwāgana⁸. "Kāwīn nīn nīntā-
 kacki'tōsīn tcībī'i'cāyān 'i'i'witi mīnawā kī'a'yāyāg. Mīsa nīn omā
 a'pānā tci'a'yāyān āmāntc mīnī'k kā'a'kīwānugwān tciwābāmīwāt

¹ Toward the north.

² Which accounts for the position of the stars in the handle of the Dipper.

⁸ both a wound and
 / crooked!

Now, as for (the people) yonder, they were busily engaged trying to keep on the trail of Caribou. And so at a loss to know what to do was he whose mouth had been closed with glue. After a long while had passed, he found an awl with a short handle; forcing it through a corner of his mouth, he then called aloud, and this he said: "Oh, the big Fisher has come after the birds of summer!" thus was what he cried aloud.

Presently him the people heard. "What is the sound of what he says?" On looking hitherward, everywhere did there seem to hang a smoky haze. "Listen and hear!" they said. "The birds of summer has the big Fisher come and got!" was what, indeed, he was heard saying in a loud voice. At that they truly whirled their canoes about. Whereupon some broke their paddles when whirling about; and the canoes of some began to leak rapidly; some failed in trying to get back home by canoe. And so out there they broke their paddles; and as they went, some sank to the bottom before they were able to get back to land. In a while the big Fisher had cut up the entire dwelling of his cousin. Then (his cousin) grabbed for a bow, for by him was he now about to be shot. Now, (his cousin) had a tree standing there, then up the tree he hastened. And so from up there he looked down at him, he kept watch of (his cousin), who intended to shoot at him. Well, now was he on the point of being shot at; at the moment that (his cousin) aimed with the bow was when he dodged round (to the other side of the tree). And then off this way¹ into the sky he whirled. Thereupon (his cousin) shot him at the end of his tail, whereupon the tail was broken.² So it was from yonder place (in the sky) that he spoke to his comrades, saying: "I beg of you, do all that is within you," he said to his comrades. "I may not be able to come to yonder place where you dwell. It is here³ that I shall always be, however long the world may last, so that my grandchildren may behold

¹ In the northern sky.

nōcicā²yağ," ugī·i·nā². Ānīc misa cigwa kī'қаnōnāt mīnawā:
 "A'pī tağwicinäk 'i'witi undcimādcāyānk mī·i' tci·u·nā'ku-
 nāmāk kă·a' pītcāğ 'i' tcibibōng. Ayāngwāmisiyu'ksa kăwiminu-
 'tcigāyāğ," ugī·i·nā².

- 5 Misa' gāgā't cigwa kī·a·nikiwāwāt. Kăwīn қаnāğā ningutci
 ugī·a·ni·a·tinta²zīnāwa 'i'ū āni·a·kunībininik. Cigwa tagwicinōğ
 i'witi kă'puncimādcāwāt. Cayīgwa i'kitōwāğ mā·u·ndcī·i·ti-
 wāt: "Ānīn kă·i·jiwābisīyāğ 'i'wisa kă·i·gōyāğ? Misa' cigwa
 tci·u·nā'kunāmāğ i'wisa kă·i·gōyāğ." Cigwasa kāgā't ki-
 10 mā·a·ntōbiwāğ, cayīgwa onā'kunigāwāt. Ānīc ugī·i·gowān: "Wīn
 i'kigo īgi'ū kīcisōğ."

Midac kă·i·'kitut 'a'a'ū ādi'k: "Nīn ninga·a·gimāğ āntāciwād
 īgi'ū kīcisōğ," kī·i·'kitu.

"Ā^u," kī·i·nā.

- 15 Midac kāgā't ācakī·i·'kitut: "Āntasubīwayāyān tataciwāğ
 kīcisōğ mīdāc a'pī kă·i·cinībing," kī·i·'kitu. Mīdāc āca қаnōnint:
 "Mīmāwīni i' tcimistcīnīwana·a·gōyāmbān. Tă·a·gā²sīnuna 'a'a'ū
 kōn taciwāt gīsīsōğ. Kăwīn қаnāğā kitasāgāgunāsāncī."

"Ānīc intawā kăwīn 'i'ū tātācīsīwāğ īgi'ū kīsīsōğ."

- 20 "Usāmīsānā kăbā'ta·i·nowāğ," kī·i·nā.

Midac cigwa, "Nīn tağa ninga·o·nāgimāğ kătāciwāt īgi'ū kīci-
 sōğ," kī·i·'kitō 'a'a'ū āğūngu's. "Tağing bācāwiganāyān mī·i'ū
 kătāciwāt īgi'ū kīsīsōğ. Naskă, ningutwā'tcing āmbācāwiganā-
 yān," kī·i·'kito.

- 25 "Misa' kāgā't māwīn tcina·i·taciwā'pān īgi'ū kīsīsōğ," kī·i·-

¹ Conceived of as moving like the shadow of a cloud.

me," he said to them. So it was in a while that he addressed them again, saying: "When you have arrived at yonder place from whence you came, then shall you decree how long the winter should be. Do you take pains to see that you bring things favorably to pass," he said to them.

Thereupon truly on their homeward way they went. At no place anywhere did they catch up to the boundaries¹ of the summer. At last they reached the place from whence they had gone away. In course of time they said, on coming together in assembly: "How shall we bring to pass that which we had been told? The time is now come for us to decree that which we had been commanded." Then truly, coming together, they sat down, then did they decree. Now they were told: "Do you give name to the moons."

And this was what Caribou said: "I myself will count the number of moons," he said.

"Very well," he was told.

Thereupon truly did he speak: "As many as the hairs on my body, so may the number of moons be before it shall then be summer," he said. And so, when he had finished, then was he addressed: "It might then happen that you would be an easy prey for one to lay you low with a blow.² There would be too much snow if such were the number of moons. Not even would you be visible from under the snow."

"Then accordingly there shall not be so many moons."

"They would really be too many," he was told.

So then presently, "Pray, let me count the number of (winter) moons there shall be," (so) said Chipmunk. "As many as the number of stripes upon my back, so shall the number of moons (in winter) be. Behold, six is the number of stripes upon my back," (so) he said.

"Now, that truly is just about the proper number for the (winter)

² Referring to the time when the snow is deep and the crust hardened, when game is easily approached and killed.

'kitōwag. " 'Ä^u, mīsa' gägä't idac kätaciwāt igi'^u kīzisōg." Mī'a'^u kā'tābwāt. "Änīc mī'i'^u tcina'i'taciwāt igi'^u kīzisōg," kī'kitōwag. Mīdāc cigwa kīcā'kunigāwāt.

Mīsa mini'k, pināwitcīt kī'ḡgōtä.

57. LITTLE-IMAGE

(Māzinini^{ns}).

- 5 Wāḡanunk wāndābit mānidō niwītibātcimā, a'a'^u māzinini^{ns} mī'i'^u ājini'kāsut. Wīn māzinini^{ns} kāwīn wī'kā wīsinisī. Iwidāc omāⁿ a'kīng kī'pīcāgubānān mī'i'^u wātibātutāmōwag udai'īntōwān. Cigwasa kī'pimādcā wīwāḡandānk ō a'ki. Tāḡwicink o'ō'wa'ki cigwa ugīwāḡandān zāḡa'i'ḡan; owāḡamā i'i'^u abinōdcīya^ḡ
- 10 ma'kaḡā'kānit, picicig ḡbinōdcīya^ḡ. Uda'kawā'a'^ḡ tci'ḡnigu'pīnit. Kāwīn ḡac nāngīm ickwā'tāsiwa^ḡ; ānīc ḡnōdcigu icictcigāwa^ḡ; kaḡwātcigānitiwa^ḡ. Cigwasa nāwa'kwānig ḡnigu'pīwa^ḡ kīwānit. Ka'kina kānimādcānit ācimādcāt ijāt imā kā'tana'kaḡagisinit; owāḡandān ā'pidci cōⁿcā'kwātinig. Mīdāc imāⁿ ācimōni'kāt imāⁿ
- 15 kā'tana'kaḡiḡatinig ācinīḡwa'u'tisut.

- Cigwa wānāḡucininig pībā'piwa^ḡ māḡwāmāta'kaḡigisiwa^ḡ. Cigwa kāḡā pimida'ku'kānā. Nīngutingigu ācita'ku'kānit māḡwāḡigī-tōwān: "Awīya nīnda'ku'kānā." Ācimūna'u'nt, mīsa i'i'^u ācimi'kwāḡunā'u'nt. Ācipāsigwīt, kāḡātsa pācigini^u kistcī'i'ninīwiwān,
- 20 ā'pidcigu ozāḡi'i'ḡōn. Mīḡu i'i'^u ājījkwā'tānit māḡwā ḡāḡwātcī kaciwānit. "Nīdcī," udinān; "ānīn wīnā kīma'kadā'kāwāt ugō'^u abinōtcīyaḡ?"

"Kā, nīdcī, nīwī'kaḡwānāḡatciba'i'timin, o'ō' kīwāḡamiyāḡ kaḡwātcigānitiyānk. Kīwāḡamāk ogō'^u ḡbinōtcīyaḡ mīḡu bā'pic

moons to be," (thus) they said. "Very well, that truly is what the number of moons shall be." Accordingly then did they act upon his word. "Now, that will be just the right number of moons," (so) they said. And so they then fulfilled the decree.

And that is all, the buttocks of the ruffed grouse now hang aloft. ?

57. LITTLE-IMAGE.

About the manitou that looks from the east I intend to tell, of Little-Image, for such was he called. Now, Little-Image never ate. And concerning the things he did when he came here upon earth is what I am now going to relate. Now, hither he started out of desire to see this earth. When he arrived at this earth, he then saw a lake; he beheld some children that were fasting, a vast number of children. He waited for them to go up from the lake. Not till after a long while did they make an end of their fasting; all sorts of things were they doing; they were running foot-races one with another. When it was noon, then went they up from the lake bound for home. When they had all departed, then went he over to the place where they had been playing; he saw that the ice was very smooth. And when he dug a hole at the place where they had been playing, he then covered himself up.

When it was evening, (he heard them) as they came laughing (and) as they began playing. Presently they almost tramped him under foot. When once they stepped upon him, he heard one say: "Upon somebody have I stepped." Then he was uncovered, and it was in the snow that he was found. When he rose to his feet, there, in truth, (he beheld) a full-grown man among them, and by him he was much liked. Accordingly then (the man) ceased playing, while the others continued racing. "My friend," he said to him, "why have these children blackened (themselves)?"

"Why, my friend, we are in training together to know how to run, this number of us whom you see running foot-races with one

mini'k äckunəniḡōyānk. Ninda'tāḡāmin; kīcpin pa'kināḡōyānk
 ninīwāna'o.gōmin,—naḡanint kīcpin. Ma'kwagidac ningagwətcī—
 kənānāniḡ. Māwicagu nōsinābāniḡ kī'kidəmwāwəḡ, kayä iḡi'ᵘ nin-
 ḡānāniḡ. Mīdəc ä'təḡu iᵘ mini'k wayābəmətwā əbinōdcīyəḡ
 5 äckunənitwā. Wābəḡidac mī'i'ᵘ mīnawā ugagəḡwətcikaniguwān.
 Mīsa iḡi'ᵘ kā'undciwābəmətwā ma'kadä'kāwād iḡi'ᵘ əbinōdcīyəḡ;
 kī'i'ḡucimōwəḡ iḡi'ᵘ əbinōdcīyəḡ ānawipawādaməsuwāt kā'undci-
 pīmādisiwāt. Mīsa iḡi'ᵘ mini'k ānātcimu'tōnān."

10 Ānīc mī cigwa wunāḡucininig. "Ambāsənōnā, nīdcī, āndāyānk
 icātā!"

Kāḡä't ku'pīwəḡ. Cigwa pīndigəwəḡ āndānit. Cigwa ka'kina
 təḡwicinu'ḡ əbinōtcīyāḡ. Āmbä, kāḡätsa inigəwəḡāntəm a'a'i'nini, aᵘ
 ḡä'u'ticiwāt. Cigwasa mādci'tāwəḡ inī'ᵘ wīdcī'kiwāyən kīzizä-
 'kwānit. Kā'kīzizä'kwānit, "Āmbä, nīdcī! kayä ḡin wīsinin,"
 15 udigōn.

"Tayā, nīdcī! kāwīn niwīsinisī. Mīḡwəḡnā iᵘ indawā iciwīsinin."

Kāḡä't äciwīsinīt a'i'nini. Cigwasa kawicimowəḡ. Ānīcinā
 kāwīn wī'kā nibāsī kayä wīsinisī. Mīsa cigwa unəbit, ningutingigu
 ināndəm: "Āmbāsənō, 'Ningitcinəḡanā,' tawī'i'nābandəm a'a'ᵘ
 20 nītcikiwānzi."

Cigwasa kigīcāb kuckusiwəḡ wītcikiwāyən oganōnān: "Nīdcī,
 kāna kāḡō kitinābandəzi?"

"Tāyā, nīdcī, kī'tciwāsəmi nəḡanāḡ kāḡwä'tcigəḡḡ nīndinā-
 bandəm."

25 "Äḡ, kāḡä't nīdcī, kīḡanəḡanā wākəḡwətcikanəḡ."

Cigwa kā'i'ckwāwīsinīt pītwāwācinōn; kipīpīndigəwəḡ ma'kwəḡ,
 piḡənōnimāwəḡ wītcī'kiwāyən: "Mīsa cigwa tcigəḡḡwətcikanī-
 tiyāḡibān. Nisimitəḡa pīmātcīc iḡi'ᵘ əbinōtcīyəḡ." Mīsa iḡi'ᵘ
 ānīcisāḡa'minit.

¹ Little-Image.

another. You now behold these children, and that is all that is left of us. We are in a contest; if we are beaten, then we are slain,—that is, the one beaten in the race (is slain). Now with the bears are we racing. And long ago our fathers of old were eaten up, so too our mothers. Therefore this number of children whom you see is all that is left of them. And to-morrow they will be entered into another race. That is why you see the children painted black; in a fast are the children, that by so doing they may dream of what shall give them life. This is all that I have to tell you.”

So it was now getting on towards evening. “Come, my friend, to where we live let us go!”

Verily, up from the lake they went. Presently they entered into where (the man and the) others dwelt. In a while all the children arrived. Oh, truly sorry (for them) felt the man, he that came as visitor. Soon then did his friend begin to cook. After the man had finished cooking, “Come, my friend! do you also eat,” he was told.

“Oh, no, my friend! I do not eat. But nevertheless you had better go ahead and eat.”

Truly then did the man eat. In a while (the man) lay down to sleep. But of course he¹ never slept or ate. Accordingly, while sitting there, of a sudden he willed: “Behold, ‘I left him far behind (in the race),’ let my friend dream!”

When in the morning his friend rose from bed, he spoke to him, saying: “My friend, did you not dream of anything?”

“Why, my friend, ‘a great distance behind did I leave him with whom I ran,’ was the dream I had.”

“Yea, truly, my friend, you shall leave behind him with whom you intend to run.”

As soon as they had finished eating, they heard the sound of some one coming along; it was a Bear that came entering in. As it came, it spoke to his friend, saying: “It is now time for us to run the race with each other. Thirty of the children do you bring.” And then on out of doors it went.

"Auwisa, mīsa cigwa tci'ā·nimādcāyank, nīdci. Awiya's wābān-tamawicinān!" udinān īni'u ininiwān. Kägä't ānicimādcāwāt. Āniṭagwicinuwāt, āca kā'tagwicininigwān kānānibitābinitigu. Cigwa' piṣagini'kānā.

- 5 "Mīsa cigwa tcigagwātcikānitiyaṅk." Mīdāc i'i'u kā·i·jikānōnint aṇicinābā: "Wāgunāc i'i'u nindā·u·ndcināḡanā ānāndamān? Kīn tibātcimun wā·u·ndcināḡaciyaṅ."

Kibwānaziwayānān unābi'kawān ma'kwan. Kīgito ma'kwa:
 "Nācwāsuguniyān nimbawānābān inābi'kawāḡan." Mīnawā āji-
 10 kānōnint a·i·nini: "Kīndāc?"

"Piṣāniṣāḡu, 'Nināḡanā,' ningīnābāndām tibi'kung."

"'Ā'a'u, mādcādātcī·ā·nigū'k!"

- Mī'tig iwiti pāda'kidāni, udōdi'tānāwa tātibickō. Cigwa inān-
 dam a·i·nini, mī·a·wā kā·u·diciwāt: "Āmbāsa, uḡābīnāḡanān."
 15 Kägä't piṇāḡaciwawān wīdcikiwāyaṅ. Kägä't minwāndam a·i·nini
 kā'pitāḡwicininit. Ānic upāḡamāḡan udayān a'a'u kāḡwātcikāci-
 wāt; mīsa i'i'u ācinīwānawāt īni'u kāḡwātcigānāt kayā igiwāti nīsi-
 mitāna ma'kwa¹.

- Kägä't minwāndāmōḡ ābinōtciyaḡ. Mīdāc i'i'u ācikiwātābiwāt
 20 ma'kwa¹, upīndigānāwa āndāwāt. Mīsa cigwa mādcī'tāwāt tcībā-
 'kwāwāt. Kägä't minuwīsinīwāḡ. Wānāḡucininig pimitā uduci-
 'tōnāwān; ā, kägä't nībiwa! Kägä't minwāntāmōḡ. Cigwa tibi-
 'kāṭini, mīsa wī'kwatci·ā·t wītcī'kiwāyaṅ, wī·ā·camāt; mīsa kāwīn
 wīsinīsiwān. Indawādāc uwīndāmāḡōn: "Kāwīn wī'kā niwīsinīsi

¹ That he had a propitious dream was evidence that he had received power.
 A dream is power.

"Well, it is now time for us to be going, my friend. Come (and) watch us!" he said to the man. In truth, then on their way they went. As they arrived, already must the others have come, for there they were seated in a row. Presently he was approached (and greeted) with a shake of the hand.

"It is now time that we were racing one with another." And this was what the man was told: "By what power do you think that you will leave me behind? Tell me by what means you will outrun me."

The skin of a bull-bat the Bear had hanging from his neck. Up spoke the Bear, saying: "While fasting for eight days, I dreamed of this necklace." Again then was the man addressed: "And what is your (power)?"

"Just simply, 'I left him behind,' was what I dreamed ¹ last night."

"Come, let us be off as fast as possible!"

A post ² at yonder place was standing, they passed it both together. Presently willed the man, the one that came as visitor: "Behold, he will outrun (the Bear)." Sure enough, here came his friend leading in the race. Truly happy was the man when they came (to where he was). Now, a war-club did he who was racing have; whereupon he clubbed (the bear) that he had raced with, and also the other thirty bears.

In truth, happy were the children. Accordingly then they dragged home the bears, they carried them into where they lived. Thereupon they set to work cooking. To be sure, they had good food to eat. In the evening they made some grease; oh, truly a good deal (it was)! Verily, they were pleased. Presently it grew dark, whereupon (the man) tried to prevail upon his friend, for he wanted to feed him; but the other would not eat. So thereupon (the man) was told: "Never do I eat, and I do not sleep. Therefore this,

² To mark the starting-place.

kayä ninibāsī. Mīgu i'i'ʷ, nīdcī, ināndan: kāwīn wī'ka kīḡaṇa-
ḡanigōsī."

Cigwadāc tibi'kaḡdini, mīsa i'i'ʷ ājinibanit ini'ʷ wītcikiwā'yan.
Äyābi'tātibikaṭinig ināndan: "'Tciwāsa ninagaṇāsāṇ kāḡwātci-
5 ḡaṇaḡ,' tawī'i'nābandam!"

Kigicāb kuckusi. Kā'i'ckwāwisinit pīdwāwācinōn; pipīndigā-
wan, uganōnigōn: "Mī'i'ʷ cigwa tcikaḡwātciganitiyang. 'Äʷ, ābi-
'ta ābinōtciyaḡ pimādcīc," udigōn.

Kāḡä't mādcaḡwag, maḡa'a'nāt ayāwāʳ iyabinōtciyaʳ. Cigwa
10 taḡwicinōḡ. Äjikanōnigūt ini'ʷ ma'kwān: "Mīsa cigwa tcigagwātci-
ḡanitiyang. Wāgunāc nindā'ʷndcinagaṇā ānāntamaṇ? Kīn tibā-
tcimum kā'ʷndcinagaḡciyan; ācinicuguniyān mī'i'ʷ cawānimi'paṇ
'aʳaʷ ninābi 'kawāḡaṇ," kiniwayāṇaṇ unābi'kawānini. "'Äʷ, kīn
nī'tam tibātcimum kā'ʷndcinagaḡciyan."

15 "Pisāni saḡu, 'nīagaṇā,' ningīnābandam tibi'kunk."

'A'aʷ panā mādcaḡwag. Cigwa mi'tig paṭa'kidānig taḡwicinō-
wāt, o'o' tōtām a'aʷ inini; nāyāp paṇḡicin imā kā'pī'ʷndcimādcā-
wāt; ātcinaḡu kīpaṇḡicing, aṇwī ä'pītcipitāḡ mī'i'ʷ ä'pīsi'kāt.
Mīdāc ānipaṇḡicink paṇā tcīḡgitcisāwan. Oḡaṇōnān: "Kijī'kān!
20 Kigaḡwātciganitimin!" Tciwāsa unaḡaṇān. Kā'pitaḡwicininit,
upaḡamāḡan umaṇmōn; ājinīwanawāt. Mīdāc i'i'ʷ nīwanawāt
iwāti ma'kwaʳ, ābi'ta āndaḡcinit unīwanawāʳ.

Mīdāc kāḡä't ābinōdciyaḡ kīwāwināwāt; kāḡä't mōtcigisiwaḡ.
Kāḡāḡwanā kaḡātibi'k maḡu'kāwāḡ. Cigwa piwābaṇini; kwatci-
25 sawīn pamō'ka'a'minig; cigwasa pināwa'kwāni; mīsa kāwīn awiya
tci'ʷndcitāḡwicininit. A'aʷ maḡzininiʳs kīḡito: "Taḡa, nīdci, awi-
'a'ntawābam!"

my friend, do you keep in mind: never shall you be beaten (in a race)."

And now it was night, whereupon to sleep went his companion. When it came midnight, he thought: "'A great way behind do I leave him with whom I race,' let him dream!"

In the morning (the man) awoke. After he had eaten, he heard the sound of somebody coming; in came (a bear). By it he was addressed, saying: "It is now time that we were racing with each other. Now, half the number of your children do you bring along," he was told.

Truly they started away, (the man) following after in the track of the bear, on their way to where the children were. Presently they arrived. Then he was addressed by the Bear saying: "It is now time for us to race with each other. On what do you rely to beat me? You declare through what power you will outrun me; for in a fast of twelve days was I blest by this necklace of mine," for the skin of a bird-eagle did he have about his neck. "Now, do you in turn declare by what power you will outrun me."

"Just simply, 'I left him behind,' was what I dreamed last night."

Well, off they started. When they came to where the post was standing, this the man did; as before, he leaped for the place from whence they started; a little while was he leaping to it, as swift as a missile was how fast he went. And then, as he slowed up, here (came) the Bear on the leap. He spoke to it, saying: "Come faster! We are racing with each other!" Very far behind he left it. After (the bear) was come, (the man) took his club; then he smote it till it was dead. Thereupon he laid the other bears low with the club, as many as half their number he clubbed to death.

And then, in truth, were the children taken back home; truly happy they were. In fact, nearly all the night long were they busy preparing the bear-meat. In a while came the dawn; in course of time the sun rose; then it came noon; whereupon no one by that time had come. Little-Image spoke, saying: "Come, my friend, go look for them!"

Äjimādcāt a·i·nini; änitāgwcink iwiti ändānit i·i' u ma' kwa², awā-nibān, panā kā·u·cimunigwān. Äjikīwāba'tōt a·i·nini. Cigwa tāgwcink ogañōnān ini' u mañinini²sān: "Mīsa' kī·u·cimuwāt."

"'Ä'a' u, nīdci, kipağamāgañ udā' pinān! Nō' pinanātānig." 5 Äjimādcāwāt, mōcağ pimipa'tōwāğ. Ningutingigu kī·a·nimā-wānitiwa². "'A'a' u, nīdci, nīwānawātānig!" Äni·a·pī' tci·a·timā-wāt uniwanawāwān. Kägä't utañinīwana²wāwān. Mīsa' ka' kina kā·i·jiniśawāt, äjikīwāwāt. Ändāwāt kā' tagwcinuwāt, mañinini²s kīgito: "Nīdci, mīśagwānā i' u mini' k pañātamōnān. Mīsa i' u 10 kā·i·ciwāba' k: wīn anicinābā ugañamwān ini' u ma' kwān, kayā daç ogağusigōn ini' u ma' kwān. Nīdci, mī giwāyān; wābañūnk ninticikī-wā. Tagwcinān ningagi' tciñinwāñtām ki' pināñamōnān."

Cigwadāç giğitu a·i·nini: "Migwetc, nīdci. Kāginīgigu kīgami-'kwānimin, kayā a' u anicinābā pitcīnağ kā·a·nipimātisit ō a' kīng; 15 añañtcigu mini' k kā·a·' kiwanugwān kawāwini' k 'a'a' u añañinābā."

Mīsa i·i' u pināwītciñt kīağōtä.

58. A MOOSE AND HIS OFFSPRING.

Mō²s wī' pibōnici, kayā ini' u wīwān. Nīciwa unitcānisa², kayā päcigowañ ini' u udōckinawāmañ; mī·i·' u nāñaniwāt. Mīsa' äjiku-'tāñciwāt, ini' u anicinābān kusāwāt. Ä'pidcisa wāwāsa icā a' u 20 uckinawā, mīśā' panā ānutācimāt a' kiwā²zī. "Kigañicā·a·nik añañinābā." Kāwīn āñici'tāñzī. Ninguting pimi' kawāwāñ pa' kāñ mō²sōn; ugi' kāñimān i' kwāwinit. Mīsa' māñā·a·nāt, mīsa' wā-

Then departed the man; when he arrived at yonder place where dwelt the bears, none were there, for whither they had fled (no one knew). Then back home ran the man. When he arrived, he spoke to Little-Image, saying: "Therefore now have they fled."

"Now, then, my friend, get your club! Let us follow after them!"

Then off they started, all the while they kept on the run. By and by (they beheld them) going along in single file. "Now, then, my friend, let us smite them with the club!" Then as fast as they overtook them they clubbed them to death. In truth, many they smote along the way. And when they had slain them all, then back they came. After they had arrived at their home, Little-Image spoke, saying: "My friend, this is the measure of help that I have come to give you. This is the way it shall be: people shall even eat bears for food, and they shall also be feared by bears. My friend, therefore do I now return home; toward the east is the way I return home. On my arrival, greatly pleased shall I be for having helped you."

And then up spoke the man, saying: "(I) thank (you), my friend. Forever shall I remember you, so (will) also the people who shall live in times to come; however long they may be on earth, of your name will the people speak."

And so the buttocks of the ruffed grouse now hang aloft.

58. A MOOSE AND HIS OFFSPRING.

The Moose was about to go into camp for the winter, and also his wife. Two (in number) were their children, and there was a youth among them; therefore they were five. It was so that they were in fear, of people they were in fear. On very long journeys frequently went the youth, whereupon continually was the old man trying to dissuade him (not to go so far). "Upon your trail might come the people." But (the youth) paid no heed. Once (he saw) the tracks of another Moose; he knew it was a cow. Accordingly he followed after her, whereat, on seeing her, he took

bamāt mī·i'·u kīwīwit. Cigwagu māgu minī'k wāwit, pa'kān awīya
 ini'·u mōⁿzōn udōdisikuwān; nāsāb wāwītigāmīgūt; kägä't wīti-
 gāmāt. Mīdac i'·i'·u nī^c ayāwāt i'kwāwa².

Kägä't wawība mīgātiwa². Ningutingigu mādcā, ōsan icāt.
 5 Kā'tagwicing ājikanōnat īni'·u ōsan: "Kägä't, nōs, nī^c nintayā-
 wāg īgi'·u i'kwāwag." Ugañōnigōn: "Ningwisis, kagu' icictcigä'kän
 tcinīciwāt tci·a·yāwāt wā īgi'·u i'kwāwag. Kaṇaḇaṭc ṭabā'tā·i·
 tiwag."

"Äye²," udinān ōsan. Mīdac i'·u wāyāḇaninig ājikīwāt; cigwa
 10 ṭagwicin āndāwāt. Mīsa' kägä't kīnīsimint päjig ini'·u wīwān.

Ningutingigu ṭagwycinu² mōⁿzū² nīc. Cigwa kañōnā: "Änīc
 wāntcinīcō'kwāwāyan? Kāwin kitāgīcictcigāsī."

Änīc kīmōtc wa²a'·u uckī·i·nini ājipa'kwātcibināt i'·i'·u unīciwa²,
 kā·i·ji·a'·pagināt ningābī·a·nung īji gwaya'k.

15 Mīdac ā'kitowāt īgi'·u i'kwāwag: "Indawā, ninō'pinānānānig
 īgi'·u kinīciwag."

Mīdac i'·i'·u ā'pidci ā'kusi, agāwa ugaṇki'tōn. Kīwāt ijāt ōsan.
 Cigwa pīndigā, mīsa cigwa māsumīgūt īniyōsan. "Mī·i'·u ānugī-
 undci·i·ninān. Wāwiyag kītōntci·ā'kus. Mī intawā pīsān ici-
 20 ā·yān."

Cigwa ā'pitapibōnini. Ningutci paḇā'tacī'kāwag aya·āⁿ·sag.
 Sōgi'poninig naḇamōwag īgi'·u ḇabinōtcīⁿ·yag mōzōⁿ·sag. Kägä't min-
 wāntamōg zōgi'pōninig:—

25

"Pūnīwa, pūnīwa!
 Pūnīwa, pūnīwa!
 Pūnīwa, pūnīwa!
 Pūnīwa, pūnīwa!"

her to wife. During this time that he had her for wife, by another Moose were they visited; and by her, as by the other, was he desired for a husband; to be sure, he married her. Therefore two were the wives he had.

In truth, very frequently did they fight. And once he went away, to his father he went. After he was come, he spoke to his father, saying: "Verily, my father, two (are) the women I have." He was addressed by him saying: "My son, do not bring it about that there be two women for you to have. Perhaps they might do harm to each other."

"Ay," he said to his father. And then on the morrow he went back home; in a while he arrived at where they dwelt. Whereupon, sure enough, (he found) that one of his wives had been killed.

And once there arrived two other Moose. Presently they spoke to him, saying: "Why did you have two wives? You should not have done so."

Now, in secret the youth had plucked out his testes, afterwards he flung them straight toward the west.

And then said the women: "Therefore we will follow after your testes."

Thereupon he became exceedingly ill, hardly was he able to go back to his father. In time he arrived within (the wigwam), whereupon then he began to undergo treatment from his father. "Such was the reason why I tried to dissuade you from your purpose. Because of this disobedience you became sick. Therefore now you should remain quietly by."

By this time the winter was halfway gone. In certain places roundabout where they lived wandered the calves. When it snowed, (then) sang the young Moose. Truly happy they were when it snowed:—

"May more snow fall, may some more snow fall!
May more snow fall, may some more snow fall!
May more snow fall, may some more snow fall!
May more snow fall, may some more snow fall!"

Mi·i·u āna·a·mawāt īgi^u mō^zōnsag. Unōntāguwān ugiwān āji-
gañōniguwāt: “Kāgu’ ina·a·ngāgun, kaṇaḇaṭc kagwatciniwana·a·
gō unāḇana’k kīcpīn nībiwa zōgi’puk.”

Mīsa iⁱ·u ājīkwā’ tawāt.

- 5 Ningutingigu ā’pitcigu aṇiminu·a·ya a^u uckīnawā. Mī·i·cigwa
mādcāt aḇāgagwātusāt; ā’pitcigu minōpapimusā. Ningutingigu
owāḇandān ayagawā’tāyāsininig iⁱ·u āna’kwāt; kägä’t umānāntān
tcinaḡaṭaṅgibān. Mīdāc iⁱ·u ācigagwātcikāṭaṅk ā’pidci tciwāsa
unaḡaṭān. Kägä’t minwāntam naḡaṭaṅk āna’kwāt. Äni·i·cigī-
10 wāt; kā’pīndigāt āndāwāt, uḡaṇōnān ōsaṇ: “Nōs, kägä’t kikiwā-
nīm ā’kidoyaṇ kici’kā a^a·u anicinābā kī·i·’kitoyaṇ. Nōngum
kī’kīciga’k ningīgagwātcikāṭān iⁱ·u āna’kwāt, wāsa ningīnaḡaṭān.
Mādcīna tā·a·pīsi’kā wa^a·u anicinābā.” Mīdāc i·i·u ācikaṇōnigut
ōsaṇ: “Ningwisī, kägä’t kigītcikidimāgis wimānānimāt a^a·u aṇi-
15 cinābā. Maṇidō^{wi} anicinābā’k. Nōngum kigagi’kāndān kīcpīn
wawāsa wī·i·cāyaṇ wāntcimānitōwit aṇicinābā. Udawā^s kägä-
’kwa^s kayā wā^w·wā^s, mī·i·u wāndcigici’kād a^a·u aṇicinābā.”

- Cigwa tibi’kātini ājīmādcāt, wāsa’ icā a^a·u mō^s. Ningutingigu
papimusāt owāḇandān awiya pimi’kawānit; intigwa mi’tigōn
20 nācwā’kutāḇātāminīt, mī·i·u āci’kawānit. “Mīmāwīna·a·u aṇi-
cinābā kā·i·ci’kawāt,” ināndaṃ. Änicimāta·a·nāt. Kägä’t ugītcī-
pā’pi·ā·n, maḡcānimāt āci’kawānit. “Kāmāwīn wī’kā awiya

¹ Skins of bird-hawks and swans used in the mystic rite. The power residing
in a bird-hawk skin is invoked for speed.

Thus sang the young Moose. They were heard by their mother, by whom they were then addressed: "Do not sing such a song, lest perhaps you be laid low with a club on the hardened crust, if much snow falls."

Thereupon they ceased.

And in course of time to very much better health was the youth restored. Therefore then he started off, trying to see how he could travel; and very comfortably did he walk along. And once he saw where the cloud had cast a shadow; in truth, he believed that he could outstrip it. Accordingly, when he ran it a race, a very great distance behind he left it. Truly pleased was he to have outrun the cloud. Then on his homeward way he went. When he entered into where they lived, he spoke to his father, saying: "My father, of a truth, you deceived me when you said that speedy is a human being. On this day now past I raced with the cloud, far behind I outran it. Not so swift as that would a human being be." Thereupon he was addressed by his father saying: "My dear son, of a truth, you are greatly to be pitied for regarding with contempt a human being. Of the nature of a manitou is a human being. To-day you shall learn, if very far you intend to go, how it is that a human being is of the nature of a manitou. He makes use of bird-hawks and swans,¹ and on that account speedy is a human being."

It was then growing dark when (the youth) departed, far away went the Moose. And once, while travelling along, he saw the tracks of some one; it seemed as if some one had been dragging two poles,² such was the mark of some one's trail. "It must be a human being that has made the trail," he thought. Then he followed in the path behind him. Of a truth, he made great fun (of the human being), he held him in contempt because of the tracks he made. "It is impossible for him ever to overtake any one, too

¹ The trail left by snowshoes.

udā·ā·dimāsī, usām·mađci'kawā." Misa' äcikiwät; tägwicing
 5 ösän ugi'tcipā'pi·ā·n: "Nös, mī kənabətc" — pä'kic pä'pi·ā·t
 ini'ü ösän — "ənicinābā ningi'ō·kawi·ā·. Kāmāwīn kīmi'kawisi,
 nös, kici'kā kī·i'kitoyən ənicinābā. Kā·i'ci'kawā·ā·g mi'tigōn
 10 unīwā'kwətabātānən. Kägä't kəwīn wī'ka kəgō udā·ā·dindaⁿzīn
 a^a·u ənicinābāwic." Mīdəc i'ü mīnawā kənōnigut iniyösən:
 "Wayiba kīga·ō·tisigunān ənicinābā."

Cigwa tibi'kətini. Pāmāgu papīndigäckānit a'pwāgəñən, ni'təm
 i'kwäsāns mī·i·māⁿ udōning pimi·i·ni'kāni i'ü u'kitc; mīgu i'ü
 10 äcisəgəşwāt a·i'kwäsāns; mīnawā a^a·u mindimōyā, misa gayā
 wīn əjisəgəşwāt; mīnawā a^a gwīwisāns, kayā a^a·u a'kiwāⁿzī əjisə-
 gəşwāt; cigwa minawā uckinawā. Pidcīnəgigu imāⁿ udōnink əni-
 ·i·ni'kānik ənigu'k əjipəki'tā·ā·ng. Mīdəc i'ü ā'kidut: "Kāwīn
 nīn wī'kā nindānisigusi a^a·u ənicinābā." Mīdəc i'ü əjikanōnigut
 15 ini'ü ösən: "Ā, ningwisīs! mīsa' kəgwanīsagi'tōyən kīya'ü."

Misa' cigwa kawicimōwəg. Kā'kawicimuwāt unōndawāwān
 mi'tikwa'ki'kōn mađwā·i·gəsunit; wīnawādəc wāntcimədwāwi-
 gəsunit; mənitō'kāsō'kəntawintwā. A'kiwāⁿsī äciwunickāt. "Mī-
 20 sa' gīgicəp tcibināsi'kəgōyənək. Ningwisīs, əmbāsa, təbwā'tawicīn
 kə·i·ninān! Kəgu'intawā mađcība·i·wā'kān, mī gucagu i'ü äcitā-
 bwāyān kə·i·ninān. Kägä'kwa^s udawā kayā wā^swā^s, mī·i·wā ayā-
 bətcī·ā·t a^a·u ənicinābā."

Cigwa kīgicəp məgwāgu tibi'kətinig pənāgu kābigāskəgunagānig.
 Kāwīn gəñəgā owābəmāsīn awīya. Pəcu'ā'pidci awīya unōndawān.
 25 "Wa!" inwāwən. Minangwəna i'ü ənimuca^s pənāgu tcətcətcībān

¹ This means the visit of the soul of the pipe to the souls of the moose; receiv-
 ing the pipe means the giving-up of the material self of the moose.

ungainly are his tracks." And then back home he went; when he arrived, a heap of fun he made of his father: "My father, now perhaps" — while at the same time he was laughing at his father — "upon the tracks of a person did I come. No doubt, you must have been beside yourself, my father, when you said that a human being was speedy. When I was on his trail, two poles was he dragging behind. Verily, never anything could that good-for-nothing human being overtake." Thereupon then again he was addressed by his father saying: "In a little while we shall be visited by a human being."

It was now growing dark. And suddenly in came a pipe.¹ First to the girl's mouth came the stem, whereupon then the girl smoked; next to the old woman, and she also smoked; next to the boy, likewise to the old man, who smoked; then next to the youth. The moment that the stem was entering into his mouth, he dealt it a hard blow. Thereupon then he said: "Never can I be slain by a human being." Thereupon then he was addressed by his father saying: "Oh, my dear son! therefore now have you played the mischief with yourself."

And then in a while they lay down to sleep. After they had lain down to sleep, they heard the sound of a kettle-drum² beating; and it was on their account that it was beating; they were being overcome with manitou power. The old man then rose from his bed. "It is in the morning that we shall be sought for. My dear son, come, harken to what I tell you! Don't think of trying to flee away, for I am really telling you the truth in what I am saying to you. Of bird-hawks and swans (the people) make use, such are the things the people use."

Early in the morning, while it was yet dark, there came a sudden crunching of the crust of the snow. Not even did he see any one. Very close he heard the sound of some one. "Halloo!" exclaimed

² The hunter conjuring for power.

migiwa¹. Mānicīncag pašigwīwag; awīya owābāmāwān pīdāsamu-
 sānit. Kāwīn kaṇagā pisunāgusišiwān, mīcicagu unaḡicīni a'kiwān-
 zīyaṇ. Ubicinu'u'guwān i'i'u bāckisiḡaṇ, mīsa cigwa pāskisuguwāt.
 Ānīc nīciwa¹ anicinābā¹. Cigwasa' ga'kina kāpāskisuguwāt, mīgu
 5 imā^a ga'kina nīsiguwāt. Cigwa naṇdwātcigā a'a'u inint. Kāgā't
 pācig kīni'o'ntci'kawāwān. A'kawā wackigābawī, unāsi'kawān
 ōsaṇ. "Intawā kīn tacī'ka'u ugo'u mō^asōḡ." Āni'i'jimādcāt nō-
 'piṇaṇāt pācig īni'u mō^asōn. Ānimādcā a'i'nini paṇā ācikawānit
 īni'u mō^asōn. Ānīc nīciwa¹ uḡaiya¹, mīḡac i'i'u ā'pānimut. Wāwā-
 10 nīgu nī'tam ānimāmādcā wa'a'u mō^as; wī'kāgu ānibābimusāt
 pāmāgu pa'u'ntcimiginit. Mīsa' tci'ā'nīgu'k mādca mō^as. Kwā-
 tcīgu'ku tci'ā'ninanawīḡātānit āca mīnawā utatimīḡōn. Ānīgu'k
 umīḡinīgu, mīḡac kāgā't ājīkackī'tōt tci'ā'nīgu'k mādca. Aḡāwā
 uḡīpicku'tawā. Mī cigwa ā'pidci kīckāṇāntāṇk, mīḡac kāgā't
 15 wīḡwatci'tōt tcipīmiba'tōt. Kāwāsa uḡackī'tōsīn tcīnaḡaṇāt i'i'wā
 ānimuca¹, mī'i'u cigwa ā'pidci pwānawītcīḡāt. Nīḡuḡtīḡīgu,
 "kā^a'kā^a, kā^a'kā^a, kā^a'kā^a!" īni'tam. Mī'i'mā^a mī'kwāṇḡāṇk
 kā'i'ḡut ōsaṇ ānūḡī'u'ndcī'i'ḡut i'i'wīsa tcīmādcāt. Mīḡac kāgā't
 ānūḡuttcīḡāt kī'tci'ā'nīgu'k mādca, kāwīn kaṇagā unaḡaṇāsi
 20 i'i'u ānimuca¹. Pā'kīc mawī anīpapīmusāt. Nīḡuḡtīḡīgu pwāna-
 wī'tcīḡāt uwābamān uḡānāṇk ānicīnābān pīdāsāmusānit pīḡīḡitō-
 wāṇ: "Ānīn, mō^as, īḡīḡu kītāpīmusā?"

"Kāwīn nīn ḡaṇagā nīntāpīmusāsī."

Mīgu īwīti pīyātusītōnīt i'i'u upāckisiḡaṇīni; wāḡā'kwāt ubi-

¹ The cry of the bird-hawk.

the other. It so happened that the dogs were scattered about everywhere barking. The calves rose to their feet; they saw some one walking hitherward. Not at all did they fail to make out every part of him, and exposed to view were his entrails. (They saw) him pointing the gun at them, whereupon they were then shot at. Now, there were two human beings. When they all had been shot at, then in that place were they all killed. Then for tracks did the man seek. In truth, one (he found) trailing off the other way. Before (following it up), he turned about, he went to where his father was. "Therefore you had better look after the dressing of these moose." Then away he started, following after the lone moose. On his way went the man, keeping ever on the trail of the moose. Now, two (in number) were his dogs, and so upon them he depended. Now, with an easy gait at first did the moose move along; and later, while on his way he went travelling, (he) suddenly (heard the dogs) as they came barking. And then with great speed went the moose. And as he was on the point of slowing up, already again was he being overtaken. In lively manner was he barked at, whereupon truly as fast as he could go he went. For a little while he got out of sound (of the dogs' barking). Now, by this time he was very much out of wind, but yet of a truth he tried running. It was impossible for him to outstrip the dogs, for by this time he was very much out of strength. And by and by, "Kä'n'kä'n, kä'n'kä'n, kä'n'kä'n!"¹ he heard. Then it was that he became mindful of what he had been told by his father, who had tried in vain to dissuade him from going. Thereupon truly he tried with all his might to go, but he was not at all able to outrun the dogs. At the same time he cried as he went walking along. And once, when unable to go, he saw back on his trail a human being walking hitherward, he came saying: "Well, Moose, does it seem that you have walked far enough?"

"Not at all have I yet walked enough."

Then at yonder place (the man) leaned his gun; an axe he drew (from his belt), a stick he cut. After cutting the stick, he came

gītcikusitūnīni, mi'tig ubigīcka·a·mini. Kā'kīcka·a·minit, ubināsi-
'kāgōn; ānigu'k opaki'tā·u·gōn imā ucīgañānk. Ogañōnigōn:
"Mādcān, kāgīcwīnigu kiwi'tābimusā."

5 Ä'tiwā! ānawi'kutcimādcā, kāwīn kañagā ugacki'tōsīn tci-
ā·nda·a·mīt.

Mīnawā icini'kānawān upīndi'kumānining. Cigwa ubināsi-
'kāgōn; ugī·u·dā'pinañini ucangwān ācīkīckicaminit. Kā·i·cicā-
gwānsunit i'i'ū cangwān cigwa añiwaçkīkābawīwān pigīwā'kwānu-
wān ugañōnigōn: "Mī·i·māⁿ kā·a·i·ndañami'kwā iği'ū kīdcānimōg."

10 Pañ kī·a·nimusāwān.

Mīsa i'i'ū kāgā't māñintawāntam wī'kīyuskwāgawī. Cigwa
ōmī'kwāntān ānugi'ū·ndci·i·gut ōsañ; kayā ini'ū ugīn umi'kwāni-
mān.

Midac iwiti cigwa kā'kīcī'kawintwa iğiwāti kānisintwā, nāyāp
15 pīmādisiwağ. Intawa unāñā·i·'tōñāwa i'i'ū āñdāwāt. Cigwa ani-
tibi'kañini. Pāmāgu pānantumintwā, mīgu i'ū ga'kina pīnañtumin-
twa. Mādcāwag icāwāt añicinābā¹ āñdānit. Kāpīndigāwāt cigwa
sağaswāwag. Kayā acamāwag kayā dāc mīñāwag kīgīckigañān.
Kāgā't minwāntamōg. A^a·a'ū mindimōyāⁿ nābicābisunān mīñā
20 kayā midāsan. Ka'kinasa gāgō ācītañinit i'i'ū añicinābā omīnigu-
wān. Kayā dāc a^a·a'ū kwīwisāns kīcī'kipīnda'katāwāñān mīñā.
Ä'pidcisa minwāñdam a^a·a'ū kwīwisāns kā·i·ci·ā·cōningwawāt ini'ū
pīnda'katāwāñān.

Cigwadac kīwāwag; kā'tagwīcinuwāt āñdāwāt awāñibān utōcki-
25 nawāñiwā. Cigwa tibi'kañini kāwīn wīñibāsiwag. Ningutingīgu
tibi'kañinig mindimoyā unōñdawān ağāwa pīdwāwācininit ağwa-
tcīng mādwākībitcīgābāwīwān. "Mīmāwīna·a·^u ningwisīs," ināñ-
tam. "Ningutcunāñtawīn kāgō tağītōtawā a^a·a'ū ningwisīs," āji-
pasigwīt ācisāga·a·nk.

¹ Classing the foolish young Moose with his hunting-dogs.

over to where (the Moose) was; a hard blow on the back was dealt the Moose. He was addressed by (the man) saying: "Go on! not yet have you walked enough."

Poor fellow! In spite of his efforts, he tried to go, but he was not even able to take a step.

Next (the man) drew a knife from his scabbard. Then he went up to (the Moose); taking him by the nose, he cut it off. After hanging the nose to his belt, he turned the head (of the Moose) about, and said to him: "Yonder is where you shall be eaten by your fellow-dogs."¹ Forthwith then away went the man.

Accordingly then, in truth, he was much disturbed in mind, fearing lest he might bleed to death. Then he became mindful of what in vain he had been told by his father; and of his mother he also thought.

And now, after those were disposed of that had been killed at yonder place, then back again to life they came. Forthwith they fixed up the place where they lived. It was now growing dark. And after a while there came some one to invite them, whereupon all that were there were asked to come. They departed on their way to where the people dwelt. After they had gone inside, then they smoked. They also were fed, and they were given raiment. Truly happy were they. The old woman was given ear-rings and leggings. And all the various things that people have they were given. And the boy was given a cedar-bark pouch to keep powder in. Ever so pleased was the boy after putting over his shoulder the powder-pouch.²

And in a while back home they went; after they were come at home, gone was their youth. In a while it began to grow dark, but they would not go to sleep. And by and by in the night the old woman heard the sound of somebody out of doors coming softly up (and) stopping by the door. "That may be my dear son," she thought. "Some evil fate, perhaps, may have befallen my dear son." Rising to her feet, she then went outside.

¹ These gifts are the offerings made to the souls of the Moose.

Ä'tawā! umindcimināmini i'i'u ucangwanāni.

"Nyāⁿ, ningwisis, ānīn kā'tōtāgōyān?"

"Kāwīn kägō i'i'u nicangwān."

Äjiwâbamāt a^u mindimōⁿyāⁿ tci'ä'nigu'k mawi. Kā'i'ckwamā-
 5 wit a'ki utōtā'pinān ā'pitci i'i'u mā'kadāwānik; äcisinigunāt
 nāsāp mī'i'ü äcināgwatinigibān ucangwān. Äjipīndigāt a^a'u min-
 dimōyāⁿ ugānōnān īni'ü ugwişān: "Pīndigān!" Kägä't äcipīndigāt
 a^a'u īnini.

Äjikīgītut a^u mindimōyā: "Kägä't nima'kicinīc ningapāgi'tāwā
 10 kīcpīn wīpāskiswit a^a'u anicināpā."

Midāc i'i'u äjikīgītut a^u a'kiwāⁿzī: "Cä! kāgu' inā'kān a^a'u
 ānicinābā, manitowiwa kuca."

Mīsa' bināwītci't kī'ā'gōtā.

59. THE BEAR-GAME

(Ma'kwa'tātiwin).

Kāwīn Nānabucu āwisī kā'u'ci'tōd 'i'i'ü atātiwin, mīgu a^u ani-
 15 cinābā; 'i'i'ü a'pī kā'kina kägō kā'kīci'tōd 'a^a'u Nānabucu. Mī
 a'pī pācig kwīwisāns äcinibāt kayā iyi kī'i'gwi'i'cimut; a'pī'i'dāc
 midāsugun wāsinisig mī'a'pī kīnāsi'kāgut īni'ü ma'kwān ugī'kā-
 nōnigōn: "Ambāsa', nōjis, kīwīndāmōn kā'i'cictigāt ānicinābā."

Midāc 'i'i'ü kīwīndāmāgut a'tātiwin kā'a'yāg ō'o'mā a'kīng.
 20 Cigwadāc ugīmāsumigōn minī'k kā'a'kīwān kci'a'yāg 'i'i'ü a'tā-
 tiwin. "Ambāsa'! pisindāwicin kā'i'ninān."

Änīc 'a^a'u uskinawā ā'pidci kīnibwā'kā īnini.

"Mīsa cigwa tciki'kina'ā'mōnān 'i'i'ü a'tātiwin. Mīsa i^u kā'i-
 cini'kādāg ma'kwa'tātiwin. Kāwīn wīn kīciga'k tā'tadisī 'a^a'u

¹ Said with much the same spirit as that of a mother who rebukes an object

Poor thing! there he was with his hand over his nose.

"Ah, me! my dear son, what has been done to you?"

"Nothing (is left of) my nose."

When the old woman saw him, very bitterly she wept. After she had finished weeping, she took up some earth that was very black; when she rubbed (it over) his nose, then back as it used to look became his nose. When within entered the old woman, she spoke to her son, saying: "Come inside!" Of a truth, the man accordingly entered.

Then spoke the old woman, saying: "Verily, with my old mocasin will I strike at a human being if he purposes to shoot at me." ¹

Thereupon spoke the old man, saying: "Hush! speak not thus of the people, for they are truly endowed with manitou power."

And so the buttocks of the ruffed grouse now hang aloft.

59. THE BEAR-GAME.

. It was not Nānabushu who created this gambling-game, it was (one of) the people; it was after the time that Nānabushu had created everything. It was when a certain boy, while in a fast, was asleep; it was when for ten days he had gone without food, that he was visited by a Bear, who spoke to him, saying: "Behold, my grandson, I now impart to you what the people shall do."

Thereupon was (the boy) given instruction in the game that was to be here upon earth. So then did he begin to receive knowledge about the game that was to continue as long as the world would last. "Hark! do you give ear to what I shall tell you."

Now, the youth was a very bright fellow.

"The time has now come for me to teach you the game. And so it shall be called a bear-game. Not in the day-time shall the people

which has caused pain to her child. It is done more to console the child than for any other purpose.

- anicinābā, tibi'kak māmwärts tā'a'tāti 'a'a'u anicinābā. Kinawā, anicinābātug! kīgakaṇawāndānāwa 'i'i'u a'tātiwin. Īgiwidac mindci'kāwaṇag nīwin tāyābaṭisiwaḡ." O-ō'widac ogī'i'gōn: "Miwa-nōnu ninindcīn kāyāwātcigāt 'a'a'u anicinābā a'pidac wī'a'tātit.
- 5 A' anicinābā wāwāni ta'i'cictcigā udaya'i'miwān tibickōgu wīpa-gitcāsut; mī'i'u kā'i'cictcigāt 'a'a'u anicinābā. Nōjis, wāwāni tibātcimun nōngum āninān. Kayā dāc 'a'a'u mī'tigwāp kīwindamōn, pābigāgu kīga'u'ci'ā. Kayā īni'u pī'kwa'kōn kīga'u'ci-tōṇan. A'pidac kī'kīci'tōyaṇ mī'a'pī kāwunā'kunigāyaṇ, nīwin idac
- 10 kwīwisānsag kīgamināg īni'u mī'tigwābīn. Mīdāc 'i'i'u kā'i'citi-bātcimoyaṇ nōngum āninān īgiwā kwīwisānsag kīmīnatwā mī'tigwābīn, nīwaḡ īgiu kāgapāpimātisiwāt. Kāwīn āwīya taṇōntānibusīwaḡ. Mīdāc 'i'i'u kā'u'ndcimānitōwiwat īgi'u anicinābāg. Nōjis, mīgu i'u mīni'k kākaṇōninān. Kayā kīn kīgakaḡāpimātis. Mīsaḡu
- 15 i'u mīni'k ācīcawāniminān. Paṇādāc kīgayaḡbaṭci'tōn. Mīsaḡu i'u mīni'k kākaṇōninān. Mīgu i'u īci'ā'naci'taṇ 'i'i'u kī'i'gwicimoyaṇ."

- Mīsa gāgā't a' īnini ācīckwā'tāt 'i'i'u kī'i'gwicimut. Cigwadāc tāgwicīnk āntāwāt, — ānīc kāwīn aṇōtcigu āwisīwaṇ īni'u ōsaṇ, — āci
- 20 wīntamawāt: "Mīsa', nōs, kīwīntamōn a'tātiwin. Ningīcawāni-mī'k 'a'a'u ma'kwa; kayā dāc mī'tigwābīn ningīmīni'k nīwinidāc uskinawānsag tcimīnaḡwā īni'u mī'tigwābīn. Mīdāc īgi'u kāgi'kāwāt; mī'i'mā kā'u'ndcisāgi'tōt anicinābā kīcpīn tābita tāwāt kayā 'i'i'u a'tātiwin."

- 25 Cigwadāc ōsaṇ kīkīkitōwan: "Ningwisīs, āmbāsa', kāḡu' āḡunwā'taṅān nōngum ānātcimuyaṇ. Mānōgu tawī'i'ci'ā'waṇ āmaṇtc ā'pidci kwātc i'i'u kā'i'nāntamōwaṇān, mānōgu tawī'i'ci'ā'waṇ āmaṇtc."

engage in the play, at night only shall they play together. You, O people! you shall keep watch over the game. And these mittens, four in number, shall be used." And this (the youth) was told: "These paws of mine shall the people represent when they wish to play the game. The people shall be careful, when conducting (the game), to put up their possessions over against each other as a wager; thus shall the people do. My grandson, plainly do you relate the story of what I am now saying to you. And I also make known to you a bow, at once shall you make it. And the arrows too shall you make. And when you have finished doing that, then shall you make known a formal announcement, and to four boys shall you give the bow (and arrows). Thereupon shall you relate what I now tell you, how that after you have given the bow (and arrows) to the boys, the four then shall live out the full span of their life. None of them will die before their time. Therefore for this reason will those boys become endowed with manitou power. My grandson, that is as much as I shall tell you. You too shall live for a long while. Such is the extent of the blessing that I bestow upon you. And always shall you put it to (good) use. Now, that is as much as I shall speak to you. Accordingly do you now cease from your fasting."

Thereupon truly did the man make an end of his fasting. And when he arrived at home, — for no ordinary sort of man was his father, — he then made known to him, saying: "Therefore now, my father, do I impart to you the knowledge of a game. I have been blessed by a Bear; and a bow (and some arrows) was I also given, so that to four lads I might give the bow (and arrows). Therefore shall they live to old age; and on that account shall the people cherish it when they live together, and (they shall also cherish) the game."

And then his father spoke, saying: "My dear son, behold, do not leave undone what you are now relating. For readily shall you comply, in spite of what you might have in mind; for readily should you comply, despite of (everything)."

Ugī'kəṇōnān idac īnī'u ōṣan: "Nōs! kā'ī:citinā kuca tci'ī:cictcigäwinäk, mī'ī'u kā'ī:cictcigäyānk. Intawāḍac kā'ī:citinā ninga'ō'ji'tōn 'i'ī'u a'tātiwin." Cayīgwadac kīmādcī'tā 'a'a'u inini wīgīwāmidac ugī'u'ci'tōn, kiwīdcī'īgut īnī'u ōṣan kayā i'ī'u uskinawānsa⁸. Abā'pic kā'pīnī'tōwāt 'i'ī'u wīgīwām, māmwātcidac uda-
 5 'kawā'tōnāwa 'i'ī'u tci'ā'nitibi'kadinik. Abā'pic ānitibi'kadinik, mīsa cigwa saḡaswā'iwāwāt. Abā'pic pīndigāwāt kāsāḡaswā'ī'ntwā, owābandānāwā kāḡō ābi'tawint a'tānig. Cigwadac 'a'a'u uskinawā kīgītu: "Mīsa cigwa tci'a'tātiyāḡ, kabābā'tānīnum."

10 Mīḍac i'u ki'kino'ā'māḡāt kā'a'ī'cīying. Kuniginīn, āḡwitōcinō 'i'ī'u mindcī'kāwāna⁸. Māmwātcidac ubīwai⁸ tcigātcigātāḡ wa'a-widac cigwa wī'kātōn, īḡi'wāti kayāta-wintwā patagwīngwācinōk. A'kawā kīṇāḡamōwāḡ mī'ī'u kā'ī'na'ā'māḡut kēcawānimīgut īnī'u ma'kwān. Cigwadac mādcī'ā'mōḡ:—

15 "Tō'kipinā ma'kisin!
 Tō'kipinā ma'kisin!
 Tō'kipinā ma'kisin!
 Tō'kipinā ma'kisin!"

Ā'tā, kəbātibi'k a'tātiwāḡ. Mīḍac 'i'ī'u cigwa pītāpāninig
 20 ickwā'tāwāḡ. Mīnawā ānitibi'kadinik mādcī'tawāḡ a'tātiwāt, mīḍac 'i'ī'u kəbātibi'k mīnawā āji'a'tātiwāt. Pīnicidac nicwāsutibi'k kī'a'tātiwāḡ; nicwāsutibi'kidac kā'a'tātiwāt, mīsa i'u kā'ī'cā-naci'tāmowāt.

Nīnguting mīnawā kī'a'tātiwāḡ mīsa undcita, nicwāsutibi'k
 25 kī'a'tātiwāt. Mīḍac 'i'ī'u mīnawā kā'ī'cikīgītut 'a'awā uskinawā:
 "Mī'ī'u kāticiwāba'k āmāntc minī'k kā'ā'kiwānugwān, kāwīn wī'kā ta'ī'ckwā'tātisīm. Pōtcigu mīnawā pā'kāṇāḡ a'tātiwin

And he spoke to his father, saying: "O my father! forthwith must it surely be accomplished, this is what we shall do. So therefore shall I proceed at once to create the game." And presently the man began building a wigwam, he was helped by his father and the lads. In course of time, when they had set the wigwam in order, they then became exceedingly anxious for the coming-on of the night. While the night was drawing on, it was then that they sent forth invitations to come and smoke. While in were coming the guests who had been invited to smoke, they beheld something that was at the rear of the fire. And in a while the youth spoke, saying: "The time has now come for you to play a game together, you shall be many on a side."

Accordingly he taught how it should be done. Lo, one over the other were placed the moccasins. And a very (light ball of) fur to be concealed did he now begin hiding, while they from whom it was to be concealed covered their faces (in a blanket). First they sang a song that had been sung (to the youth) when he was blessed by the Bear. So now they began singing:—

"Touch the moccasin (where you think the ball of fur to be)!
 Touch the moccasin (where you think the ball of fur to be)!
 Touch the moccasin (where you think the ball of fur to be)!
 Touch the moccasin (where you think the ball of fur to be)!"

Behold, all night long they played the game together. And then at the coming of the dawn they ceased. When the night was drawing on, again they began playing the game together, where-upon throughout the whole night they again played at the game. And for a period of seven nights they played the game together; and when they had played the game together for eight nights, they then brought it to an end.

At another time, when playing the game together, it was for a purpose; for seven nights they played the game together. There-upon again up spoke the youth, saying: "Now, this is what shall come to pass, however long the world may last, never shall the game

ta·a·yāmağat, wa^aawidac mi'tigwāp mīgu a'pañā tcī·a·yāt aṃaṃtc
 mini'k kā·a'·kiwānugwān; ā'pidcisa' ugasāgi'tōn wa^a·u' aṇicinābā!
 Mīgu 'i'·u' kā·i·gōyān tcigi'kāwāt wayäckqat kā·a'·tātiyäg, kayä
 5 iği' ini' mi'tigwābīn kāmināgwā. Tābwāyānidac ningaki'kā, kayä
 kīnawā mini'k wayäckqat kā·a'·tātiyäg gīgaki'kām. Mīnawā dāc
 nīngī·i'·kit, kāwīn aṇicā wī'kā wī·a'·tātiyäg; wāwāni aṣāmā
 kīgawunināwa, mī·i'·u' tciminwābāṃigōwisiyäg."

Kägä'tidac kīgi'kā 'a^a·u' uskinawā, kayä iği'·u' uskinawānsäg
 kīgi'kāwäg, kayä iği'·u' mini'k kā'tātiwāt ka'kina kīgi'kāwäg. Na,
 10 mīdāc 'i'·u' kā·u'ndcimanidōwāntāṃowāt, kayä kītābwā'tāṃowāt
 aṇicinābäg. Mīsa i'·u' kā·u'ndcisāgi'tōwāt a'tātiwin. Mī·i'·u' mini'k
 kā·i·cictcigāt 'a^a·u' aṇicinābā. Ina', mīsa 'i'·u' wayäckqat kā·a·yäg
 'i'·u' a'tātiwin.

60. THE NARRATIVE OF HE-THAT-LEAVES-THE-IMPRINT-OF-HIS-
 FOOT-IN-THE-SNOW-GLISTENING
 (Wāsāgunäckqan utatibātcimuwin).

I.

Ānīnt i'kitō aṇicinābā — kā'tā aṇicinābā, kīcitābwāyāntāṃ —
 15 mīdāc 'i'·u' ōguwāti tibickō'kaṃig kā·i·nā'kunigāwāt ki'tcimānitōg.
 A'pīsa' kā'kici'tōt Nānabucu a'ki' mī cigwa kītībā'kunigāwāt
 iği'·u' ki'tcimānitōg. "Āmbāsa, uci·ā·tānig iği'·u' kā·a·ṇicinābāwi-
 wāt," i'kitōwa'·i'·u' mānitō'.

Pājigidac ājikīgigitut 'a^a·u' ki'tcimānidō: "O'ōwisa ta·i·ciwābāt,
 20 tagagwatāgi'tō a^a aṇicinābā. Māmāwā'tcigu uskabinōtcīwiwit mī a^a
 kācawānimāk. Ta udci'tcāgudac a^a abinōtcī. Kīnawādāc, mānitō-

cease to be played. Of necessity shall there be a different kind of game, but the use of this bow shall continue as long as the world may last; with very deep regard may the people cherish it! Now, this was I told, that to old age would live those of you who first played the game together, and those to whom I gave the bow. So, if I be telling the truth, I shall be old, and as many of you as had first played the game together shall also live to old age. And furthermore do I say, never shall you have the desire to play the game together for a trivial purpose; with some care shall you provide tobacco, whereat you will then be looked upon with good favor (by the manitou)."

And truly to old age did the youth live, and the youths also lived to old age, and all those who had played the game together lived to old age. Behold, such, therefore, is the reason why (the people) deem (the game) as possessed of manitou power, and the people believe it too. Such is the reason why they have cherished the game. That was as much as the people had done. Behold, this was the first game that ever was.

60. THE NARRATIVE OF HE-THAT-LEAVES-THE-IMPRINT-OF-HIS- FOOT-IN-THE-SNOW-GLISTENING.

I.

Some people say — that is, the old-time people, (and they) believed in it — that it was these great manitous, that dwell directly opposite from us on the other side of the world, who decreed what should be. After Nānabushu had created the earth, then it was that the great manitous decreed what should be. "Behold, let us create them that are to be human beings," (thus) said the manitous.

Then up spoke one of the great manitous, saying: "This is the way it shall be, let human beings undergo trials. And in particular, while they are yet in early infancy, that is when you shall

tug! ninguting kīgakawaṭisāwa a^au^u anicinābā. A'pī wīmawaṭisāg i'kwāḍac kapīndigäckawāwa; mīḍac a^au^u kā'u·gīyäg. 'I'i'widac kā'a·'kwānig anicinābā āciwīndamawik mini'k kābimādisit; wawīngā kiwāpi'kwāt tcipikiwāt."

- 5 Mī'sa cigwa maṇitō omawadisān anicinābān; ā'pidcidac maṇitōwi o'o·mā a'kīng. Mini'kidac kayā mānitōwisik anicinābā, kāmāgayā aṭcina tapimādisi. Mī wīn i·i'·u^u ājitābwāyāntānk a^au^u anicinābā.

- 10 Mīḍac ōwiti ācānit u'tci'tcāgwan. Pōtc ḍac kayā wīnawā maṇitōn ugwā'kā kunigowān, tibickō maṇitōng āwiwag. Mī wīn i·i'·u^u ācitābwāyāntānk a^au^u anicinābā.

- 15 Naskā ḍac o'ō'·u^u naṇisānāt,—nibōwin, i'i'·u^u ā'pitcinibuwin. Awāgwān ā'ta ā'pidci kāmīnopimādisigwān mī yā'ta a^au^u kā'u·di'tānk i'i'·u^u tana'kiwin. Naskākuta āndasingin naṇisānisiwinan! Ā'pidci yā'ta mānupimādisit ayā iwiti tana'kiwining. Kāwīndac wī'kā nibusī. Mī wīn i·i'·u^u ācitābwāyāntānk a^au^u anicinābā, mī a'panā gāginik ayānit utci'tcāgwan.

- Maṭcīmaṇitō ayā, pīg icini'kāsuwitug, kīyōn kayā kānō kayā, taṇās kayā. Ningī'i'gidac nimicōmisiban: "Nōjis, kāgu' wī'kā
20 tacī'kawā'kān. Pitcīnaḡ kīgawāpamāg, a'tātiwinag ta'i·cini'kāsuwag; mī a^au^u wayābickiwāt kātaci'kawāt, kayā 'i'i'·u^u tci·ō·ci·āt.

¹ This may mean one or both of two things: it may mean the return of the soul to the place whence it came; or it may be the idiom, so common among the aged, which means the close of this life and the departure for the spirit-world.

² South, or west, or to the other side of the world, or to the heavens among the stars and suns.

³ The way to the spirit-world is beset with obstacles of various sorts. The ease or the difficulty of overcoming them depends on the character of the past

bless them. And souls shall the infants have. And you, O manitous! at times shall you visit the people. When you desire to go visit the people, then into woman shall you enter; and of that one shall you make a mother. And knowledge shall you impart to the people of the length of time that they shall live; that when their hair is entirely white, then shall they return home." ¹

And so now the manitous visit the people; and with very much supernatural power are they endued (while) here on earth. And of the number of people that are not endued with a sufficient amount of supernatural power, only a short while will they live. This is what the people believe.

And it is off in this direction ² that the soul goes. And according as they desire, so are they transformed by the manitous, like manitous do they become. This, therefore, is what the people believe.

Behold, this is the thing to be feared, — death, the death (that is) everlasting. Only they that live an upright life will come to that abiding-place. Why, behold the number of things to be feared! Only they that have lived an exceedingly upright life ³ are at yonder habitation. And never will they die. This therefore is what the people believe, that forever do their souls continue there.

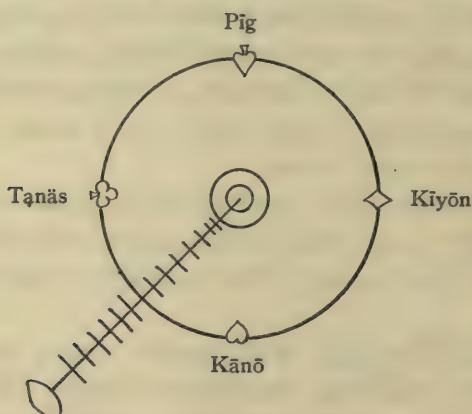
An evil manitou exists; a spade ⁴ must his name be, and a diamond, and a heart, and a club. Now, I was told by my grandfather who is no more: "My grandson, never have anything to do with them. After a while you shall see them, objects for gambling is what they shall be called; for that is what the white (people)

life of the individual. If he has been careful in all religious observances, the passage of his soul will be easier than the soul of one who has not been so careful. It is conformity to religious observance that makes up an upright life. Ethics may or may not play a prominent part.

⁴ In Dr. Jones's manuscript there is a diagram, which is wholly unintelligible to me. It is reproduced on pp. 516 and 517 in the hope that some one may later be able to explain it.

Mīdāc īnī'ᵘ kākī'kino·ḃ·māgut maṭcimānitōn. Kīcpīn tābwā'tawisiwān āninān, kabāya·ī· tacī'kawāṭwā, kīgawāḃamā 'aᵃa'ᵘ maṭcimānitō."

5 Nīnidāc Wāsāgunāckāṅk āgōyān. Kāgabāya·ī· nīntacī'kawāg īgī'ᵘ a'tātiwīnāg. Nīcugun tacī'kawāḃwā mī·ī'ᵘ ājikiwānātisiyān.



Nībāyān kī·tcipīpāgiyān. Anōtc maṇitōg nīnā·zi'kāgōg nīntinābandam tibi'kak.

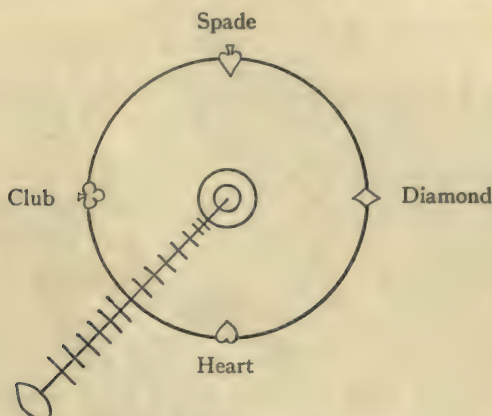
II.

Kayā nīn wāntcinibwā'kāyān 'aᵃa'ᵘ nōs mī·o'wā kāmāmawinīgānisit. 'Aᵃa'ᵘ nōs Wāmbwāyāc, mī·ī'ᵘ kā·i·cīnī'kāsut. Mīnawā
 10 kī·ō·sit nōsibān, Zāzōngini'k kī·i·jīnī'kāsū nimicōmisibān. Mīnawā kī·ō·ō·sit Zāzōngini'k, Awāsī'kiwā·jī; kīkī'tcimitāwi. Awāsī'kiwā·jī
 Āsipān kī·i·nimāwān ōsān. Mīdāc īgī'ᵘ kā'pī'kitowāt: "Kāgu' wī'kā nīsā'kāgun weyāpickiwāt. Kayāgu īᵘ wī'kā nīnguting kī·tcimīgātink tciwimīgānāk. Kīcpīn mīgānint mīgu·ī'ᵘ tcī·i·ckwā·a·nī-

¹ Bois Fort.

shall occupy themselves with, and they shall make them. Thereupon by the evil manitou shall one be taught. If you do not heed what I tell you then, if for a long time you occupy yourself with them, you shall see that evil manitou."

Now, I myself am named He-that-leaves-the-Imprint-of-his-Foot-in-the-Snow-glistening. For long periods at a time do I



occupy myself with those gambling-objects. If for two days I am busied with them, then I am out of my wits. While I sleep, I yell with a loud voice. That by all kinds of manitous I am visited, is the dream I have at night.

II.

Now, the reason why I am wise is that my father was the leader of all at this place.¹ This father of mine (was) Snow-blown-by-the-Wind, that was what he was called. Furthermore, my father, who is no more, had a father; Big-Strong-Arm was the name of my grandfather who is no more. Again, Big-Strong-Arm had a father, (he was) Old-Bull-Head; he was versed in the mystic rite. Old-Bull-Head had a father by the name of Raccoon. And this is what they have handed down (one to another): "Never slay the white (people). And if ever in the future there is a big war, don't fight them. If they are warred against, then that shall be the end

cinābā'kāk." Mīdāc omā Ka'kiwāsātāgānsink pataçiganācinowāt. Kayä nīn dāc pīnicigu mī'o·mā wātaciğānācinān; kayä ĩgi'ⁱ nīnī-tcānisāğ, mīnawā ĩgi'ⁱ nōjisāğ, kayä ĩgi'ⁱ pitcīnāğ kă·a·nī·a·nīcinā-bāwiwāt.

III.

- 5 Kitimāgi·ā·ānicinābā nintinādam; Wāsāgunäckānk nīn āgōyān. Intigō nīn tanīmağat 'i'ⁱ'ⁱ nīnda'kīm. Kāwīn wī'kā nimbīta-nisisi 'i'ⁱ'ⁱ kī·a·tāntink 'o'ⁱ'ⁱ nīnda'kīminān. Āmbāgiç wītō'kawit kăcāwādisit, kayāgu 'a'ⁱ'ⁱ ki'tcimānitō wītō'kawit 'i'ⁱ'ⁱ pāngī tcimino·a·yā'pān 'a'ⁱ'ⁱ abinōtcī kayä 'a'ⁱ'ⁱ kă'kāt. Mīgu i'ⁱ nīn-
 10 guting kăcikawātcit. Mānū', taga, tābwā'tawicig minī'k kăwā-bandāmāğ o'ⁱ'ⁱ ucibī'ī·ğān. Ānicā nintigōğ ānint ānicinābāğ. ĩgi'ⁱ nābwā'kāwāt, "Miyä'ta a'ⁱ kăgō kăğacki'tō'pān," ijiwāt. Mīdāswi taciwāğ wātō'kawiwāt, kāwīn kayä ogimāwisīwāğ; kayä nīn kāwīn nintōgimāwisī omā·a·yāyān.

- 15 Mādciwāwāskānk ijini'kāsū wādō'kawit. Wāsīgunäckānk, Āna-
 'kāmiginānk, Nībitākīcigu'kă, Mādwayāntāğāc, Ugabāgījik, Pă-
 'kitātcīwāskānk, Mi'tigōwimakā'kīns, Nīcōtā', Āniwāwāyāc, Mīca-
 'kwanibinās, Nāğānāgīcigwāp, Păcitāna'kwāt, — mīsa āndaciwāt
 wādō'kawiwāt.

of the people." And now over here at the Little Portage is where their bones lie. And I too, when my time is up, shall lie here with my bones; so also (will) my children, and my grandchildren, and the people who are yet to live in future time.

III.

Ill-used are the people, is what I think; He-that-leaves-the-Imprint-of-his-Foot-in-the-Snow-glistening is what I am called. It seems to me that my land is resourceful. Never was I present while our land was being sold. Would that one of a kindly nature might give me help, and that the great manitou might help me, so that it would be a little better for the children and for those that are advanced in years. In fact, there are times when they shall freeze to death. But nevertheless, (I) pray, believe me, as many of you as shall see what is here written. In jest am I spoken of by some of the people. Those that are wise, "He is the only one who is capable of accomplishing things," they say of me. Ten is the number of them who are of help to me, and they are not chiefs; and I too am not chief here where I am.

He-begins-to-make-heard-the-Sound-of-his-Walk is the name of one who helps me. One-who-walks-with-a-Shining-(White)-Feather, One-who-leaves-the-Imprint-of-his-Foot-on-the-Ground, He-who-makes - One - Day - follow - Another, Murmur - of - the - Wind - through-the-Pine-Boughs, Everlasting-Sky, He-who-goes-over-the-Mountains, Little-Tree-Toad, Twin, Wind-with-a-Loud-Wail, Bird-of-the-Clear-Sky, He-who-sits-occupying-Half-the-Sky, One-on-the-Other-Side-of-the-Cloud, — such, therefore, is the number of them who are of help to me.

61. THE MAN'S SON WHO FASTED THREE TIMES

(Inini ogwisān kī'kī'u'gwicimunit nising).

Ānic ānicinābāg a'īntāwāg, udānawī'i'tiwāg. A'kiwāⁿzī udi-
pānimā i'i'u ānicinābā². Wīwān ayāwān, kayā ugwisān ayāwān.
Ningutingidac wīwītīgāwān īnī'u ugwisān, mīsa kägä't kā'i'ciwī-
tigānit. Kumāku a'pī cigwa unīdcānisīwān īnī'u ugwisān, kwī-
5 wisānsān udōnīdcānisīni.

- Ningutingiku ā'kusiwān īnī'u wīwān 'a'a'u inini, mīsagu kägä't
wīnibunit. Kāga'pī ninguting ācinibunit, mī'ā'nawī pimusanit
īnī'u kwīwisānsān; pō'tcigu mī'i'u a'pī kīnibunit īnī'u wīwān.
Ānic ā'pidci mānāntām 'a'a'u inini, kayā a'a' a'kiwāⁿzī.
10 Ningutingidac ināndām 'a'a'u inini: "Amantcigic kī'i'gwi-
mut 'a'a'u ningwisīsāns!" Kägä't uwawāci'ā'n, kayā mīgwanān
upāta'kibinā'ō'nān. Kā'kīci'tā'ā't ājimādcīnāt. Kāga'pī ānima-
wīwān īnī'u ugwisīsānsān. Ānigaganōnāt: "Mānū! kī'i'gwi-
mun." Mī'tigōndac unāntunā'wān, mīdāc iwiti āji'ō'ci'tōt 'i'i'u
15 wasiswān. Kā'kīci'tōt āji'a'kwāntawā'ā't īnī'u ugwisīnsān; āji-
kānōnāt: "Pāmā mīdāsagunaga'k kabi'ā'ntawābāmin." Ajikī-
wāt awīnini. Kā'tāgwicink ōganōnigōn ōsān: "Kägä't kitini-
gā'ā' kigisīsāns."

- Mīdāc i'i'u ājikīgitut 'a'a'u inini: "Nōs, kāna kī'kī'kādaⁿzīn
20 nōngum kīnibu 'a'a'u wātīgāmāgibān? Mīdāc i'i'u wāntcipāgiti-
nāg ningwisīs tcigī'u'gwicimut. Nāckā dac, kīcpīn mīdāsugunīt kāwīn
kāyābi awīya tanibusī."

- Mīsa' i'i'u cigwa wātēitcīsānig mīdāsugun, āji'i'cāt; ānitābāban-
dank kāyābi umādāciwā² 'i'i'u mīgwana² pata'kibinwā'u'nini.
25 Kägä't minwāntām. Āji'a'kwāntawāt 'a'a'u inini. Kā'tāgwicīng
ājikānōnāt īnī'u ugwisīsāⁿsān: "Ningwisīs, ā'pidcina kīpā'katā?"
Ājikānōnigut: "Nōs, kāwīn nimpā'kātāsī, mī'ā'nawī ga'kina

¹ It is customary to fast when in mourning.

61. THE MAN'S SON WHO FASTED THREE TIMES.

Now, some people were abiding (there), they were living together in a town. An old man ruled over the people. His wife was there, and his son was there. And once his son desired to marry, whereupon truly then he married. After a certain period of time his son got a child, a boy was the child he begot.

Now, once sick was the wife of the man, whereupon truly she was about to die. At last then she died, that was about when the little boy was able to walk; anyhow, that was when his wife died. Now, very sad was the man, and also the old man. And once thought the man: "I wonder if my little son had not better go into a fast!" Of a truth, he painted him, and stuck a feather (on his head). When he had him fixed up, he then led him away. At last on went his little son weeping. Along the way he spoke to him, saying: "Never mind! but go you into a fast." So for a tree he looked, whereupon over there he made a nest. When he had completed it, he then went up the tree with his son; then, speaking to him, he said: "Not till ten days are up will I come to seek for you." Then back home went the man. After he was come, he was addressed by his father saying: "In truth, harm are you doing to your little son."

Thereupon then spoke the man, saying: "My father, do you not know that already dead is she whom I had married? That is why I have permitted my son to go into a fast.¹ For behold, if he can (fast) for ten days, then no one will ever again die."

Therefore, when the period of ten days was at hand, then thither he went; when on his way he came in sight of the place, still to and fro with the wind swayed the feathers that were stuck (on his son's head). Truly pleased was he. Then up (the tree) climbed the man. When he was come (up there), he then spoke to his little son, saying: "My little son, are you very hungry?" Then was he addressed by him saying: "My father, I am not hungry,

pawāṇag 'a'a'u manitō. Käyābi nīwikī'u'gwicim. Tayōc mī-i'u ijikīwān."

Kägä't äjikīwāt 'a'a'u inini. Kā'tagwicink äntāwāt, mīsa' undcita kāwīn minwāntaⁿzī a' a'kiwāⁿzī. Midac kägä't ki'tci-
 5 kəṇōnigut inī'u ōṣan. Cigwa mīnawā udcī'tcisāni midāsugun; kāmīdāsugunagatnig mīnawā äjimādcāt a' inini. Änitābāḅandank
 ·i·i·māⁿ ayānit inī'u ugwisīsāⁿṣan, kāwīnigu nisitām udcinawāsīn inī'u ugwisīsāṣan. Äji·a·'kwāntawāt wāyāḅamāt inī'u ugwisīṣan, ä'tawā, kuniginīn picī'kiwān! Kāwīn iciminwāntaⁿzī 'a'a'u inini.
 10 Mānū kiwāwag, inī'u wīdcīwāt inī'u piji'kiwān. Cigwa tagwicinōg äntāwāt. Äjipīndigāwāt äntāwāt.

Cigwa owāḅamiguwān iniyōṣan. "Äninti kigwisāⁿs?"

"Nōs, kāna kiwāḅamāsi? Mīgu ca wa'a kā'picī'kiwīt a' nin-gwisīs."

15 "Ningwisīs, mīṇagu i' äciki'tciminwāntamān 'a'a'u picī'ki tci'u'gwisīsīyan?"

Mīnawā kīgitu 'a'a'u inini: "Nōs, kāgu' nickātisi'kān. Māgicā nāyāp tā'a'nicināḅāwi."

Mī wīni-i'·u äcictcigātānig 'i'·u äntāt a' a'kiwāⁿsī; ābi'tawint
 20 ḅiḅwān ki'tci·a·sinīn; mīnawā mī'tigōn pada'kisōwān imāⁿ äntāt a' a'kiwāⁿzī. Cigwa ḅac udinān inī'u ugwisīsān: "Taḅa kudcī'ta' 'a'a'u kimicōmis inī'u uḅasinīmān!"

Kägä't pīpīḅsigwī a' picī'kī; pīmīnāsi'kawāt inī'u asinīn äci·ō·mbiwāḅaⁿwāt; ki'tciwāsa icpīming. I'pisowān inī'u ḅsinīn,
 25 nāyāp pangicinōn. Kayā inī'u mī'tigōn; mīsa i'·u äjipākḅā'ku-sānit inī'u mī'tigōn.

Mīsa' i'·u änāntānk 'a'a'u a'kiwāⁿzī: "Kägä't kəṇāḅatc mānito wītug 'a'a'u nōjis." Mīsa cigwa nōntamowāt īgi'·u māmāntitōwāt, īgi'·u mānitōwipiji'kiwāg ki'tciwādciwink āndana'kiwāt, äjikīgi-

¹ He had been blessed by manitou power in general.

but nevertheless I have dreamed of all the manitous.¹ Still longer do I wish to fast. Therefore do you return home again."

Truly then back home went the man. After he was come at home, thereupon with reason was the old man displeased.² Accordingly then, in truth, he was given severe scolding by his father. In due time another period of ten days came around; when the ten days were up, then again departed the man. When he was come in sight of the place where his son was, he was at a loss to make out the way his son appeared to him. When up the tree he climbed to see his son, strange to behold, there was a buffalo! Not pleased was the man (at the sight of it). Nevertheless back home they went, he went in company with the buffalo. In due time they arrived at home. Then they went into where they lived.

Now was he seen by his father. "Where is your little son?"

"My father, don't you see him? This, in truth, is that son of mine who has since become a buffalo."

"My son, are you now so greatly pleased that you would have this buffalo for your son?"

Again spoke the man, saying: "My father, do not be angry. Perhaps he will be changed back into a human being."

Now, this was the way the place was made where dwelt the old man; at the rear of the lodge was a great stone; furthermore, there was a post standing there where lived the old man. And now (the father) said to his son: "Come, make trial of your grandfather's stone!"

Truly up rose the Buffalo; on coming to where the stone was, he tossed it into the air; a great way up in the air it went, then back again it fell. The same (thing happened) to the post, whereupon then it was knocked to the ground.

Therefore then thought the old man: "In truth, perhaps my grandson may be a manitou." Thereupon when (the Buffaloes) heard about it, the ones that were large, the manitou Buffaloes

¹ For his grandson to fast after having been blessed to his full capacity.

towāt: “Āmbäsa, kutcigagwätibänimātā ‘a^a’u kākī’i:gucinut!
Migu i^u wābānk tcimādcāyānk tcimawināwank.” Kägä’t wāyā-
bāninig äjimādcāwāt.

Ānīc nōndam ‘a^a’u a’kiwāⁿzī, ā’pidci sāgisi; kayā ‘a^a’u ĭnini
5 sāgisi. Mīdāc a^u nīcing kāmīdāsugunīt ugānōnān ōsan: “Nōs,
nawātc kīnibōc ĭgi^u intāckanāg.”

Kägä’t nawātc ugīnibōnōni ‘i’i^u udāckānini ĭni^u ugwisīšan.
Migu-i^u kīci’tānit cigwa pipīndigāwa^ē. Ā’tā, kägä’t mamānti-
tōwa^ē. Cigwa kānōnimāwān ugwisīšan: “Misa cigwa tci’a-’tā-
10 tiyānk awāgwān nawātc wāsa kā-i’ciwābawāgwān ĭni^u āsinīn kayā
ĭni^u mī’tigōn.”

Pimipāsīgwīwān ĭni^u pācīg pimināsi’kawānit ĭni^u āsinīn. Ātaiyā,
kägä’t wāsa uticiwābawān! Mīnawā pājīk pimipāsīgwīwān, mēdāc
kägä’t wāsa iciwābawānit. Kānōnimāwān ugwisīšan: “‘A’ā^u,
15 kīni’tām!”

Ājimādcī’tāt ‘a^a’u, mī’a^u nīcing kāmīdāsugunīt. Kägä’t wāsa
udiciwāba’wān ĭni^u āsinīn. “Ānīc, kāwīn nisitām,” udinān. “Pis-
ānīgu mīgāciciyu’k.”

Āgwatcing āci-i’cāwāt, mīdāc imāⁿ māmāckwat umbiwāba-
20 ‘u’tiwāt; payā’tōc pācīgu ‘a^a’u nīcing kāmīdāsugunīt. Intawā
a’pī āyā’kusit ‘a^a’u ogānōnān ōsan: “Nōs, mī-i^u cigwa kägā
nisigōyān.”

‘A^a’u ĭnini udōdā’pinān umi’tigwābīn. Ājimawīnānāt māgā-
nānit ĭniyōgwisīšan, ājipimwāt ‘i’i^u pici’kiwa^ē, kāwāsa ubigwā-
25 nawāsīn. “Ānīc kā-i’nā’pinanāngwā?” ānwāt.

Nīngutingiku ayā’kusinit ogwisīšan. Cigwa mīnawā ājīkīgītunit:
“Nōs, mī guca i^u cigwa kānisigōyāng!”

Tayā’, a’kiwāⁿzī sāgītcikwāckuni! Nawatīnānk upāgamāgān
ājimawīnānāt pici’kiwa^ē ājipaki’tā’o’wāt uctigwānīning; mīyā’tagu
30 i^u ābidīnk ‘i’i^u pakitā’o’wāt, ājīnisāt. Mīdāc ‘i’i^u ājī-u’cimunit
ĭni^u pācīk. Kī’tci ānīgu’k ājimādcāt a’kiwāⁿzī nō’pinānāt. Kāwīn

that dwell on a great mountain, they said: "Behold, let us try to prevail over him that has fasted! Therefore to-morrow will we set forth to attack him." Truly, when the morrow was come, they then departed hence.

Now, the old man heard about it, very much afraid was he; and the man was afraid. Thereupon he that had fasted twice ten days spoke to his father, saying: "My father, sharper do you file these horns of mine."

To be sure, sharper filed he the horns of his son. And as they were finishing, then in came (the Buffaloes). Oh, truly big were they all. Then was his son spoken to. "Therefore now shall we have a contest together to see which one can the farther fling the stone and the post."

Up then rose one of them (and) came up to the stone. Ah, but truly a long way off he tossed it! Another one arose, whereupon truly a long distance away he flung it. Then was his son spoken to: "Now, then, it is your turn!"

Then he started, he that had fasted twice ten days. Truly afar he flung the stone. "Why, it is not fair," he said to them. "In a proper way do you fight me."

Out of doors then they went, whereupon they there took turns tossing each other about; alone on one side was he that had fasted twice ten days. Accordingly, when he grew tired, he spoke to his father, saying: "My father, therefore now am I about to be killed."

The man picked up his bow (and arrow). Then, attacking the Buffaloes that were fighting his son, he shot at them, but it was impossible for him to pierce them. "What shall we do to overcome them?" he exclaimed.

And by and by weary became his son. In a while again he then said: "My father, now really is the time that we shall be slain!"

Ah, the old man leaped out of doors! Grabbing up his war-club, he then attacked the Buffaloes, (and) struck them upon the head; it was only once that he struck them, then he slew them. And now one of them fled. With full speed then started the old man

ā'pidci wāsa udcinici·a·wāsīn āji·a·dimāt. Mīnawā upa'kitā-
 ·o·wān uctigwānining; mīsaḡu 'i'ī'ⁱ ābiding ā'ta kīpa'kitā·o·wāt.
 Mīsa' mindcināc kānisāt āji·ā·naci'tāmowāt, kīwāwāt āntāwāt.

Wāyābāṅk ājikānōnāt ugwisīṣan, ināt: "Ningwisīṣ, icān i·i·witi
 5 kā'tacikī·u·gwicimoyaṅ."

Kāgā't ājimādcāt āji·a·'kwāndawāt. Ōwābandān owasiswān
 kī·u·gwicimut.

Cigwa wātciṣisānig midāsugun, ājināntawābāmāt ugwisīṣan;
 tayābābandank 'i'ī'ⁱ uwasīswānini owābāmān, uctigwāninig owā-
 10 bāṇḍamawān upāḍa'kibinwā·u·nini kā·i·nācinīt. Āji·a·'kwānda-
 wāt 'a'ⁱa'ⁱ inini, kuniginīn anicinābān! "Ningwisīṣ, mī·i·'ⁱ kā·u·nd-
 cī·i·ninān mīnawā tcigī·u·gwicimoyaṅ."

Mīsa 'i'ī'ⁱ ājikiwāwāt. Wādisāwān īnī'ⁱ a'kiwāⁿzīyaṅ ā'pidci
 mīnwāntāmōn nāyāp kī·a·nicinābāwīnīt īnī'ⁱ ojīṣan. Mīsa cāyīḡwa
 15 ājitibātcimut a'ⁱ inini: "Wābāṅk niwīmādcā."

"Ānīc wāciṣcigāyaṅ 'i'ī'ⁱ wīmādcāyaṅ?"

"Nīwī'kī·o·sā."

"Pōckā ḡīn."

Kāgā't ājimādcāt 'a'ⁱ inini. Nwāmaḡāckāt owābandān mī'kana,
 20 mīnangwāna i'ⁱ ma'kumī'kāna. Ā'pitci ināntām wīwābamāt īnī'ⁱ
 ma'kwān. "Intawātc kāwīn nintākīwāsī," ināṇḍam. Ninguting
 papimusāt owābāmān ma'kwān; ācimawinā·o·wāt mīsa imāⁿ
 āntācī'kawāt, kāwīn uḡackitōsīn tcinisāt. Kāga'pīḡu unickī·ā·n,
 kāwīn uḡackitōsīn tcinisāt. Kāga'pī·i·ḡu ayā'kusi, ā'pidci cigwa
 25 ayā'kusi, intawā kīwāpa·i·wā. Tayāpābandank āntāwāt anipī-
 pāḡi; cigwa nōntawā.

Mīsa ininiwāḡ ājinagāckawāwāt, kāwāsa; mī·i·'ⁱ ājinisiguwāt
 īnī'ⁱ ma'kwān. Kāgā't nībiwa unisiguwān. Kāga'pī a'kiwāⁿzī
 kānōnā: "Nimicō! mī gucagu kāgā't kānisigōyāḡ!"

after it. Not so very far did he have to follow it before he then overtook it. As before, he struck it upon the head; whereupon but once he struck it. And after he had slain it, then both he (and his son) ceased, back to their home they returned.

On the morrow he then spoke to his son, saying to him: "My son, go thither to the place where you had fasted."

Truly then, departing hence, he climbed (the tree). He saw the nest (where) he had fasted.

In due time, when the period of ten days was at hand, then (the man) went to seek for his son; when he came in sight of his (son's) nest, he saw him, he saw what was standing upon (his son's head) sway to and fro in the wind. When up (the tree) climbed the man, behold, there was a human being! "My son, this is why I told you to fast again."

Thereupon then home they returned. When they were come at where the old man was, very pleased was he (to see) that back into a human being had his grandson changed. Thereupon then some news did the man tell: "To-morrow I intend to go away."

"What are you going to do, that you should go away?"

"I am going on a hunt for game."

"Then do as you please."

Truly then departed the man. When he was come a certain distance away, he saw a road, and it turned out to be the path of a bear. Very anxious was he to see the bear. "Accordingly I will not return home," he thought. Once, while walking about, he saw a bear; making an attack upon it, he then tried to kill it, but was not able to slay it. At last he angered it, for he was not able to kill it. In the end he accordingly became tired, exceedingly tired then was he, back home he fled. When coming in sight of home, he called aloud as he went; presently the sound of his voice was heard.

Thereupon some men went to meet him, but (it was) no use; for then were they killed by the bear. Truly many were killed. At last the old man was spoken to: "O my grandfather! now surely are we going to be slain!"

Ah, as the old man picked up his war-club, he then rushed out and then he whooped; and as he went, the old man kept on whooping. Presently he came to where the fighting was going on. And even before he was there, the men were slain. And only once he struck each of the bears, when all of them he then slew. Behold, he then, in truth, was held in high esteem. Then they turned about; after turning back, they then (came till they) arrived at home. Then it was that with great glee he made fun of his grandson for having fasted. "My grandson, why did you fast? Nothing truly did you gain for having fasted."

And so the buttocks of the ruffed grouse . . .

SERIES IV. Nos. 62-78.

(From Bois Fort, informants not known.)

62. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.

Cigwadac k̄āni'kibig ō a'ki Nānabucu ki'tci ānusāgan. Okī'a'yān Nānabucu kayā wīn ucīmāyan. Ānic k̄ā'i'ci'ctigānit ugī'i'nān īniyōcīmāyan: "Āye¹, k̄iga'ō'ci'tōmin ō a'ki."

Kägä't k̄ā'i'ci'ō'ci'tōwāt. A'pī'i'dac k̄ā'kīci'tōwāt i^u a'ki,
5 mīnawā kī'kanōnāt Nānabucu īniyōcīmāyan: "Mīnacigunā i^u
kīnā'tawint k̄ā'i'cipimādinīyank? 'A^u, taga, anicinābā uci'ā.tā."

Kägä't a'ki ugīmāzini'tōnāwa, mīdāc i^u kī'kīci'ā.wāt īni'^u
i'niniwān. A'pī'i'dac k̄ā'kīci'ā.wāt mīnāngwana i^u cigwadac imāⁿ
kī'ō'ci'ā.wāt īni'^u awāsīyan ka'kina wāyābamāng omā aki'kāng.
10 Ānint k̄āwin kayā ōwābamāsī. Ka'kina awīya ugī'ō'ci'ā'n. Mīnan-
gwana i^u ānint m̄atcimanitōn kī'ō'ci'ā.t. A'pīdac k̄ā'kīci'ā.t,
mīdāc īni'^u anicinābān kī'kanōnāt: "Tāga, pīna'kāmīgāng awi-
a'yān," Nānabucu udinān. K̄ā'i'cisāga'ā'nk kayā īni'^u ininiwān.
Mīdāc i^u k̄ā'i'ci'a.sāt. "Mī'ō'maⁿ ayān. Wābānk k̄ābinānta-
15 wābamin."

Cigwadac tibi'katini. Kāwābaninink icāt īni'^u ininiwān, kuni-
ginīn awānibān! Mīsa cigwa kīkī'kāndānk Nānabucu kīkimōtimint
īni'^u anicinābān. Nānabucu ājikiwāt, ājikanōnāt ucīmāyan: "Mīsa'
k̄anabac kī'kimotimigōyank 'a'a^u anicinābā. Ānic k̄ā'i'cikacki-
20 'tōyānk i'i'wisa tci'a'nicinābā'kāg?" Ājikīgītut Nānabucu: "Mī-
nawā uci'ā.tā. Tāga, i'kwā ōji'ā.tā!"

¹ His younger brother, not in the form of a wolf, but as a human being.

SERIES IV. Nos. 62-78.

(From Bois Fort, informants not known.)

62. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.

Now, when this earth was under water, Nānabushu (had) a great raft. With Nānabushu was also his younger brother. Now, what they purposed doing he said to his younger brother: "Ay, we will create this earth."

Verily, then they created it. And when they had finished the earth, again spoke Nānabushu to his younger brother, saying: "Now, therefore, must you and I live alone? Why, now, let us create some people."

Verily, out of earth they fashioned forms, whereupon then they created a man. And when they had finished making (the man), then it was that they made all the animal-kind that we see here on earth. And some are not (to be) seen (now). Every kind of creature (Nānabushu) created. Then it was that he created some evil manitous. And when he had created (all living things), this then he said to the man:¹ "Now, to a clean spot on the earth do you go and remain," Nānabushu said to him. After this he went out with the man. Thereupon he put him there at the place. "Therefore here do you remain, on the morrow I will come to look for you."

And in a while it was night. When the morrow came, then thither to where the man was he went; but, lo, he was gone! Thereupon then Nānabushu knew that the man had been stolen from him. When Nānabushu returned, he then said to his younger brother: "Therefore now perhaps we have been robbed of the man. How shall we be able to people this world?" Then spoke Nānabushu, saying: "Let us make another! Behold, a woman let us create!"

Kägät cigwa mīnawā kā·i·ci·ō·ci·ā·wāt īnī^u i'kwāwān. Mīnawā
kā·i·ci·ā·sāwāt pīna'kamigānk. Mīnawā wāyābanining āci·i·cā-
wāt, mīsa untcita awānibān; mīnawā kīkimōtimintwā.

Mīsa ājikiwāwāt. "Tağa, icietcigātā i·i·wisa pināsiwāğ tci·ō·ci-
5 ·a·ngwa!" Nānabucu kā·i·jimādcī' tād uci·ā·t i'ī^u pināsiwa². Kā'ki-
ci·ā·t, cigwadāc kī'kanōnāt i'ī^u pināsiwa²: "Icāyu'k āndasōntā-
nimāk."

Nībiwa tci·i·cānit iwiti nōtin wā·u·ntcibitāk.

"Kägä't kitinīm a'pī kī'kici·a·ğ a^u anicinābā, kāmādwākanō-
10 ninīm tcigagwātcitōyāğ ō a'ki." Nānabucu mī cigwa kīnāganigut
i^u pināsiwa². Kānimādcānit mīdāc i'ī^u kīmādcī' tāt kī·ō·ci·ā·t īnī^u
anicinābān. Kā'kici·ā·t pīna'kamigānk kāwī·i·ci·ā·sāt. Kāwī-
·ā·sāt, cigwa kā·i·cikiwāt āndāt. Kīgīkitodac Nānabucu: "Ambāsa
pināsiwitug! kutcītamū'k i'ī^u a'ki."

15 Kägä't cigwa kīmādcī' tāwāğ pināsiwāğ, mīdāc i'ī^u cigwa kī'pī-
mādcāwāt īgi^u pināsiwāğ pīkī' tciipāpāgināwāt īnī^u asinīn. Mīdāc
i^u kīwābamāwāt īnī^u asinīn kītāckābī' kisānit, mīdāc kītābāsit a²a^u
mātcimānitō. Kuniginīn, a'pī kāwābanininik icāt īnī^u anicinābān;
kāyābī kī·ā·yāwān īnī^u anicinābān. Kägä't minwāndam Nāna-
20 bucu. Ājikiwāt Nānabucu ājikanōnāt ucīmāyān: "Nīcīmā, mī·i·^u
kākci·ā·wiziyağ. Ambādāc, minawā a^u i'kwā uci·ā·tā!"

Kā'kici·ā·wāt īnī^u i'kwāwān, "Mīsa' omāⁿ kā·i·ciwābak i^u a'ki,
tcinīciwāt īgi^u anicinābāğ. A²a·i·nini mī·ā·wā kānīgānisit i'kwā-
wān tciwītci·ā·yāwāt. Māgicā mī·i·māⁿ kā·u·ndci·ā·nicinābā' kāğ."
25 Mīnawā dāc kīgīgitō Nānabucu kagwātcimāt ucīmāyān: "Ānīc
kā·i·citcigāyağ? Ambāsa, uci·ā·tā a²a^u wāmī' tigōci."

Of a truth, the next whom they then created was the woman. And after that, they also placed her in an open clean spot on the earth. On the next day, then thither they went, whereupon in the same manner she too had disappeared; again they had been robbed.

Accordingly then they returned. "Behold, let us set to work to create some birds!" Nānabushu then set to work creating the birds. When he had finished creating them, he then spoke to the birds, saying: "Do you go into every direction from whence blows the wind."

Many then went together to the places from whence blows the wind.

"Of a truth, I said to you at the time when I created man, I spoke, commanding you to make trial of this earth." Nānabushu was then left by the birds. When they were gone, he therefore began to create man. After he had created him, then in an open clean spot on the earth they placed him. After they had placed him there, then home they returned. Now, spoke Nānabushu, saying: "Come, O ye birds! do ye make trial of the earth."

Of a truth, then began the birds at their task, whereupon then from there departed the birds on their way hither to strike the rock with full power. And when they beheld the rock split asunder, then down below dodged the evil manitou. Behold, when the morrow was come, then (Nānabushu) went to where the man was; still yet was the man there. Verily, pleased was Nānabushu. When back Nānabushu went, then he spoke to his younger brother, saying: "My younger brother, therefore now have we accomplished our purpose. So come, let us make another woman!"

When they had created the woman, "Thus shall it be here on earth, that in pairs shall the people be. The man shall occupy leading place over the woman with whom he shall be. Perhaps from that pair shall the earth be peopled." And again spoke Nānabushu, inquiring of his young brother: "What shall we do? Come, let us create the white people!"

Kägä't kã·i·ci·õ·ci·ã·wāt ā'pidci kägä't wāwāni ogi·u·ci·ã·wān
 ini'ⁱ u mi'tiguciwān. "Māgicã awāgwān kăgitimăgisigwān atānti-
 yăk i'ⁱ a'ki."

Mīdac i'ⁱ a'pī kã·i·citcigāwāt, Nānabucu kīgigitō: "Ambāsa,
 5 tanibu anicinābā!" Ucimāyān ājikanōnigut: "Nisayāⁿ, kägä't
 kitiniga·ã· a'ⁱ a'ⁱ anicinābā kayā a'ⁱ a'ⁱ wāmi'tigōci tcinibogwān.
 Ambāsānō, nisayāⁿ, mini'kigu i'ⁱ kã·a·'kiwānk mī·i·ⁱ mini'k kăbimā-
 tisit wa'ⁱ a'ⁱ kã·õ·ci·ã·nk."

Nānabucu ājikīgigitut: "Kāwāsa! Kanabātc tāmōckinā i'ⁱ a'ki.
 10 Mānūⁿ tanibu a'ⁱ anicinābā kayā a'ⁱ a'ⁱ wāmi'tigōci." Mīsa i'ⁱ
 kã·i·ci·cāgōsomāt Nānabucu ini'ⁱ ucimāyān. Mīsa cigwa kăcā-
 gōsomāt ini'ⁱ ucimāyān, mīsa cigwa ki'tcimawinit. "Mīsa' kã·i·ci-
 wābak mini'k kã·a·'kiwānk tcinibut a'ⁱ anicinābā kayā a'ⁱ a'ⁱ
 wāmi'tigōci. Awiya nibut tcimawiwāt i'ⁱ a'ⁱ anicinābāg kayā i'ⁱ a'ⁱ
 15 wāmi'tigōciwāg. Mīsa i'ⁱ kã·i·ciwābak mini'k omāⁿ kã·a·'ki-
 wang."

Minawā Nānabucu kã·i·cikanōnāt i'ni'ⁱ ucimāyān: "Ambāsa,
 nibun." Kã·i·cikanōnigut ucimāyān: "Ānīn wāntci·i·'kitoyan o·õ·
 tcinibuwānān?"

20 "Kā, kīnisā ka·õ·gimā'kantawāg i'ⁱ a'ⁱ kănibutāt. Kāna mī·i·ⁱ a'ⁱ
 wāntci·i·'ci·ã·k a'ⁱ a'ⁱ anicinābā kayā wāmi'tigōci tci·õ·tci·cāgut?
 Mīdac i'ⁱ a'ⁱ găkanawānimātwā ōwiti dăc ā'păngicimuk. Pa'kăn
 a'ki mī iwiti kã·i·cāwāt i'ⁱ a'ⁱ kănibuwāt. Kīnidăc nī'tām iwiti kīga-
 ·i·cā. Mīdăc i'ⁱ a'ⁱ kã·u·ndcinibayān. Ambādăc, nibun."

25 Kägä't Nānabucu ucimāyān ājinibunit. Āni·i·jimădcāt, păcu
 ānităgwicing mī cigwa madwāmawinit usayāyān; ānigu'k mawiwān
 ini'ⁱ a'ⁱ usayāyān. Intawā năyăp ājikiwāt a·i·nini. Ā·e·i·ã·bătcibāt,
 mīdăc i'ⁱ a'ⁱ ājikānonāt ini'ⁱ a'ⁱ usayāyān: "Mī·i·ⁱ a'ⁱ ānawi·u·ndci·ã·n
 wă'tawinān 'tanibu' i'ⁱ kitoyān."

Verily, when creating them, very careful indeed were they creating the white people. "No matter who or how poor one of them may be, they shall purchase land one from another."

Thereupon, when they had done these things, Nānabushu spoke, saying: "Behold, let the people die!" Then by his younger brother he was addressed, saying: "O my elder brother! of a truth, you have inflicted harm upon the Indian and the white man by the wish that they should die. Behold, my elder brother, as long as the earth shall last, for that length of time may they live whom we have created."

Nānabushu then spoke, saying: "Impossible! Perhaps full (to overflowing) the earth might become. But rather let the Indian and the white man die." Accordingly then Nānabushu prevailed upon his younger brother. And when he had prevailed upon his younger brother, then it was that (his younger brother) wept bitterly. "Thus shall it be as long as the world may last, that the Indian and the white man shall die. Whenever any one dies, then shall the Indian and the white man weep. Thus shall it be as long as this world shall last."

Another time Nānabushu spoke to his young brother, saying: "Behold, do you now die." After which he was addressed by his younger brother saying: "Why do you say that I should die?"

"Why, you are the one to rule over them who shall die. Why have I so created the Indian and the white man that they should have souls? Therefore they are the ones over whom you shall keep watch at yonder place where the sun goes down. In a different land over there shall go they that die. And you shall be the first to go there. And on this account you shall die. So therefore do you now die."

Verily, the younger brother of Nānabushu then died. When on his way he departed, not far did he get, when he could hear the sound of his elder brother weeping; very bitterly was his elder brother weeping. Accordingly back came the man. When back to life he was come, he then spoke to his elder brother, saying: "Yet, for all this, I do not approve of your saying, 'Let (the people) die.'"

Cigwa mīnawā Nānabucu kīgito: "Nicīmā, mānōgu intawā nibun."

Mīdāc i^u kīkigitut a^u inini: "Mī·i^{·u} kā·i·ciwābak ninguting tci·ā·batcibāt a^{a·u} anicinābā kayā a^{a·u} wāmi[·] tigōci."

- 5 Kägä't äcinibut a^{a·u} inini. Äjimādcāt mīdāc ōwiti ä'pangicimug äcimādcāt. Kägä't ʔnōtcigu kī·a·ni·i·citcigä i^{i·u} umī'kana; maṭcimanitōn ugī·a·nipagitinān. Äjikikānōnāt: "Wa^{a·u} kăpima·ʔ·tōt o^{o·u} mī'kana ogō^u kănibuwāt; mī omāⁿ kăpimī·i·cāwāt. A^{a·u}widāc awāgwān kākacki'tōgwān tciminopimādisit, mī awidāc
10 piwītcīwi'k. A'kawā icāyu'k ōwiti äcāyān, akawāku tcipīciwī-tamawiyāk."

Mīdāc a^{a·u}wā kā·u·gimāwit. Cigwadāc odōdi'tān pa'kān a'ki, mīdāc iwiti kī·ō·ci'tōt wīgiwām; ā'pidci unicicinini cōniyāwān wīgiwām; mīgu i^{i·u} äcināningā'kunäg wīgiwām.

- 15 A'pīdāc a^{a·u} anicinābā cigwa nibut, mīsa cigwa mādcāt; ānīc ā'pidci kīminu·i·ciwābisi a^{a·u} anicinābā. Cigwa mādcā mī'kāna owābandān, mīdāc i^u mayāta·ʔ·tōt. Pācugu awīya owābamān nibawinit anicinābān ōdäckaniwān, pācwābamāt. Ā'pidci kipi-gāpawiwān imāⁿ mī'kănāng. Cigwa odōtisān, kuniginīn nīngitō-
20 moni. Imāⁿ mī·i^{·u} äjikanōnigut: "Mīsa' kīniciwanātcī·i·tisuyān, mīdāc i^{i·u} intawā kīwān, kāwīn dāc ningutcitibāndāgusisi. Mīgu i^{i·u} kăga'pī miziwā ānu·i·cāt kāwin ninkutci umī'kănzin, a'pīdāc ā'pitci kagwātagisi't kăga'pī udinānimān Nānabucu tcimānidōⁿ-siwit. Mīsa i^{i·u} wā·i·ciwābā'k. Cigwadāc kī'kanōnigut īni^u
25 wātäckaninit īni^u ininiwān: "Nojis, kīga·i·ciwidciwin."

¹ From this point to the end of the narrative is taken up with a long account of various kinds of men who had died and had gone to the spirit-world, and it shows that the career there depends much on the life on earth. The object is to show the merit of being a member of the mystic rite.

² With respect to conforming to custom and showing zeal in matters ceremonial.

At another time Nānabushu spoke, saying: "My younger brother, but, despite that, do you now die."

Thereupon then spoke the man, saying: "Such is the way it shall be, that in future time back to life shall come the Indian and the white man."

Of a truth, the man then died. When he departed, it was over this way, toward the going-down (of the sun), that he went. In truth, several things he did along the road; an evil manitou he set down by the way. Then he spoke to him, saying: "He that shall follow along this road shall be of these that die; by this way shall they pass. And whosoever shall succeed living a well-ordered life, with him do you come along. First do you go to that place whither I am bound, and first do you come and tell me."

Therefore he was the one to be chief. And when he reached the other land, then at that place he made a wigwam; very beautiful was the wigwam of silver; indeed, it was a wigwam that was radiant with light.¹

When in time there was a man that died, he then set out; now, very good had been the behavior² of the man. When he departed, a road he saw, whereupon that was the one he followed. And not far away he saw a certain person standing that had horns, near by he saw him. In his very way the other stood, there in the road. When (the man) got up to where he was, behold, the road forked off from there. So at that place he then was addressed: "Now, if you have done wrong to yourself,³ therefore then do you go back, for such a one does not belong anywhere. So when at last he has gone everywhere, but in vain, yet does not find anywhere what he seeks, and when he has undergone much suffering, then finally Nānabushu wills him to become a little insect, Such is what shall come to pass." And presently he was then addressed by the man with horns saying: "My grandchild, I will show you the way."

¹ Not having complied with some regulations, and thus brought disfavor of the manitous upon himself.

Misa mādēcāwāt. Komāgu a'pī tāgwicinowāt, owābāmān tci-
 ā·nimucaṇ namadapinit. Aniganōnānit umicōmisān: "Kāgu
 ningutaṇō tōtawā'kān. Kīminu·i·ciwābisi wa'a'u pāmiwītcīwag."
 Misa gāgā't i'i'u ācicacōwacki'tāninit. Pācugu tāgwicinuwāt sibi
 5 pimi'tigwayāni; pājik pājigwā'kwicinōn īni'u mi'tigōn. "Āu,
 nōjis, ayāngwāmisin kīga picigwāntawā. Kīcpin picigwāntāwāyan,
 mīdāc i'u tci·ā·pidci nibuyan."

Kāgā't kānikabāyāntawānit īni'u umicōmisān, mī cigwa kayā
 wīn ani·ā·cogāt i'i'u sibi. Kāwīn kanagā wīpicigwāntawāsi.

10 "Misa i'i'u, nōjis, kā·i·ciwāba'k awīya·nābutcin. Kīcpīn mino-
 i·ciwābisit kāwīn tabicigwāntawāsi."

Mīdāc i'i'u ājimādcāwāt. Pācu tāgwucinuwāt mī·i·mā^a wāban-
 damuwāt ki'tciwā'kā·i·gān. Ājikanōnigut umicōmisān: "Nocis,
 nōcis, mī·i·mā^a kā·i·cāwāt īgi'u ābinōtciyag kīcpin nibut a'a'u
 15 ābinōtci." Mīdāc i'u kānicimādcāwāt. Nayāgigu utābi'tawāwān
 mādwanagamunit, mi'tigwa'ki'kōn mādwanānit. Kāgā't min-
 wāndam tābāntamuwāt āndānit. Ā·pidci unīcīcinini, mīgu i'u
 ācinaningā'kunānig i'i'u āndānit. Cigwa ta'pābi; owābamigōn.

"Nōcis, pīndigān."

20 Kā·u·nābit, "Misa i'i'u kā·i·ciwāba'k, mī·o·mā wī·a·sag awāgwān
 kākacki'tōgwān tciminu·i·ciwābisit."

Mīdāc i'i'u cigwa kiwawāci·i·gut, ka'kina wānicīcininig upīsi-
 'kamūnigōn. "Nōjis, mīsa i'u ki'tcimīnwābamināgusiyan. Kāwīn
 wī'kā tagātāckāsīnōn īni'u kidai·i·mān. Kayā i'i'u kibimātisiwīn,
 25 mīgwa'panā kāginig tcipimādisiyan. Ānīc kīgīminu·i·ciwābis.
 Misa i'u kātīciwāba'k kīcpīn awāgwān kwaya'k kāmitāwigwān."

Accordingly then they departed hence. When a certain distance on their way they were come, he saw a huge dog that was seated there. As they went, his grandfather spoke to it, saying: "Do nothing whatever to him. A correct life has lived the one with whom I am going along." Whereupon, in truth, did (the dog) lay down his ears in submission. In a little while they came to a river that flowed across their path; there was a log that extended across. "Now, my grandson, be careful lest you lose your footing. If you should lose your footing, then you would be dead forever."

Verily, when his grandfather had walked across on the log, then it was that he too started across the river. By no means did he wish to make a misstep in crossing over on the log.

"Such is the way, my grandson, it shall be whenever any one dies. If one lives an upright life, one will not make a misstep when crossing over on the log."

Thereupon then they continued on. When a little way they had come, then there they beheld a great house. Then he was addressed by his grandfather saying: "My grandson, it is there that the children shall go if one dies while yet in early infancy." Thereupon then they continued on their way. But before they arrived they caught the sound of some one singing, of some one beating upon a drum. Truly pleased were they when they came in sight of where these others lived. Very beautiful was (their home), for radiant with light was the place where they dwelt. Presently he peeped in; he was seen.

"My grandson, do you enter in."

After he was seated, "This is the way it shall be, in this place will I place whomsoever shall succeed in living an upright life."

Thereupon then he was painted, with every kind of raiment that was nice he was clothed. "My grandson, therefore now do you appear exceedingly handsome. Never will those garments of yours look untidy because of age. And that life of yours, forever on into eternity shall it continue. Now, you have lived a correct life. Thus shall it be if one is careful to follow the rules of the mystic rite."

Mīdac i^u kā'i'cikanōnimint umicōmisān. "Kīwān nāyāp tcika-nawāntamān i^u mī'kana."

Mīsa cigwa a⁸a'^u pājik anicinābā cigwa mīnawā nibut. Ānic ā'pidci kīmaṭci'i'ciwāpisi. Cigwa animādcā. Mīsa kāyābi wāba-
5 māt mī'kanāng nībawinit utāckaniwān. Anikanōnāt: "Nimicō, āninti kā'a'ni'i'cāyān iⁱ'^u kīnīngitōmug īni'^u mī'kana?"

"Nōjis, owāti mī'i'witi icān."

Ājimādcāt. Kumāgu a'pī tāgwicink, ki'tci'a'nimucān owābamān. Nāyāgigu unī'timu'tāgōn. Ā'pidci ugusān. Intawā wāckipagisō
10 mādcipa'tōt. Tābābamāt īni'^u wā'u'tāckaninit, utānikanōnān: "Nimicō! kāwāsā. Mī'i'^u wīta'kwamit a^u animuc!" Āji-nawātinigut. "Nōjis, āninguta kīn kīmaṭci'ciwābisiyān? Kāwīn ninkutci pa'kānkita'i'cāsi. Mīgu pō'tc i'i'witi kā'i'cāyān, nōjis. Ā'pidci wāwāni kitōtāgōk īgi'^u kīnīgi'i'gōk iⁱ'^u kī'ckwāpimā-
15 disiyan."

Kāgā't animādcāwag. Cigwa mīnawā owābamāwān īni'^u ki'tca-nimucān, mīdac iⁱ'^u aniganōnānit: "Wāwāni kītōtawā a'pī wā'pimādcāt, mēdac iⁱ'^u pa'u'ndciwīdcīwag."

Kāgā't mīgu iⁱ'^u ācicacōwackitāninit, mīdac iⁱ'^u kī'a'nigabi-
20 'kawāwāt. Kumāgu a'pī tāgwicinu wāt sibi owābantānāwa. Cigwa anī'a'cawāntawāwān umicōmisān; kayā wīn pitcīnāgigu tāgu'kānāt īni'^u mī'tigōn, mādcipisuwān. Agāwā ugācki'tōn micagāmāyān-tawāt. "Mīsa i^u kāki'u'ndciminu'i'ciwābisiyāmbān. Mīdac i^u kā'i'ciwāba'k i^u minī'k kā'a'kiwānk."

25 Cigwadac animādcāwag, pācu utāniwābandānāwa ki'tciwā-'kā'i'gān. Ājikanōnigut. "Nōjis, mī'o'mā^a kā'i'cāwāt īgi'^u abinō-tciyag kānibu wāt. Mī umā^a tcipīndiganagwā īgi'^u uskabinōtciyag.

¹ Proper rites had been given him at burial.

Thereupon then his grandfather was addressed: "Do you go back, that you may keep watch of the road."

Accordingly then another person died. Now, a very incorrect life he had led. In a while on his way he went. Accordingly, as the other, he saw some one with horns standing in the road. As he went, he spoke to him, saying: "My grandfather, by which of the two roads that fork shall I go?"

"My grandson, (take) this (road, and) thither do you go."

Then he departed. When some distance he was come, a huge dog he beheld. Even while yet afar, he was growled at (by the dog). He was in very much fear of it. Therefore he wheeled about, setting out on the run. When he came in sight of him with horns, he spoke to him, saying: "O my grandfather! (it is) impossible. Why, the dog wished to bite me!" Then he was seized by the other. "My grandchild, pray, why did you live an incorrect life? By no other way can you go thither. It is necessary that you go by that way, my grandchild. With very good care were you treated by your parents after your life was at an end."¹

Of a truth, on their way they went. In a while again they beheld the huge dog, whereupon the other spoke to it as they passed along, saying: "Proper rites were given him when he started forth, and that is why I have come along with him."

Of a truth, then (the dog) laid down his ears in happy submission, whereupon then continued they past (the dog). When a certain distance they were come, they saw a river. Then across on the log went his grandfather; and then later he stepped upon the log, which commenced to roll. Barely was he able to cross over to the other shore. "That was because you should have lived a correct life. And thus shall it be as long as the world shall last."

And when they continued their way, a short distance on they beheld a great house. Then he was addressed by the other saying: "My grandson, it is thither that shall go the children who in the

Ānīc kāwīn wī'ka tamā^ucitōta^uzī a^u abinōtci mēḍac omā tci'a'sin-
twā. Ogaḡanawānimān Nānabucu ucīmāyaḡ.

Ānicimādcāwāt owābandānāwa tciwīgiwām wāndagu kāḡā't
kāḡaningā'kunānig. Āni'i'jipīndigāwāt ājikanōnint: "Nōjis, in-
5 tawā ningutci kīkayap. Osām kīmaḡtci'i'ciwābis."

Mīsa kāḡā't ninkutci kī'a'sigut. Mīḍac i^u sāḡa'a'minit wīgiwām
udinō'a'māgōn. "Mī'o'mā tci'a'biyaḡ." Kāḡā't ācipīndigāt.
Mīḍac i^u kanōnimint īni'ū kā'piwīḍciwāḍcin mīḍac mādcānit īni'ū
omicōmisaḡ.

10 Cigwa mīnawā pājik mīnawā ājinibut anicinābā. Ā'pidci
kīmaḡciciwābisi, kīniciwācki. Cayīḡwa mādcā kānibut. "Nimicō,
ānti kā'i'cāyān?" Kī'tci'ā'niguk uḡanōnigōn: "O'o'witi icān.
Kāwīn kitā'i'ciwinisinōn. Kwāntigu kīgīniciwāck."

Kāḡā't ānicimādcāt. Nwāmagāckāt owābamān tcinimucan. Ci-
15 gwa owābāmigōn kī'tci'ā'niguk pimādcīpa'tōwan. Kānagwānīpīt,
tcibābigā unawatāmigōn. Mīsa kī'ā'pidcinanigut. Mīsā'paḡ
kī'ā'pidcinanigut.

Cigwa mīnawā pājik nibu a^u anicinābā. Mīsa nāsāb kīniciwāckit,
cigwa mīnawā mādcā. Awīya owābamān utāckaninit. "Nimicō,
20 ānti kā'i'cāyān wo'o' ningitōmuk umī'kana?" Mī wīni'i'ū kā'i'ci-
i'gut, īni'ū ōsaḡ īni'ū cīcīḡwāḡ kayā īni'ū sāmān kīmīnigōn.

"Kāwīn kīwīmādcinisinōn."

"Nimicō, kawunackina'tamōn."

¹ Said by the being with horns.

future shall die. It is here that I shall take in the young babes. Now, the child that has never done wrong, this is the place where it shall be placed. Of his younger brothers will Nānabushu keep watch."

When on their way they departed, they beheld a great wigwam that truly gleamed as bright as could be in the light. When they entered in, then he was addressed: "My grandson, therefore in another place you shall stay. Too incorrect was the life you led."

Accordingly then, in truth, at another place he was put. And so, when he went outside, a lodge was pointed out to him. "It is here that you shall be." Of a truth, then he entered in. Thereupon then was the one with whom he came addressed, and then away went his grandfather.

At another time another person died. A very incorrect life he had led, he had done murder. In a while after he died he departed. "My grandfather, whither shall I go?" Very severely he was addressed by him saying: "In this direction do you go. I would not convey you thither. It seems (that) you have committed murder."

Of a truth, then on his way he went. When some distance he was come, he beheld a huge dog. When he was seen by it, at full speed started (the dog), coming on the run. As he turned about to flee, very speedily was he seized (by the dog holding to him) with his mouth. Thereupon then was he killed in good earnest; and so then he was gone, dead forever.

In a while another person died. He was one that also had committed murder. In time he too departed. Some one he saw with horns. "My grandfather, by which road that forks shall I go?" Now, when this one was dressed for burial, by his father he was given a rattle and some tobacco.

"I do not wish to take you."¹

"My grandfather, let me fill your pipe for you."

Kägä't ubīnināni īnī'u utō'pwāganini. Sāgaswānit. "Nōjic, ānimadwāsītōn i'i'u cīcīgwan, kayā tcinagamoyan owidac:—

"Animadcā a-a-a,

Animadcā a-a-a.

Nōsāwi i-i-i,

Nōsāwi i-i-i,

Nāyōtā āna ā-ā-ā,

Nīntijā ā-a-a,

Nayōtā-ānā ā-ā-ā,

Wa-he-he-he, wa-he-he-he, wa-ho-ho-ho-ho."

Cigwa inini ājimādcāt mīdac aninagamut. Cigwa owābāmān ki'tcanimucan; mīgu i^u ācipasigwīnit cacōwackitātāgut, ā'pidci minwāntamōn. Cigwa mīnawā owābandān sībi mī'tigōn ācawā-'kwakundcininit. Kägä't māngatāsiwān īnī'u mī'tigōn. Kāwīn
 15 kanagā wīpicigwāntawāsi kayāgu ācimāmīntcimūsānig īnī'u uma-'kisinān. Kāwīn kanagā wīpicigwāntawāsi. Āni-i-jimādcāt mīgu i^u kawīn kanagā ugīpī'twāwāsītōsīn i'i'u ucīcīgwan kayā i'i'u nāgamōn. Cigwa udābābandān i'i'u wīgiwām wānicicininig. Nayāgiku pīsāga'a-mōn īnī'u wāgimāwīnit; upitābibinīgōn, ācikac-
 20 ki'tōnit udōtcimīgōn.

"Mīsa i^u kātāciwāba'k tci'a'ni'a'kiwank, awāgwān nibiwa kāmītāwigwān mī'ō'ma kātāna'kit. Mī'i'ū icipīndigān i'i'ū āntāyān."

Mīdac kägä't sasāgāya-i' mīnigut tcipisi'kank.

25 "Kägä't mīdac a'a'ū pa'kān kayā kīn kīga-i'ci'ō'kimā'kandān awīya nibut, kayā kīn kīgatipānimā a' kīnibut. Kīcpīn awīya

¹ The repetition of "go," "father," and "town," is hardly the correct translation. It would perhaps be a better rendering to use a broken form in the translation, because the original is broken. Thus: "O, o, o" (for "go, go, go"); "ather, ather, ather" (for "father, father, father"); "own, own, own" (for "town, town, town").

Of a truth, the other handed over his pipe. Then he took a smoke. "My grandson, as you go along, do you sound this rattle; and this song do you sing:—

"On my way do I go, go, go,¹
 On my way do I go, go, go.
 O my father, father, father!¹
 O my father, father, father!
 Through the middle of the town, town, town,¹
 Do I go, go, go.
 Through the middle of the town, town, town,
 Wa-he-he-he, wa-he-he-he, wa-ho-ho-ho!"

Then the man started, he then went along singing the song. Presently he beheld the huge dog; whereupon (the dog) rose to his feet, laying down his ears in glad submission, he was so happy. In a while he then saw the river where the log stretched across. Of a truth, long was the log. Not at all was he anxious to lose his footing, and so then his moccasins were placed firmly (upon the log). Not at all did he wish to make a misstep. When he went along, he never once ceased sounding the rattle and singing the song. Presently he came in sight of the wigwam that was (so) beautiful. Before his arrival, out from the place came the one who was chief there; by him was he seized, by him with all the fervor within him was he kissed.

"Thus shall it be till the end of the world, he that takes many degrees in the mystic rite, this is the place where he shall dwell. Therefore do you enter into where I live."²

Thereupon truly very fine were the garments that he was given to wear.

"Of³ a truth, then in a different way shall you be chief if any one should die, and you shall be chief of them that shall die. If

² This is what a member of the mystic rite utters when he paces round the path of the lodge of the mystic rite during the ceremony with a mystic pouch in his hand. [It is not certain that this footnote is inserted correctly in the text. —T. M.]

³ Nānabushu is here addressing his younger brother.

kīmaṭciciwābisit wāwāni icictcigāt ōwiti a'king mī·i·u nībiwa
 kā·u·ndcimidāwit a'a'u anicinābā. Mīsa wā niciwāckit kīcpin
 nīpiwa midāwit kīn kīgawutā'pinā. Wāwāni tciganawānimāt.
 Mīsa i'i'u kā·i·ciwāba'k tci·a·'kīwānk. Kīcpin awīya midāwisik
 5 kwaya'kidac iciwābisit, nibutidac mī nāsāp āicawāntāgusit kīcpīn
 kwaya'k iciwābisit. Mīḍac i'u kā·i·nint a'a'u wāckipimādisit."

Nōngum idac kāyābi inā a^u ḡbinōtcī kwayā'k tciwī·i·ciwābisit.
 Ānint ogacki'tōn kwaya'k iciwābisit. Nackā kuta a wanācinābā
 nōngum ki'tciwī'kā'ku ugacki'tōn kwaya'k wī·i·ciwābisit! Kāwīn
 10 māmwaṭc tāmīdāwisi ināndam a'a'u wānītcānisit īnī'u kwaya'k
 āciwābisinit. Nāmā mīgu i'u.

63. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE. (Second Version.)

"Mīsa', nītcī, 'i'i'u kā·i·ci·ō·ci'tōyānk kā·i·ciwābāḡ mini'k
 kā·a·'kīwānk; ḡa'kina kāḡō ka·ō·ci'tōmin. Kayā kīnawākin kākā'k!
 —kayā kin, kōkō'ko'·ō!—nigik! kayā kīn,—kīwīyābāṭci·i·nīnim
 15 tcīmidāwit a^u pītcīnaḡ wā·u·ci·a·k; ḡanicinābā ta·i·cīnī'kāsu."

Mīḍac kī·ḡ·ntumāt ucīmāyān. Cigwa ḍac kā'tāḡwicinīnit
 kā·i·jīkānōnāt: "Mīsa cigwa tci·ō·ci·ḡ·nk pa'kān awīya kāmaḡ-
 nītō'kāt 'a'a'u maḡnidō. Kīnawintidac kīḡa nīḡānisimin."

Kā·i·jīmādcī'tāwāt kī·u·ci·ā·wāt īnī'u maḡnidōn.

¹ The narrator closes with his own words.

² This narrative begins with Nānabushu addressing his younger brother, who here appears as a human being.

³ Only three are mentioned here by name. Their skins, as well as the skins of snakes, birds, and animals, form the magic pouches of the mystic rite.

any one has lived an evil life, (but) has been careful to observe the rules (of the mystic rite), then many degrees in the mystic rite should the people take. No matter if a person has done murder, yet if he has taken many degrees in the mystic rite, you shall take him in. With good care shall you watch over him. Thus shall it be till the end of the world. If any one should not do the mystic rite, but should live a straightforward life, then, when one dies, one will be blessed with happiness. Therefore this shall the generations to come be told."

And ¹ even to this day are the children told to live a well-ordered life. Some succeed in living an upright life. But behold the people to-day who seldom live a straightforward life! One should not do the mystic rite if the parent feels that his child is living correctly. That is all.

63. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE. (*Second Version.*)

"Therefore, my friend,² we are now to create what shall exist as long as the world lasts; everything now do we make. And you—you, O Bird-Hawk!—and you, O Owl!—O Otter! likewise you,³—I desire the help (that you can give), to the end that they whom I shall soon create may perform the mysteries;⁴ human beings is the name they shall be called."

Accordingly he summoned his younger brother. And as soon as (his younger brother) had come, he then spoke to him, saying: "The time is now at hand for us to create another being who shall perform the miracles of a manitou. And you and I shall occupy leading place."

After launching forth upon their work, they created the manitous.

⁴ "Mysteries" here, as well as "mystic rite" elsewhere throughout these translations, are terms more to be preferred than the "Grand Medicine" of other writers: they are to be preferred, because they not only are closer renderings of the original, but they also give the psychological meaning.

“Kāwīn ‘iʔiʔ wī’kā ogawâbāmāsīn aʔaʔ pitcīnaḡ kâ·u·ci·a·nk.”

Cigwa dâc kīmādcī’tāwâḡ kī·u·ci·ā·wāt maḡidōn; āndasōn-tānimâk upaḡidināwān īniʔ maḡidōn; kayâ aḡnāma’kâḡig kayâ kīcigunk. Mīdâc ‘iʔiʔ pitcīnaḡ kīmi’kwānimāwāt īniʔ aḡicinābān.
 5 Nānabucu dâc kīsāḡa·a·m, wāsa kī·i·cāt. A’kidâc uḡimamōn, kī·u·ci·ā·t aḡicinābān. ḡâḡa’t ogīkackī’tōn ‘iʔiʔ kī·u·ci·ā·t īniʔ ininiwān. Kā·i·cikānōnāt: “Mī ōmā ayān. Pāmā wābāḡk kīḡapi·a·ntawâbâḡigō.”

Cigwa dâc kītibi’kâḡini; wayâbaninik icā īniʔ ininiwān, awā-
 10 nibān. Mīsa’ kīkimūtīmīnt. Kâḡa’t māma’kātāḡdam. A’kawā kīwā. “Mīsa iʔiʔ kī’kimōtimigōyank ‘aʔaʔ inini.”

Uḡaḡnōḡigōn ucīmāyān: “Ānīc, mīnawā tci·ō·ci·a·t aʔaʔ inini. Kāwīn kuca kibwā·ā·nawī’tōsīn kâḡō wā·i·cictcigāyānīn.”

Nānabucu dâc cigwa āḡimādcāt. Mīnawā āci·ō·ci·ā·t īniʔ
 15 ininiwān. Kā’kīci·ā·t: “Mī·ō·mā ayān. Pāmā wābāḡk kabī·a·ntawâbâḡigō.” Kāwâbaninig, cigwa oḡaḡnōnān ucīmāyān: “Āmbāsa, awi·a·ntawâbāmātā ‘aʔaʔ inini!”

Āḡimādcāwāt ucīmāyān; ānitābābantamowāt i·i·mā ayānī’pān, awāniban. Kâḡa’t māma’kāda’kâḡig ināḡdam. “Kâḡō kanabatc
 20 kiticiwani’tcikāmin. Āmbāsanō, mī·i·u icikīwātā!”

Kā’pīḡidḡawāt, mīsa’ cigwa kanōḡigut īniʔ ucīmāyān: “Ānīn kâ·i·ci·a·nicinābā’kāk ubanān ‘iʔiʔ tciwānicinugwān ānu·a·yātcin ‘aʔaʔ aḡicinābā? Taḡa, aḡtumi’twāntān kâ·i·cictcigāyāḡ ‘iʔiʔ tci·a·nicinābā’kâḡ ōmā.”

25 Nānabucu dâc uḡimī’kwāntān wā·i·cictcigāt. “Āmbāsa, ninḡa·u·ci·ā·ḡ iḡiʔ kâḡō māmindagā tci·i·kwāḡdāḡusi·wāt. Āmbāsa,

"Never shall they whom we are to create see these (manitous)."

And soon were they started upon the work of creating manitous; in every direction from whence blows the wind they placed the manitous; likewise beneath the earth and up in the sky. And then afterwards were they mindful of the human being. Now, Nānabushu went out of doors, afar he went. And some earth he took, using it to create the human being. Truly did he accomplish the work of creating a man. Speaking to him, he said: "In this place do you remain. Not till on the morrow shall we come to seek for you."

And now the night was coming on; on the morrow he went over to the man, (but he was) gone. It was that (the man) had been stolen from him. Truly did he marvel. First (before doing anything else) he went back home. "Therefore now have we been robbed of the man."

He was addressed by his younger brother saying: "Why, you should make another man. You surely could not fail in accomplishing whatsoever you might wish to do."

So Nānabushu then departed. Another man did he then create. After creating him, he said to him: "In this place do you remain. Not till on the morrow shall we come to seek for you." After the morrow was come, he then addressed his younger brother, saying: "Behold, let us go look for the man!"

Then departed he and his younger brother; on coming in sight of the place where (the man) had been, (they saw that he was) gone. It was truly marvellous, (his younger brother) thought. "In some sort of way we may perhaps have made a mistake. Pray, therefore, let us go back home!"

After they were within, then was he addressed by his younger brother saying: "How is it going to be in a world of people, if one be lost when the people happening by chance are here (on earth)? Search in your mind for a way by which we can bring it about that the place here may be peopled."

So Nānabushu became mindful of a plan that he would follow out. "Behold, I will create them that shall be deserving of remem-

pinäsiwaḡ ta·i·nāwaḡ, kayä ʔanimi'kīg ta·i·nāwaḡ." Misa' gägä't Nänabucu mādci'tād uci·ä't 'iʔi'u pinäsiwa². Abä'pic nibiwa kã·u·ci·ä't, kiwätinung midäswä'k ugīpaḡidinā; kayä wāḡanung ugīpaḡidinā; kayä iwiti cāwānunk ugīpaḡidinā; mīnawā nīngābi-
 5 ʔ·nūng. Cigwa dāc kã·i·cikaḡnōnāt: "Āmbäsa', wawātcīwāḡk icibāḡāgināyu'k!"

Gägä't īgi'u ʔanimi'kīg kīpāgināwaḡ wātcīwīnk. Kägä't kīsa-
 giwaḡ īgi'u maḡcimānitōḡ.

"Mīdāc 'iʔi'u kã·i·cikanawānimāk 'aʔa'u ʔanicinābä. Pitcīnag
 10 nīwī·u·ciä 'aʔa'u ʔanicinābä. Pō'tcīgu ninguting tāwāningwāci a'u
 ʔbinōtcī. Kīcpīn a'u ʔanicinābä iniwāti pawānāt ʔnāma'kāmīg cigwa
 kã·i·citabāsi·i·nāk, mīsa i'u tcīmīguskādisit kāwānimīgut īni'u
 maḡcimānidōn. Intawā dāc ä'ta maḡnitōwiwin tā·a·yā,—nīgān
 kã·a·yāḡ, 'midāwiwin' ta·i·cini'kādä, kayä dāc 'unāmaḡnimitāwiwin,'
 15 mīnawā 'tcipä·i·mitāwiwin,' mīnawā 'sāḡimāwimitāwiwin,' mīnawā
 'uskāḡāwisimitāwiwin.' Misa' 'iʔi'u kādasing onōu untci i'u kīpā-
 'tātciḡyān kiwānitōtāmān i·i·wä kī·ō·ci·ḡ·gwä īgi'u maḡcimānitōḡ.
 Āmbādāc, kaḡawānimi'k ogōu ʔanicināḡ!" ināwaḡ īgi'u ʔanimi'kīg.
 "Kīcpīn ābiding 'iʔi'u kã·a·pī' tcinīḡing papāwāpamāsiwāḡwa mī·i·u
 20 tcinibut 'aʔa'u ʔanicinābä; ānīc osām tagicā'tä. Mīdāc ä'ta i'u
 a'pānā tcipāmi·ä·ḡ aʔa'u ʔanicinābä. Mīdāc 'iʔi'u mīni'k kã·a·kī-
 wāḡk tcipimādisit 'aʔa'u ʔanicinābä. Misa' icimādcāyu'k, āndasōn-
 tānimāk tcī·i·cāyāk."

Kägä't pinäsiwaḡ ājimādcāwāt. Misa cigwa kī'kabāciwāt
 25 āndasōntānimāk. "Ka'kina gāḡō kīḡapisintawāwa ningutaḡnō
 i'kitut a'u ʔanicinābä. Misa i'u mīni'k kã·nōnīnāḡuk."

¹ In having prayers and offerings made to them by the people.

brance for some special thing.¹ Behold, Birds shall they be called, Thunderers too shall they be called." Thereupon truly did Nānabushu set to work creating the birds. When he had created a multitude of them, away to the region of the north wind he let ten hundred go; and towards the dawn he let (others) go; and over towards the south he let (some more) go; and towards the west (he let the rest go). So then, speaking to them, he said: "Behold, against the mountains do you strike!"

To be sure, the Thunderers struck against the mountains. Truly frightened were the evil manitous.²

"Therefore shall it be for you to watch over the people. By and by do I intend to create the people. Perforce, there shall be times when children are destined with unlucky dreams. If the people dream of the things whom you have caused to dodge underground for safety, then therefore shall they be unfortunate throughout life, in that they had been deceived by the evil manitous.³ So therefore the one thing for them to have is an observance of manitou rites,—one that shall last into future time; 'mystic rite' shall the name of it be called, so also 'mystic rite of magic paint,' also 'mystic rite of the ghost,' also 'mystic rite of the serpent,' also 'mystic rite of the attendants.' Thus accordingly shall the number of these (rites) be by reason of my having erred when I made the mistake of creating the evil manitous. So come, keep watch over these people!" thus were the Thunderers told. "If but once throughout a whole summer you fail to wander forth to observe them, then shall the people die; for too hot will the weather be. And it shall always be for you to render sustenance to the people. So, therefore, as long as the world lasts, there shall be people living. And so now do you depart, to all the directions from whence blow the winds do you go."

Truly then did the birds depart. And so in time they found resting-places where to live at all the directions from whence blow the winds. "In all things shall you harken to them, whensoever the people speak. Therefore this is all that I have to say to you."

¹ 2 Serpents.

³ A common Algonkin conception.

Cigwadac Nānabucu oḡanōnān īnī'ᵘ ucīmāyān: "Āmbāsa', mīdāc kḡā't tci'ō'ci'ā'nk 'a'a'ᵘ ḡnicinābā." Mīsa cigwa ājimādcāt Nānabucu. Mīdāc kī'ō'ci'ā't īnī'ᵘ ininiwān mī'i'ᵘ kī'ḡanōnāt: "Āmbādāc, ayān omā! Pāmā wābāḡk kapi'a'ntawābāmin."
 5 Weyābaninig Nānabucu icā ininiwān. Kayābi kīḡamāḡapiwān. Ājikanōnāt: "Kipimādisna?

"Āye¹, kagāt nimpimādis."

Mīdāc Nānabucu kā'i'jikiwāt. "Nicimā, mī'i'ᵘ kacki'ā'wisi-
 yāḡk 'i'i'ᵘ tci'ā'nicinābā'kḡ. Kāwīn sa kanabātc tā'i'cimādcikīsi
 10 'a'a'ᵘ ḡnicinābā. Āmbāsa', kayā i'kwā ka'ᵘ'ci'ā'nān!"

"Awawa, nisayāⁿ. Āyān ḡwāmisin."

Nānabucu ājisāḡa'ā'nk tci'ᵘ'ci'ā't i'kwāwān; kḡā't oḡīci'ā'n.
 "Mīsa' omā tci'a'yāyāc; a'kawā niwī'kīwā."

Ucīmāyān ugagwātcimān: "Ānīn?" Mīdāc 'i'i'ᵘ kī'ḡanōnigut:
 15 "Kāyābi awiya kīḡa'ᵘ'ci'ā'."

Kḡā't Nānabucu ājisāḡa'ā'nk. "Intawā mīnawā pāciḡ nīwī-
 'ᵘ'ci'ā'." Wābikāḡan unantawābāmān, māmāw' tc wayābiskisinit
 īnī'ᵘ wābigāḡan. Mīdāc imā kā'i'jimazini'ā't tibickō īnī'ᵘ ḡnici-
 nābāḡk tci'i'cināḡusinit kayā īnī'ᵘ i'kwāwān kī'tāḡōci'ā't
 20 kḡā'kīci'ā't mī cigwa kīnībawī'ā't. "Kḡā't kitininim 'i'i'ᵘ
 kīḡanisitu'tātin kḡḡigitoiyāḡ. Mīsa i'ᵘ kāwī'i'cimādcīḡiyāḡ. 'A'a'ᵘ
 kā'ᵘ'dci'ctāḡuyāḡ mī'a'ᵘ kā'ᵘ'ndci'ā'bāsiyāḡ."

¹ Here, as in numerous places throughout the translation on the mystic rite, the sense is obscure; it is done purposely. The real sense of the passage is this: a child to be born of woman is preceded by its soul sent by the manitous; it enters its mother's womb. Without this, conception and birth are impossible; while the child is growing up, it undergoes fasting; at critical moments it may have visitations, and through its soul it communicates with manitous, generally

And in a while Nānabushu spoke to his younger brother, saying: "Come, therefore now shall we truly create the people." And so then away went Nānabushu. Therefore, after creating the man, he then spoke to him, saying: "Behold, do you remain in this place! Not till on the morrow shall I come to see you." When the morrow came, Nānabushu went over to the man, (he found) him still sitting there. Then he spoke to him, saying: "Are you alive?"

"Yes, truly I am alive."

Thereupon Nānabushu went back home. "My younger brother, now have we accomplished the creation of the people. It is not probable that of their own accord people can multiply. Come, then, a woman also let us create!"

"Very well, my elder brother. Do you be in good earnest about it."

Nānabushu then went out of doors to create a woman; truly he created her. "Now, this is the place for you (and he) to remain; but, first of all, I wish to go back home."

Of his younger brother he asked: "What now?" Whereupon he was told by him saying: "Still another shall you create."

To be sure, Nānabushu then went outside. "Accordingly one more do I wish to create." For some white clay he went to seek, the white clay that was extraordinarily white. And so, when there he had made an image to look like the form of a human being, he also made one of a woman to go with it. After creating them, he then stood them up. "Truly, I say to you that you shall understand each other when you speak. Therefore, in such wise will you increase in number. The being that you will have for a soul shall be the one from which you will obtain the power to live the right kind of life." ¹

in the form of some natural object. From these manitous it obtains particular powers; to have these powers efficacious in times of need, the child shall be careful to conform to observances that will keep him *en rapport* with the beings who transmitted the powers. To do this is to "live the right kind of life." To live rightly is to conform to observances, and the moral code is not necessarily connected with ethical ideas.

Midac cigwa ki'kiwät Nänabucu. Cigwa uğanōnān ucimāyaṇ:
 “Ānic kā'i'ciwābak? Intawā tanibu 'a'a'u ʔanicinābā.” Cigwa
 uğanōnigōn ucimāyaṇ: “A'tawā, nisayāⁿ, kibā'tātcigā. I'i'wā
 wāntci'i'ninān tcinibugwān 'a'a'u ʔanicinābā. Nisayāⁿ, kīgaṇōnin.
 5 Āmbāsaṇo, tābwā'tawicin 'i'i'u kā'i'ninān. Āmbāsaṇo, tagā-
 gikāpimādisiwaḡ ogō'u kā'ō'ci'ā'twā.”

Nänabucu ki'tcikuskwāwātapi kabāya-i' kuskwāwātapi. “Aⁿ,”
 inwāyaṇ usayāyaṇ ājigaṇōnigut: “A'tawā, nicimā! ānawisa kagā't
 kīsāgi'i'n, kāwāsā: oⁿsām wiba tāmōskinā 'o'o'u a'ki. Mānōgu
 10 tanibu 'a'a'u pāmādisit.”

“Mīnawā, Nänabucu, kibā'tātcigā; kitinigā'ā' a^u ʔanicinābā.
 Kaṇaḡāgō i'i'u mini'k kā'a'kiwāṇk 'i'i'u mini'k tcibimātisit 'a'a'u
 ʔanicinābā.”

“Kāwīn kuca! tāmōckinākuca 'a'a'u ʔanicinābā. Āmbāsaṇo,
 15 'o'o'u ta'i'ciwābat. Ningutwā'k tasubibōn 'i'i'u wī'ki'kāt mī'i'u
 mini'k kābimātisit a^u ʔanicinābā.”

Ā'tawā! Nänabucu ucimāyaṇ pasingutcisāwaṇ, ājikaski'tōnit
 ānigu'k mawinit. “Mīsa 'i'i'u, nisayāⁿ! pātā'tcigāyaṇ.”

Cigwadac uğanōnān ucimāyaṇ: “Nicimā, kagu' ningutinō
 20 ināndankān. Māskwat 'i'i'u kānibutcin 'a'a'u ʔanicinābā ta'u'n-
 dci'ā'ni'kōpimādisi, pa'kān tana'kiwin ta'i'cā awiya kānibutcin;
 īni'u udcitcāḡwāṇ tci'i'cānit pa'kān tana'kiwin. Nicimā, kīnisa
 kī'u'gimā'kaṇtawā i'i'wāsa' udcitcāḡwāṇ tcikanawānimat.
 Ā'paṇgicimuk kayā cāwanung nānāwaya-i' mī'i'witi kā'i'cāyaṇ
 25 'i'i'wisa tcikanawānimat mini'k kānibut, 'a'a'u kāḡipimātisi'paṇ
 'o'omā a'king. Nicimā, āmbāsa' tābwā'tawicin wā'i'ninān. Mīsa
 i'ū āninān, kagu' ānwā'tawici'kān. Mī'i'wā cigwa tcimādcāyaṇ
 tci'i'cāyaṇ tci'u'nābandamaṇ kādana'kiyaṇ kayāgu īḡi'u mini'k

Thereupon back home then went Nānabushu. Presently he spoke to his younger brother, saying: "What is going to happen? for eventually shall the people die." In a while he was addressed by his younger brother saying: "Also, my elder brother, you have done a wrong. The reason why I say this to you (has to do with the uncertainty as to) whether the people should die. My elder brother, I now speak to you. Behold, do you believe the truth of what I now say to you. Behold, for all time shall live these whom you have created."

Nānabushu very silently sat erect in his seat, for a long while was he seated erect there. "Yes," was the sound (the younger brother heard) his elder brother say when he was addressed by him: "O my younger brother! though I have loved you, it cannot be: too soon would this earth fill up. So be fain to let the living die."

"Again, Nānabushu, do you commit a wrong; you inflict an injury upon the people. Just as long as the world lasts, just so long will the people live."

"No, indeed! too full of people would it really be. Behold, this is the way it shall be. If to the number of one hundred winters they would wish to age, then that shall be the length of life the people shall live."

Ah! then the younger brother of Nānabushu rose to his feet, as hard as he could did he weep. "It is in this, O my elder brother! that you commit a wrong."

And in a while he spoke to his younger brother, saying: "My younger brother, pay no heed whatsoever to that. Instead, when the people die, then shall they continue to live on again, to another abiding-place shall they go when any of them die; their souls it is that shall go to another dwelling-place. My younger brother, you shall be ruler over them, that you may keep watch over their souls. At the going-down of the sun and at the south, at the centre of each, (are) the places where you shall go, that you may keep watch over as many of them as shall die, over them who in future time shall live here upon earth. My little brother, behold,

kä·ḡ·ninibowāt. Kāwīn wī'kā kamaṇāsisīṇaṇ 'aḡa'u ḡsāmā kayä 'iḡi'u wīsiniwin, mīḡwā'paṇā tcimīni'kwā iḡi'u kä·ḡ·ninibuwāt. Pitcīṇaḡ ta·a·nibā'taṇīni 'aḡa'u ḡnicinābā, mīdāc iḡi'u kāmīni'kwā 'iḡi'u wīsiniwin kayä aḡ ḡsāmā."

- 5 Mīsa cigwa kī'kaṇōnāt ucīmāyaṇ: "Nīcīmā, kitinin tci·ā·nwā-tawisiwaṇ 'iḡi'u wā·i·ninān. Ḃmbāsa, nibun!" Oḡi'tcikanawā-bamigōn. "Nisayāⁿ, ānīn wāntci·i·ciyaṇ?"

Nānabucu ājigaṇōnāt: "Nōḡum kitinin tci·ā·nwā-tawisiwaṇ. Kāwīn kuca wīn kāḡā't tcinibuyaṇ, ḡnicā kuca tcikaṇawānimaṭ
10 'aḡa'u mīni'k kä·ḡ·ninibut."

Cigwadāc ōgaṇōnigōn Nānabucu ucīmāyaṇ: "Ä'tawā, nisayāⁿ! mīnagu iḡ kāḡā't kādiciwābisiyaṇ?"

"Äye^ḡ, mīḡu ḡāḡā't iḡi'u kä·i·ciwābisiyaṇ."

- "Ä^u, katābwā'tōn." Mīsa' ḡāḡā't ācinibut 'aḡa'u Nānabucu
15 ucīmāyaṇ; ātcīṇaḡu cībāyāntaṇ 'aḡa'u nābut. Ḃnimādcā, pācugu ānitaḡwicing ōnōntawān usayāyaṇ maḡdwāki'tcimawinit mō'kawā-nigut. Intawā, nāyāp kīwā, nāyāpidāc ābitcībā. Äjigaṇōnāt usayāⁿyaṇ Nānabucōwan: "Ānīn kīmawiyaṇ?" "Mīsa iḡ kā·i·ci-wāba'k mīni'k kä·a·kīwāṇk tcimō'kawānitit kānibut. Mīdāc
20 kāḡā't iḡi'u ḡnicimādcān. Kāwīn kāyābi kamō'kawānisinōn."

¹ It is common to speak of one who has died as going away.

believe the truth of what I say to you. This is what I have to tell you, do not doubt (what I say). The time is now at hand for me to depart upon my way to select a place where you shall dwell, and all those who hereafter from time to time are to die. Never shall you be in need of tobacco and of food, for all the while shall it be given you by them who in after time ever and anon shall die. Eventually shall the number of the people increase, and so by them shall you be given food and tobacco."

And this, in a while, he said, speaking to his younger brother: "My younger brother, I say to you that you should not refuse to heed what I am going to tell you. Behold, do you now die!" He was gazed upon by him in great amazement. "My elder brother, for what cause do you say that to me?"

Nänabushu then spoke to him, saying: "Just now have I told you that you should not refuse to believe my word. Why, not in good earnest are you going to die, it is only to the end that you may keep watch over all them who shall die."

And presently Nänabushu was addressed by his younger brother saying: "Ah, my elder brother! is that the way that I truly shall be?"

"Yes, that is truly the way you shall be."

"Very well, I believe you." So then truly died the younger brother of Nänabushu; but for only a little while out of consciousness was he who had died. On his way he went;¹ and when near by he was approaching, he heard the voice of his elder brother weeping grievously in lamentation for him. In consequence, back he turned, and back to life he came. Then he spoke to his elder brother Nänabushu, saying: "Why did you weep?" (He was addressed by his elder brother saying:) "Such is the way it shall be as long as the world lasts, that there shall be mourning among the living for one that dies. Therefore now, in truth, do you set forth upon your way. No more will I mourn for you."

Kägä't ʔanimädcä Nänabucu ucimäyan. Misa' nantawâbandank
pa'kân 'o'ö'witi cawânung inaka'käyâ. Mîdäc ki'o'ci'töd pa'kân
a'ki.

64. THE MYSTIC RITE IS TESTED.

Mîdäc ini'^u ni'tam kâwuci'ä't Nänabucu, ini'^u ininiwan kayä
5 ini'kwâwan. Misa cigwa kiwâbamâwât ʔacinäbän kiwi'kwî-
wisänsiwiwan, nibiwadäc ogiwâbamâwân. A'pî'i'däc kâwâba-
mâwât 'i'i'^u ʔbinötciya⁸ misa' cigwa' kiwawänäntank wî'a'tägät.
Änic ä'pidci kîmanidö^{wi} wî'kagwätci'ä't ini'^u ʔnâma'kamig taci-
manitön. Änic kâ'i'cini'käsut, Cöngä'pâⁿ, wîn kijini'kâsu. Ini'^u
10 widäc wâ'a'tawât Ma'kadäcigwan kîcini'kâsuwan, manidön anâ-
ma'kamig täcimanidön. Cigwa däc ugî'i'cānan; misa cigwa kî'ö-
disät äjiwâbamât. "Kâwîn ʔanicä kiwiwâbamisinön, kîga'a'tä-
timin?"

"Wägunän däc wâ'u'ndci'a'tawiyân? Kîcpin wî'a'tawiyân kâwîn
15 wîn ʔnötciḡu kâ'tädisimin. Mîwäḡigu iḡi'^u kinîtcānisinānig kâ'a-
'tätiyank, kayä iḡi'^u kiwîtigämäḡaninānig. Wägunändäc 'i'i'^u
weyābätci'töyan 'i'i'^u wî'a'tawiyân?"

"Äye⁸, 'i'i'^u unāmanimitäwiwin, mî'i'^u weyābätci'töyān."

Äjikikituti däc Ma'kadäcigwan: "Mî gayä nîn 'i'i'^u tinōwa
20 weyābätci'töyān. Äyāngwāmisin kwaya'k kâwî'i'ciḡcigäyan.
Kîcpin cacäḡōwisiyan kîḡapa'kinön. Wäwîp mädci'tātā!"

Misa cigwa kî'kiwät Cöngä'pâⁿ. Ändät kâ'täḡwicing mîdäc
'i'i'^u kî'ö'ci'töd midäwigān, unāmaniwimidäwigān; kî'tcikabäya'i'
taci'tä. Änic owitci'i'ḡō unitcānisa⁸. Cigwasa' kâ'kîci'tōwäd

¹ A way of saying they beheld some boys.

² Said to have been a Potawatomi of the Eagle clan, who was blessed when alive
by an underground manitou in the fall. It is he who fetched the unāmanî mide-
wiwin by the power given him by Nänabushu.

Truly upon his way started the younger brother of Nānabushu. Thereupon he sought for another place off this way, toward the south, and so (there) he created another world.

64. THE MYSTIC RITE IS TESTED.

And now concerning them whom Nānabushu first created, the man and the woman. And so in a while they beheld some people that were boys,¹ and many of them they saw. And when they had seen the children, it was then that (the man) decided to contest for a wager. Now, he was endowed with so much mystic power, that he wished to make trial of the manitou of the underworld. Now, the name of him was Mighty-One, such was his name.² And he with whom (Mighty-One) was to contest was named Black-Tail-of-a-Fish, manitou of the underworld.³ In a while he went over to where he was; and so, when he got to where he was, he saw him. "I have come to see you for no idle purpose, let us hold a contest for a wager."

"And for what cause do you wish to contest with me? If you enter into contest with me for a wager, we shall not gamble for any sort of thing. It will be our children that we shall wager, and those wives of ours. And what is that you intend to use in your chance with me?"

"Ay, the mystic rite of magic paint, that is what I intend to use."

So then up spoke Black-Tail-of-a-Fish: "That is the kind of thing that I too will use. If you do not triumph over me, I shall win from you. At once let us begin!"

And so then back home went Mighty-One. When home he had come, he then set up a lodge of the mystic rite, a lodge of the mystic rite of magic paint; for a great length of time he was at

³ An Ojibwa of the Bullhead clan of the south shore of Lake Superior at Cāgawāni'k (Sandy Ridge), on the mainland, where Nānabushu drove out the beavers. It is this side of ki'tciwi 'kwēdung. This Ojibwa lived here and was blessed here, and started the common form of the midewiwin.

ā'pidcigu unīcicinini 'i'i'u wīgiwām wāci'tōwād. "Āmbāsa',
 midāwitā!" udinā⁸ unītcānisa⁸. Cigwasa' mādcī'tāwag. Mīsa'
 cigwa kā'i'jicicicigāwāt 'i'i'u mitāwiwāt: ānīc mīgisa⁸ ugī'ā·ba-
 tci'ā·wa⁸, kayā ini'u mīgwaṇaṇ, mīnawā kayā kāwayaṇ, kayā ini'u
 5 ma'kugaⁿjīn, kayā cīcigwaṇ, kayā ini'u pināsiwayānaṇ, kayā
 kō'kō'ku·ō·wayānaṇ, mīnawā nigikwayānaṇ; ka'kinawiya kaski-
 bitāgaṇa⁸ udābatci'ā·wa⁸. Mīdāc cigwa Cōngā'pāⁿ kīmādcāt,
 aḡwātcing icāt, mīdāc iwiti ṇantawābāmāt ini'u aṣinīn. Mīdāc
 ini'u āsāt i'i·mā ābi'tawint, kayā ini'u mi'tigōn. Mīnawā pināsiwaṇ
 10 unībawī·ā·n i'i·mā mi'tigunk. Abā'pic kākīcī'tād, ājikīgītut:
 "Mīsa cigwa tcikutci'ā·g Ma'kadācigwaṇ." Nī'tam ini'u mīgisaṇ
 udāsaṇ i'i·mā umi'tigwa'kigunk. Ogaṇōnān ini'u umīgisiṁaṇ:
 "Ma'kadācigwaṇ unītcānisaṇ mawadic." Mīsa' kāgā't ājipa-
 'kitāwāt ini'u omī'tigwa'ki'kōn.

15 Ājimādcāt mīgīs. Ā'pidci udā'i·ning Ma'kadācigwaṇ unītcā-
 nisaṇ paṅgicinōn. Ānīc wīn ukī·ō·ji'tōn nibūwīn.

Ā'tawā ma'kadācigwan ājikīgītut: "Mīnangwanagu gāgā't
 wā'tōtawit a⁸a'u Cōngā'pāⁿ."

Mīsa' kīnibunit pācig ini'u unītcānisaṇ 'a⁸a'u Ma'kadācigwaṇ.
 20 Mīdāc 'i'i'u Cōngā'pāⁿ cigwa mīnawā kīmādcī'tād. Mīdāc 'i'i'u
 mīnawā kīmādcā·ā·t ini'u mīgwaṇaṇ. Ānīc mī gāyābi kā'i·cictigāt,
 i'i·mā umi'tigwa'ki'kunk kīpaḡidīnāt ini'u mīgwaṇaṇ; mīnawā
 ājimādcāt 'a⁸a'u mīgwaṇ; mīsa kāyābi udā'i·nīnk paṅgicīnk. Mīsa'
 mīnawā Ma'kadācigwaṇ kīnibunit ini'u unīdcānisaṇ.

25 Ānīc, mīgu i'u ānawikacki'tawāt 'i'i'u wāndcinibunit; ānawīdāc
 Ma'kadācigwaṇ udānunānāntawī·ā·n ini'u unītcānisaṇ. Ānīc mīsa

work upon it. Now, he was helped by his children. When in time they had finished it, exceedingly beautiful was the lodge they had built. "Come, let us perform the mystic rite!" he said to his children. So presently they were performing the mystic rite. And this was what they then did when they performed the mystic rite: now, of wampum they made use, and feathers too, so also quills of the porcupine, and rattles, and bird-skins, and owl-skins, likewise otter-skins; magic pouches (of the skins) of every (kind of) creature they used. And so in a while Mighty-One departed thence, out of doors he went, it was to yonder place that he went to seek for a stone. It was that which he placed at the rear of the lodge, and a post too (he set up there). Next a bird he stood upon yonder post. When in course of time he was ready, he then spoke, saying: "It is now time for me to make trial of Black-Tail-of-a-Fish." First a wampum bead he placed upon his kettle-drum. He spoke to his wampum bead, saying: "To the children of Black-Tail-of-a-Fish do you make a visit." Thereupon truly he began to beat upon his kettle-drum.

Then away went the wampum bead, right upon the heart of a child of Black-Tail-of-a-Fish it fell. Now, he was the one to cause death (to come into the world).¹

In sorrow then Black-Tail-of-a-Fish spoke, saying: "This is what Mighty-One really intends doing to me."

So thus died one of the children of Black-Tail-of-a-Fish.

Thereupon Mighty-One then made ready for another trial. Accordingly the next thing he sent away was a feather. So the same thing as before he did, there upon his kettle-drum he dropped a feather; then next he sent the feather away; and then, as before, it fell upon (the child's) heart. And so thus died another child of Black-Tail-of-a-Fish.

Well, it was then that he tried to take from them the cause of their death, but without success; and Black-Tail-of-a-Fish tried to

¹ The first death after the creation of the people by Nānabushu.

'i'i'u kädaciwäbək mini'k kă'a'kîwənk, ānīc kīpā'tātcigä Nāna-
 bucu 'i'i'u tci'i'jiwābā'k mini'k kă'a'kîwənk; i'i'widac kă'i'ci-
 wäbak wīmātcidödānk 'a'a'u kăbimādisit ōmā a'kīng, kăwīn uga-
 bwānawī'tōsīn. Pāmā nībawā pāgitāsut kayā pāmā īnī'u ānimucan
 5 pāgitināt 'a'a'u ānicinābā mī'i'pītcīnāg tciminu'teigāt. Intawā-
 dāc tamācisā awāgwān ā'pidci kāmātcīciwābisigwān. Mīdāc kayā
 wīn pītcīnāg kă'i'ciwābisit Cōngā'pān.

Cigwadāc mīnawā kīmādcī'tā Cōngā'pān mādcitōtawāt īnī'u
 Ma'katācigwānān; ā'tawā, pīnīc ga'kīna nībōwā⁸ 'i'i'u unīdcānīsa⁸.
 10 Mīdāc ā'ta'īnī'u wīwān āckunībunit. Ābā'pic cigwā Cōngā'pān
 mīnawā wācīcimāt 'i'i'u odōckāⁿjīma⁸, 'i'i'u mā'kōkqāⁿjī⁸ nīcwāswī;
 cigwā uba'kī'tā'ōwān īnī'u mī'tigwā'kī'kōn, 'pānā mayādcānīt
 uskāⁿjī⁸. Mīsa' udisīgūt 'a'a'u i'kwā. Māgwāgu nāmāqābīt
 Ma'kadācīgwan wāndci'ā'tawāsānīt īnī'u wīwān. Mīsa'pān
 15 ga'kīna intawā mīnawā uwī'kwatci'ā' 'i'i'u udōckāⁿjīma⁸. A'pī
 kākacki'ā't mīgū i'u ācimāguskwāgīcīnīnīt.

Cigwadāc mīnawā kīgīto: "Kāwīn nīwī'ī'ckunānāsī 'a'a'u
 Ma'kadācīgwan. Tāga', kīnawā mīgīsītug, māwādisī'k Ma'kadā-
 cigwān!" Nīwīn idāc 'i'i'u mīgīsa⁸ udāsā⁸ i'īmā umī'tigwā'kī-
 20 'kunk; upakī'tā'ōwān īnī'u umī'tigwā'kī'kōn, ājīmādcāwāt mīgīsāg.
 Mīsa' udā'ī'nk Ma'kadācīgwan pāngīcīnīnīt.

Ugī'kānimā Ma'kadācīgwan 'i'i'u mīgīsa⁸ udisīgūt. Ususūtām
 Ma'kadācīgwan. Ācīpīdānāmāt 'i'i'u mīgīsa⁸. Ājīkīgītut: "Kīkī-
 timāgīsī 'a'a'u Cōngā'pān nīndānīsā īnāntānk. Kāwīn ānīcā īnāntām
 25 Cōngā'pān nīndānīsā īnāntānk."

Ānīc ugī'kānimān Cōngā'pān Ma'kadācīgwanān ānunānāt.
 "Aⁿ, māma'kātc! Kāwīn pōtcīgū tānībū Mā'kadācīgwan." Cigwā

minister without avail to his children with magic help. So thus it shall be till the end of the world, for it was a wrong Nānabushu did, that it should be thus as long as the world lasts; and this is the way it shall be when they who are to live here on earth in after-time shall wish to do injury, they shall not fail. Not till they have made bountiful offering, and not till the people have offered up a dog, not till then shall they be in good grace. So accordingly shall they be in bad grace who live very baneful lives. And this too, in time, shall be the fate of Mighty-One.

And in a while did Mighty-One again make ready to do injury to Black-Tail-of-a-Fish; also (it kept up) till all of his children were dead. And so his wife was now the only one not dead. In course of time Mighty-One then next set in order his claws, the bear-claws, to the number of eight; presently he beat upon his drum, when away went his claws. And so by them was the woman visited. And while Black-Tail-of-a-Fish was seated, then over backward from where she was fell his wife. So thereupon did he try at once to take out all of the claws. When he got them out, (he then beheld that) they were clotted with blood.

And in a while again (Mighty-One) spoke, saying: "I will not let Black-Tail-of-a-Fish survive. Come, you wampum beads, go visit Black-Tail-of-a-Fish!" Now, four (were) the wampum beads he laid upon his kettle-drum; he beat upon his kettle-drum, thence departed the wampum beads. And then upon the heart of Black-Tail-of-a-Fish they fell.

That he was visited by the wampum beads, Black-Tail-of-a-Fish knew. Some coughing did Black-Tail-of-a-Fish. When he brought up the wampum beads from inside, he then spoke, saying: "To be pitied is Mighty-One, if he thinks that he can kill me. Nought but a foolish notion is the mind of Mighty-One, if he thinks that he can kill me."

Now, Mighty-One knew that he (had) failed to kill Black-Tail-of-a-Fish. "Why, that is strange! Ay, but it is the fate of Black-Tail-of-a-Fish to die." So again to work set Mighty-One arranging

mīnawā ujī' tā Cōngä' pāⁿ 'i'i' u ucicimāt uskaⁿji², 'i'i' uma' kugaⁿ-
jīma², nicwāswidac odōcicima². Mīdāc 'i'i' äjipa'ki' tā' o'wāt ini' u
umi' tigwa'ki' kōn, äjimādcānit 'i'i' odōckaⁿjīma².

Mägwāgu nāmaḍabit Ma'kadācigwān udōdisigō uskaⁿji². Mīna-
5 wā äji' u' susutānk, upīdanāmā i'i' u uskaⁿji². Mī cigwa pitcīnag
niskādisi Ma'kadācigwān. Äjikikitut: "Tayōc ābiding kägō
ningatōtāg a'a' u Cōngä' pāⁿ, kayā nīn ninga' u' ci' tōn i' i' midāwiwin
kā' i' cini' kādä."

Mīsa' mīnawā uci' tā Cōngä' pāⁿ, udōḇapi' ā' kō' kō' ko' o' wān
10 kayā kā' kābicīyan; mīnī' n' uḇabi' ā' t i' i' mā umi' tigwa'ki' kunk.
Cigwasa upa'ki' tā' wān umi' tigwa'ki' kōn.

Mīsa' cigwa udisigut Ma'kadācigwān pināsiwa², kägātidac
ubigwāc kägō; pīndcina ḍac ayāwa² 'i'i' u pināsiwa². Mīsa' i' u
mīnawa äji' u' susutānk. Mīsa untcita kaski' ā' t, mīgu' i' u ḇaniyā-
15 nīci' ā' t; ānīc macki'ki' udāḇatci' tōn. " 'Ā' u, mīsa' i' u kītābisāg
mīnī' k āntōtawit a'a' u Cōngä' pāⁿ. Āmbāsa' wīnī' tām ningayā-
ci' tawā a' u. Kāwīn nīnī' tam ningamācitōtawāsi, pīnicigu wīnigu
wīya' u ningagagwāpa' kinawā." Mīsa cigwa mādcī' tād kayā wīn
uji' tōd i' u uḇaḇanimītāwigān. Ā' pidci ḇnōtcigu udcī' tōn. Mīdāc
20 'i'i' u kā' kīci' tāt äjikigitut: "Ninga' u' ci' tōḇaḇan kāyābatci' tōyān
ḇaḇamunān, ningawītō' kāg Nānabucu tci' u' ji' tōyān ini' u ḇaḇamu-
nān." Cigwa kīwawāḇabi Ma'kadācigwān wī' u' ji' tōd ḇaḇamunān.
Cigwadac uḇabi, ānīc kayā wīn utaiyāwān mitikwa'ki' kōn. Mīdāc
i' u wāwīngā ga' kina udaiyān mīgisa², pā' taniwāwān mīgisa² udai-
25 yāwa². Kayā 'i'i' u kackibitāḡaḇa² āntacīnit ḇanidōwāncā² udai-
yāwa² 'i'i' u kackibitāḡaḇa², kayā 'i'i' u pināsiwayāna²; mīnawā
mī' tigō² wā' u' mitāwā' tigomit. "Mīsa i' u cigwa tcigagwātci' ḇ' g
Cōngä' pāⁿ."

¹ Translated by the editor.

² Posts at the centre and ends of the ceremonial lodge.

his claws in order, those bear-claws of his, and to the number of eight he arranged them in place. Accordingly, when he beat upon his kettle-drum, thence departed those claws of his.

And while in his place was seated Black-Tail-of-a-Fish, he was visited by the claws. When again he began to cough, he fetched up from inside those claws. Then it was that to anger grew Black-Tail-of-a-Fish. Then up he spoke, saying: "Just another time shall I have something done to me by Mighty-One, and I too shall (then) create that which shall be called the mystic rite."

Thereupon again Mighty-One made ready, he placed an owl and a pygmy-owl¹ (?) so that they sat up; these two he seated there upon his kettle-drum. Presently he beat upon his kettle-drum.

Accordingly then was Black-Tail-of-a-Fish visited by the birds, and truly by them was a way made into him; and within his body were the birds. So thereupon again he coughed. And since he was determined to get them out, he then destroyed their power; now some medicine he used: "Now, therefore, far enough has gone what Mighty-One has been doing to me. Behold, in turn shall I now do something to him. I shall not at first do him any harm, but in the end I shall try to triumph over his body." Accordingly then he too set to work building a lodge of the mystic rite of magic paint. Very careful in every kind of way was he to complete it. Accordingly, when he was quite ready, he then spoke, saying: "I shall compose the songs which I am going to use, I shall be helped by Nānabushu to compose the songs." In a while was Black-Tail-of-a-Fish comfortably seated in order to compose the songs. So then he sat up, for he too owned a kettle-drum. And every single kind of wampum bead he had, many the wampum beads he had. And for magic pouches, [of the number of] all the small animal-folk he had for magic pouches, so too the skins of birds; besides, (there were) timbers which he intended using for posts in the mystic rite.² "The time is now at hand for me to make trial of Mighty-One."

Ānīc ā'pidci usāgi·ā·n īni'ᵘ ugwisīsānsan 'a'a'ᵘ Cōngā'pāⁿ.

"Taḡa, mīwānini'ᵘ nī'tam kāgutci·i·māḡ. Kāwīnigu, niwīnāⁿ-zi'kawāgu." Cīcigwānidac Ma'kadāwāni āyāt. Cigwa ājina-gamut:

5

"Winānātācimāḡ Cōngā'pā ugwisīsān.

Winānātācimāḡ Cōngā'pā ugwisīsān."

Mīcigwa ājimādcāt, mīsa' kī'a·wikimōtit kwīwisānsan. Kā'pīnāt āntāt kā'i·jipa'kunāt. "Mīsa wa'a'ᵘ kā·u·kackibitāḡaniyān." Cigwadac kā'kīci·ā·t mīnawā kā'i·ci·ō·ci'tōd pīndcigwasān. A'pī-
10 dac kā'kīci'tōd, "Kāyābi kāḡō niwī'i·cimādcī'tcigā."

Mīnawā pācig kā'i·cināⁿzi'kawāt Cōngā'pāⁿ unītcānisini. Kā-
'pīnāt, cigwa kā'i·cimāmwāt 'i'i'ᵘ udānāniwini wī·ū·gackipitā-
ḡanit; pīnic kīnicwā'tcininiwān mī īni'ᵘ udānāniwān. Mīsa'
ḡa'kina kīni'tamawāt īni'ᵘ unīdcānisini. Mīdac cigwa kī'kīkitut
15 Ma'kadācigwān: "Mīsa iᵘ ninguting kā'i·ciwābisit 'i'i'ᵘ ānicinābā
mini'k kā'a·'kīwāḡ, kā'i·cikānawāndāsut pācig 'a'a'ᵘ ānicinābā.
Mīsa dac iᵘ cigwa tcikutci·i·māḡ Cōngā'pāⁿ wīwān. Kāwāsāsa
kānabātc ningakacki·ā·sī. Taḡa, asīnīḡ niwīn ningamādcā·ā·ḡ."
Ājipāḡitināt i·i·mā omī'tigwa'kī'kunk, mīsa' mādcībisōwāt āsinīḡ;
20 kipitā'kuskāgut a'a'ᵘ i'kwā, mīsa' kīnibut Cōngā'pāⁿ wīwān.
Mīnawā ājīkīgitut Ma'kadācigwān: "Mīsa' kā'i·ciwābā'k iᵘ
midāwiwin."

O·o·witi dac ānint kībāḡitināwāḡ īḡi'ᵘ ānicinābāḡ, cāwanūḡ
inaka'kāyā. Mīdac nōndāmuwāt kī·ā·'tātinit, mīdac nayāc
25 kī'pwāwīnānitinit. Kāḡā'tidac kīmāma'kādāndāmōḡ 'i'i'ᵘ kī'i·ci-
wābātinik. Mīsa 'i'i'ᵘ kā'i·ciwunā'kunigāwāt wī'kāḡwāwābāmā-

¹ People of the creation are frequently referred to as the people turned loose;
let go, set adrift, by the manitou. By the manitou is meant Nānabushu.

Now, very fond of his little son was that Mighty-One.

"Behold, that is the one upon whom I wish to make trial. Nay, but I myself shall go to where he is." Now a rattle of black color was there that he used. In a while he thus began to sing:—

"I wish to be wafted by the wind to where the little son of Mighty-One is,
I wish to be wafted by the wind to where the little son of Mighty-One is."

It was then that thence he departed, whereupon he stole away the little boy. On fetching him back to where he lived, he stripped him of his skin. "This is the one that I shall use for a magic pouch." And when he had finished (the magic pouch), he next made a medicine-bag. And when he had finished it, "With something else (in my possession) do I now mean to go forth (from where Mighty-One is)."

Over to where another child of Mighty-One was he went. After fetching it home, he then took out its tongue, that he might make a magic pouch of it; up to as many as eight tongues he got. And now all the children of him he slew. Thereupon then spoke Black-Tail-of-a-Fish, saying: "Thus in after-time shall it be to the people as long as the world lasts, it is a thing which the people shall take upon themselves to keep in mind. It is now time for me to make trial of the wife of Mighty-One. Not at all perhaps shall I succeed with her. Now, stones (to the number of) four will I send forth." As he laid them down upon his kettle-drum, forthwith thence started the stones flying through space; when by them the woman was hit, then accordingly was the wife of Mighty-One dead. Again up spoke Black-Tail-of-a-Fish, saying: "Thus shall it be with the mystic rite."

Now, off this way were part of the people¹ turned adrift, away towards the south. Accordingly they heard of (the rumor of) them that were in a contest together, and of them being unable to kill each other. And truly were they amazed at what had happened. Thereupon then did they declare in assembly that

wāt ini^u Ma'kadäcigwānan. Anō'kātciḡan äjimāwānci'tōwāt;
 a'pīdāc nībiwa kā'a'yāwāt, ciḡwa ki'piningo'twā'tciwāḡ. Mīdāc
 i'i^u a'pī wādisāwāt, mī ciḡwa kīmīnāwāt 'i'i^u āno'kātciḡan kayā
 āsāmān. Mīsa ciḡwa kīpaḡitināmāwāt 'i'iwā āno'kātciḡan kayā
 5 ini^u āsāmān, ciḡwadāc uḡanōnāwān: "Āmbāsa, mīcicinām 'i'i^u
 macki'ki kayā naḡamunān, tciwīndāmawiyāḡ ki'kināḡu kāḡo
 kīpaḡusānimigō."

Ānīc i'kito Ma'kadäcigwān: "Mī i^u kā'i'ciwābak minik kā'a'kī-
 wānḡ, wawāsa' ta'undicinatutāmāt 'i'i^u macki'ki kayā naḡamunān,
 10 o'ōwidāc piningotwā'tciyāḡ."

Ānīc, mī ciḡwa kāḡā kīcī'tād Nānabucu oci'tōd kādāswāwā-
 naḡa'k 'i'i^u midāwiwin.

Ma'kadäcigwān idāc uḡi'kaḡōmā 'i'i^u ininiwa²: "Kāmīnininim
 'i'i^u macki'ki kayā naḡamunān kayā ga'kina ḡāḡō kā'i'nāḡata'k
 15 midāwiwining. Mīdāc 'i'i^u miziwā kāwuntciki'kāndānḡ pitcīnāḡ
 kā'a'nipimādisit, ā'pidci dāc oḡasāḡi'tōn ānicinābā midāwiwin."

Mīdāc 'i'i^u kīmādcī'tād Ma'kadäcigwān mīḡiwāt i^u macki'ki;
 ciḡwadāc kayā mī'tigwa'ki'kōn kayā i^u pīndāḡan kīmīnāt 'i'i^u
 ininiwa²; ga'kina ḡāḡō kāmīnāt mīdāc a'pī kīmādcī'tād 'i'i^u
 20 kīnāḡamu'ā.t. A'pīdāc kā'ki'kāndāmīnit, kā'i'cikānōnāt: "Kāwīn
 ka'i'cikiwāsīm. Kīnawā kāmādcī'tām tātātciḡpān tci'i'ciwitōyāḡ
 midāwiwin. Miziwādāc tatāpisātci'a'yāḡ 'i'i^u midāwiwin. Kumāḡu
 a'pī wayābickiwāt tā'a'yā; pa'kān ta'i'cictciḡā, ānīc maḡitōn
 uḡa'i'ḡōn tci'i'cictciḡāt. 'O'ōwidāc midāwiwin kāwī'kā tawākwā-
 25 skāsīnōn. 'A^a'u weyāpickiwāt kīcīḡn wīmādcītānḡ ānimī'kī
 tānickādīsī. Uḡapīḡwa'ā'n 'i'i^u odāna, mīsa'wā ki'tcīmī'tcāḡ 'i'i^u
 ōdāna pōt'c uḡanīḡwa'ā'n 'a^a'u ānimī'kī. Kīcīḡn kuta ā'pidci

¹ The ceremonial six, — north, south, east, west, above, below.

they would make an effort to see that Black-Tail-of-a-Fish. Some goods then gathered they together; and when much they had, then came six¹ of them to where he was. So thereupon, when they got to where he was, they then gave him the goods and the tobacco. And so, when they laid before him the goods and the tobacco, they then spoke to him, saying: "Pray, do you give us of your medicine and songs, that you may impart to us knowledge of everything we desire of you."

Now said Black-Tail-of-a-Fish: "Thus shall it be as long as the world lasts, from a great distance shall (the people) go to ask for medicine and songs, in just this way as you six have come."

Now, therefore, was Nānabushu nearly ready to complete the various forms of the mystic rite that were to be.

So Black-Tail-of-a-Fish spoke to the men, saying: "I give you the medicine and songs and every kind of thing that shall be used in the mystic rite. Therefore on this account shall they who are to live in after-time know of it everywhere, and exceedingly fond of the mystic rite shall the people be."

Thereupon did Black-Tail-of-a-Fish set to work giving away the medicine; and in a while the kettle-drum and the (bear-hide) case (for the drum) did he give to the men; when he had given them everything, it was then that he began singing to them. And when they had learned (the songs), he then spoke to them, saying: "You shall not go back home. You (are the ones who) shall go forth to carry the mystic rite into different places. And everywhere that the mystic rite is to be, it shall suffice. And in course of time a white race shall exist; a different way shall they do, for by manitous shall they be told what to do. Now, this mystic rite shall never come to an end. Should the white race ever desire to speak ill of it, the Thunderers would become angry. They would destroy the towns, even if the towns be of great size, yet in good earnest would the Thunderers lay them in ruins. If in truth the

wi'pā'pināntānk 'a'a'u weyābickiwāt, mī'i'u kā'i:cictcigāt 'a'a'u
 wāgimāwit pināsi; ā'pidci mānidō^{wi}, kāwīn kīgō ugabwānawī'tōsīn;
 pōckā kistci'ā'snīn mīgu i'u tcinīgwawāt. Mīdāc 'i'i'u kā'u'ndci-
 mānidōwāntānk 'i'i'u midāwiwin. Mī'i'u icimādcāg. Pāmādac
 5 kīgī'kāyān mī'i'u mīnawā tci'u'disigūyāk. Misawā ga'kina
 kīnibuyāk, pō'tc īgi'u kīnītcānisiwāg tanipimādisiwaḡ. Māgicā
 kayā kōcisiwāg ānipimādisiwāt 'i'i'u a'pī nibuyān. Mīziwā
 nīwiwāḡamanī^u. Mīdāc i'u pitcīnāḡ tcimacki'kīwiyān," i'kito
 Ma'kadācigwān. "Pitcīnāḡidāc ningapīndigawā 'a'a'u Cōḡā'pāⁿ,
 10 niwīḡagwāwāḡawī'ā. Kāwīn nīn kāyābī ninickī'i'gusi wa'a'u
 Cōḡā'pāⁿ. Kīcpin ā'tānawā'ḡ'g 'i'i'u kī'a'tā'tiyānk īgi'u
 nītcānisiwānīg kayā īgi'u nīwitigāmāḡanīnānīg, mīsa' 'i'i'u
 tcimino'i'ciwābāk o a'ki'. Kayā kīnawādāc kīga kanōniguwā
 wa'a'u ānicinābā āndasōndānimāk, nīwin kīga'i:cām; kīnawādāc
 15 kīgakānōniguwā 'a'a'u ānicinābā. Kīcpin wāmīdāwidcīn, mīnī'k
 pīmādisiwin, kīcpin ā'pidci kwaya'k icictcigāt 'a'a'u ānicinābā;
 kīcpinidāc māmacīt 'a'a'u ānicinābā kāḡu' mīnā'kāḡun 'i'i'u
 pīmādisiwin. Kitigunān Nānabucu tci'i:cictcigāyāḡ, mī a'
 kitōḡimāminān."

20 Ānīc ningutwā'tciwa⁸ ininiwa⁸ kāwudisigut. I'i'widac oganōnā⁸:
 "Cigwadāc īgi'u nī^{nj} owāti ki'tci a'kīwunk, pājik ta'i:cā tcimā-
 dcitōt pīmādisiwin, kayā omā icpiming ta'i:cā, kayā wīn pīmādisi-
 win ugagīkāpin. Mīnī'kidāc kāḡicigōwāḡnk mī'i'u mīnī'k tcitābisāḡ
 mīnī'k mānīnāḡuk 'i'i'u pīmādisiwin. Āmbāsānō, mī'i'u icimād-
 25 cāyu'k tci'a'wigabāciyāk. Kīnawāsa' kīgabāwāniguwā 'a'a'u
 ānicinābā. Mī'i'mā kā'u'ndciki'kāndāḡnk misawā agāwā pīmādisit
 'a'a'u ānicinābā. Kīcpin cawānimāk wī'kwatci'i'k tci'i'nābandāḡnk

¹ "Mystic rite" and "life" are synonymous. In a great myth which is wanting in this collection — the myth of the Otter bringing life to the people — is narrated the bringing of the mystic rite from the east; and everywhere the Otter

white race should make so much fun of it as this, then such is what that bird would do that is chief; very much of a manitou is he, in nothing could he fail; even though it be a great rock, yet that would he smash to pieces. Therefore on that account would they regard the mystic rite as manitou. Therefore go you hence. Not till I have reached old age shall you then be visited again. Even if you all be dead, yet of necessity shall your children be living on. And perhaps your grandchildren may still be alive when I die. All over (my body) shall I be painted red with magic paint. And then later I shall become medicine," said Black-Tail-of-a-Fish. "And by and by I shall go into where Mighty-One is, I wish to see if I can prevail over him to be gentle. No longer am I angered by Mighty-One. If I can make him cease from his anger, (which he got) when we were in a contest over those children and wives of ours, then accordingly shall it be well with this earth. And you too, you shall be called upon by the people (coming) from every direction from whence blow the winds, into four (directions) shall you go hence; and you too shall be called upon by the people. Should they ever wish the mystic rite, then give them life,¹ if exceedingly careful the people be to perform it aright; but if the people fail to conform to it, (then) do not grant them life. (Thus) were we told by Nānabushu to do, for he is our chief."

Now, six was the number of men by whom he was visited. And to them he spoke, saying: "And now those two (shall go) to yonder great world, one shall go to take life, and one shall go up here above, he too shall have life with him. And as long as the sky shall last is how long that life shall last which I have given you. Behold, therefore, do you proceed to the places where you are to abide. You (are they who) shall be dreamed of by the people. By such means shall the people know how near the end of life

stopped was a lodge put up, and there life was left; they that entered in obtained life. The path of the Otter is the path of life.

- 'i'i^u tcimidāwit 'a'a^u ʔanicinābā mī'i^u tcipimādisit. Kayä nina-wintigu pitcīnaḡ ingutci niwī'i'ci·ā·nta' kīmin Cōngä' pāⁿ nibuyāḡ. Kāwīn iwiti kǎ'i'cāwāt īgi^u kǎnibowāt ninga'i'cāsīmīn, ingutciḡu kayä nīnawint ninga'u·ntcinānāḡatawānimānān 'a'a^u ʔanicinābā.
- 5 Mīsa' i^u mādcāḡ."

- Kāḡä't nīwin kī'i'cāwāt āndasōntānimāḡ, kayä tibickō'kaḡig, kayä iwiti kīciḡunk. Mīsa' ciḡwa kīmādcāt Ma'kadāciḡwān icāt īnī^u Cōngä'pān. Ciḡwa ōpīndigawān. Kunigīn, upā'pī'i'ḡōn. Ma'katāciḡwā udigōn: "Kāwīn kāyābi kinicki'i'sī. Ācwīn kī·ā·
- 10 'pidcinanātwā īgi^u nīnītcanisāḡ kidānicki? ʔanicādāc wīn kīyānda'kiwāḡ. Pāmā ninga'u·disāḡ īgi^u nīnītcanisāḡ. Kayä kīn mī tibickō kǎ'i'ci·a·yāyān a'pī naḡatamank o'ō a'ki'. Pitcīnaḡ ta'i'ci-wābāt 'a'a^u ʔanicinābā tci·a·ni·a·'kiwāḡk nīnguting tci·a·'tātit 'i'i^u unīdcānisa^ḡ."

- 15 Cayīḡwadāc kīḡikitō mīnawā Cōngä'pāⁿ: "Tayōc kāḡō ka'i'ci-cicigāmin, kitigunān Nānabucu; mīnawā pa'kān, kaya't papimādisinit, kāwīn wo'ō kǎ'u'ci'tōt Nānabucu 'i'i^u a'ki, kaya't iwiti papimādisinit ʔanicinābā^ḡ. Kīciḡunkidāc taḡanicinābā."

Ma'kadāciḡwānidac kǎnōnā: "Nāⁿzi'kaⁿ īgi^u ʔanicinābāḡ."

- 20 Kāḡä't ājimādcāt Ma'kadāciḡwān, kīkacki'o· kī'i'cāt icpīmīḡ. Owābāmā^ḡ 'i'i^u ʔanicinābā^ḡ, ājikanōnāt: "Ā'kawā kīwīwābāmigowā Cōngä'pāⁿ āndaswāwānāḡisiyāḡ pāba'kān ācimānitōwiyāḡ, mī i^u kābitāciyāḡ tcipīcaiyāḡ."

¹ The idea here is that something is to be done for the people who are to come in the future, and for the people who have lived in the world which Nānabushu had made.

they are. When you take pity upon them, do try to have the people dream of being in the mystic rite, so that then they may live. And as for us ourselves, in time to another place do Mighty-One and I intend to go when we die. Not shall we go to that place where will go they who are to die, for from a certain place shall we too keep watch over the people. Therefore now do you depart."

Truly went they into the four directions from whence blow the winds, and to the other side of the underworld, and yonder into the sky. It was then that thence departed Black-Tail-of-a-Fish to go to where Mighty-One was. In a while he went into where he was. Lo, he was smiled upon by him. Black-Tail-of-a-Fish was told by him: "No longer do you anger me. How could you anger me, when you really did not kill those children of mine? Simply to another land have they gone. After a while I shall go to where those children of mine are. And the same thing shall happen with you as with me when we leave this world. In after-time it shall so come to pass that till the end of the world the people will sometimes strive against one another, with their children up for a wager."

And in a while up spoke Mighty-One again, saying: "There is still something else for us to do, we have been told so by Nānabushu; (it is) something different, (it is) for them who of yore have been living, not of this world which Nānabushu has created, but for the people that have been living since the far distant past.¹ People of the sky shall they be."

And Black-Tail-of-a-Fish was told (in these words): "Do you fetch those people."

Truly thence departed Black-Tail-of-a-Fish, he was able to go to (the region) on high. On seeing the people, he then spoke to them, saying: "For a little while is it desired of you to be seen by Mighty-One in as full number as there are of you, and according as you differ one from another as manitous, thus of all there are of you shall you come."

Mīsa' gāgā't ājimādcāwāt. Cigwadac udōtisāwān īni'u Cōngā-
 'pān. Cigwa kīgito Cōngā'pān: "Mīsa' cigwa wīkanōnināguk
 mānō kayā kīnawā tciwīcawānimāk ānicinābā. Cigwa' kiki'kino-
 'a·mātim 'i'i'u midāwiwin kātasing. Kīni'tāmiwādac kīgānōni.
 5 ninim tciwīgagwā·i·ciwāpisiyāg 'i'i'wā tciwīcawānimāg ānicinābā.
 Āmbāsānō ki'kino·a·mawī 'a'a'u ānicinābā mī·i'u kā·u·ndci·i·ci·i·nt
 ānicinābā tci·u·tci'tcāgut. Mīdāc 'i'i'u kāgi'kino·a·mawāk 'i'i'u
 tcinibāt; mī·i·mā tciki'kino·a·mawāk 'i'i'wā, pāpācig. Gāgā't
 wīn kāwīn ga'kina kāwīndāmawāsiwāwā 'a'a'u ānicinābā, pāmāgu
 10 kagwātagi'tōt 'a'a'u ābinōtci kī·i·gwicimut mī pitcīnāg tcicawā-
 nimāg. Wīndāmawī'k kā·i·cictcigāt 'i'i'u tcitcīsa'kīt kayā 'i'i'u
 tcinānātawī·i·tit."

Cigwadac kī'kāgīgītōwāg ātisō'kānāg. Kī·i·kitōwāgidāc: "Kāwīn
 kīgō kitā·i·kitosīmin, intawā mīnawā ānint tanāntumāwāg īgi'u
 15 mānitōg. Nawātc qābā'tāninimin, kāwīn tātābisāsīnōn 'i'i'u tcica-
 wānimānk 'a'a'u ānicinābā."

Kāgā't ājimādcāt sāgaswā·i·wāt. Mīdāc tibickō'kāmīg āyāt
 kī'tcimānitō mī awāti nānīsānānimint tciwāningwācimāt īni'u
 ānicinābān. Kayā wīn mī'tig sāgaswā·ā·; kayā dāc micī'kān
 20 sāgaswā·ā·; āndaswāwānāgisīnit mānitōwā·i·ca¹ kayā ka'kina
 pināciya¹. Ā'pidcīsa' pā'tānīnōwāg sāgaswā·i·ntwā. A'pīdāc
 kā'kīcābiwāt cigwa kīgito Ma'kadācigwān: "Mīsa cigwa tciwunā-
 'kunigāyānk kā·i·ciwābak. Cigwa kī'kīcictcigātā 'i'i'u midāwiwin.
 Mīdāc ā'ta i'u māgicā tāgwīnawī·i·ciwāpisi 'a'a'u ānicinābā. Kīnān-
 25 tawānimīgōmidāc tciki'kino·a·mawāg 'a'a'u ābinōtci pāmāgu kā·i·g-
 wicimutcin. Kāwīn wīn ickwātc kagi'kino·a·mawāsiwāwā 'a'a'u
 ābinōtci, pānimāgu kagwātagi'tōt mī·i'u tcicawānimāg kāwīn-

¹ Myths are thought of as conscious beings, with powers of thought and action. The Thunderers, the six ceremonial directions, trees, rocks, fire, wind, and the manitou by whom one is blessed in fasting and vigil, and all the rest told of in myths, — these are the mythical beings.

Thereupon truly departed they thence. And in a while were they come to where Mighty-One was. Presently up spoke Mighty-One, saying: "Therefore now do I wish to speak to you, in order that you too may willingly take pity upon the people. Already has it been taught how many degrees there shall be of the mystic rite. And to you now in turn do I speak, in the hope that you will try to be so disposed that you will bless the people. Therefore do you instruct the people, for they have been so created as to be possessed of a soul. And so it shall be for you to show them how to sleep; for it is there that you shall teach them these things, each one by himself. Yet truly not to all the people shall you communicate tidings, not till they as children have suffered hardship while fasting shall you then grant them blessing. Do you impart to them the way they should do, that they may soothsay and heal by sorcery."

And for a while did the mythical beings¹ hold forth in talk. And they said: "Nothing should we say now, but rather let still more of the manitous be asked to come. Let there be more of us, lest there be not enough to bless the people."

Truly then departed one, carrying the message to come and smoke. It was the great manitou that abides on the farther side of the underworld, it was of him that rose the fear that he might cause the people to dream in a wrong kind of way. Now, the Tree was also asked to come to smoke; so too was the Snapping-Turtle; every one of the small animal-folk, and all the little birds. Very numerous were they that were asked to come to smoke. And when they were all seated, then up spoke Black-Tail-of-a-Fish, saying: "The time is now at hand for us to decree in assembly how it shall be in the future. Already now is the mystic rite created. The one thing yet remaining (is that) perhaps the people may not know how to go through life. It is desired of you to teach the children who in times to come shall fast. Not at the very last shall you teach the children, not till they have been in distress shall you then show them how it will be with them in

tamawāwā kā'i'nātisit—kāmā gayā wiki'kāt kayā dāc tcini'tātcī-
sa'kit kayā dāc tcini'tānanāntawi'i-wāt."

Cigwadāc inōwā mī'kinā'k. "Kīnisa kanīgānis i'i'w tciwīntā-
mawāt anicinābā wāni'tātcīsa'kīt."

5 Mi'kinā'kidāc ājikigitut: "Mīsa' i'w kā'i'ciwī'kwātcī'tōyān
tcī'i'nātisiyān."

"Kayā kīn, mī'tig! kīgawīntamawā 'a'a'w anicinābā wāgutugwān
wā'u'ntcītcīsa'kīt."

Minawā kənōnā tibickō'kāmīg ābit ki'stcimānidō: "Ānīc kīnidāc
10 mī'o-witi nī'tām kā'i'cikanōnī'k anicinābā 'i'i'w wāmitāwitin
'i'i'wā kayā wātcīsa'kītcin kayā igi wīnanāntawi'i-wāt."

Minawā kīgītō tibickō'kāmīg ki'stcimānito: "Āye¹, gāgāt
ningi'tcimātcī'i'ciwābis, pāmāgu ā'pidci mino'i'ciwābisit a'w an-
cinābā ningawītō'kawā. Kāwīnidāc wīn ningawītō'kawāsī awā-
15 gwān kābā'pināntamogwān 'i'i'w mitāwiwin kayā dācigu āndā-
sininig kāmānidō'kāt 'a'a'w anicinābā."

Minawā kīgītō 'a'a'w Cōngā'pāⁿ, udinān: "Kitigōsa kīnī'tām
tcībābāmimi'k 'a'a'w anicinābā. Mīsagu nīn wīn kā'i'ciwābisiyān."

Ga'kina dāc una'kwā'tāgō wītcimānidō.

20 "Mīgu i'w ga'kina kā'i'ciwābisīyānk kanāntu'tāgō kāmādwā'i-
'kitoyān. Kīcpin tāmīādisi ināt 'a'a'w kā-ā'kusit, mīgu i'w
kā'i'ciwābak; kayā tānibu ināt a'w anicinābā, mīgu i'w kāticiwā-
bāk."

¹ Translated by me on the basis of Jones's notes. No connected translation
was given by Jones. I have taken the responsibility of shifting this paragraph,

after-life—if they wish to live till old age, or if they wish to know how to be good soothsayers, or if they wish to be good at healing with sorcery.”

And in a while Snapping-Turtle was pointed to with the finger. “You shall play leading part in giving knowledge to them who wish to be skilled in soothsaying.”

So then up spoke Snapping-Turtle: “This is the way I shall try to be.”¹

“And you, O Tree! you shall communicate to the people whatsoever they may divine.”

Next the great manitou that abides on the farther side of the underworld was addressed (in these words): “And now you too, in turn, shall be called upon by the people hereabouts, whenever they desire to perform the mystic rite, and whenever they wish to divine, and whenever they hope to heal with sorcery.”

Next spoke the great manitou of the other side of the underworld: “Yea, truly am I prone to an exceedingly baneful nature, and not till the people live upright lives will I be of help to them. And I surely will give no aid to any one whatever that would hold up the mystic rite to ridicule, or any other thing which the people do to get into rapport with the manitou.”

Next spoke Mighty-One, he said to him: “It is told of you that you shall be the first to be mentioned by the people. Now, that is the way I myself shall be.”

And by all his fellow-manitous was he met with approval.

“Thus accordingly shall we all do, we shall give ear to what you may say. If you say of them who shall be sick (that) they will live, then such shall come to pass; and if you say of the people (that) they will die, then that is what shall happen.”

which in the Ojibwa original preceded the speech of the great manitou of the other side of the underworld,—an obviously wrong position.—T. M.

- Mīnawādāc kīgītō tibickō'kamig tacimañidō: "Āñic kitinini-
 ninim, pāmāgu ā'pidci minusāg nantupimādisiwināwin mī pitcīnağ
 tcikañōninağuk tcipimādisit 'a^a'u añicinābā. Kägā'tidac nimin-
 wāntām āciyāğ. A^a añicinābā kayā nīnisa' ningawītō'tawā, paṅgī
 5 kacki'ā'iwiwin nindaiyān. Mīsa' i^u mini'k kayā nīn ājina'kwā-
 'tāmān i'i'mā wāntcisāgaswā'i'tiyāğ. Kayā nīnidac kīwīndā-
 mōninim, ozām paṅgī kidiciwīntamawāwa 'a^a'u añicinābā tcipimā-
 disit. Kāwīn wīn ningut ningutwā'k tasubibōn 'i'i'k kidiciwīn-
 damawāsiwāwa misawā ānawiki'kātcin 'a^a'u pāmādisit omā a'kīng.
 10 Nōngum kidicim tcinīgānī'tāmān iciwābāt. Kitinininim ā'pidci
 kwaya'k kă'i'ciwābisit 'a^a'u añicinābā pīnicigu nīcwā'k tatasubi-
 bōnağisī mī pitcīnağ kă'i'cikawī'ke'kāt. Mīsa i'k kăticiwābāk
 wāndcī'kitoyān kayā wāntcīnāntāmān. Kīnawā, mañitōtug! nin-
 gō'ki'kinōnowin mī gīnawā i^u ābiding kīcigat kă'i'tāmāğ kayā
 15 kă'i'nāntāmāğ. Āñic mīsa' i'k cigwa ickwāsāgaswā'i'tiyaṅk, mīsa
 cigwa tcigākīwāyaṅk."

Mīsa gāgā't kīkīwāwāt.

- Cigwadāc kī'kañōnitiwāğ, Ma'katācigwān ugī'kanōnān Cōngā-
 'pā: "Kāwīn kāgō kimisābanta'ā'siwānān 'a^a'u añicinābā 'i'i'wā
 20 ānigu'kwāğ o^o'u a'ki tcitābisāğ kāmāñitō'kāt 'a^a'u añicinābā.
 Cōngā'pān, kīmañidō^{wi}. Kānağāgō kitā'i'cikaski'ā'wisīsī i'i'wā
 kă'i'cictcigāyambān?"

Ājikikitutidāc Cōngā'pān: "Ma'katācigwān, kāwīn kuta kitā-
 pa'kinawisī kāgō wī'i'cictcigāyaṅ."

- 25 Mīnawādāc ājikīgikitut Ma'katācigwān: "Kīwīndāmōn aṁāntc
 a'pī kăñibuwānān niwī'u'naṁaṇi^u."

¹ Of the mystic rite.

And again spoke the manitou of the other side of the underworld: "Now I say to you, not till the seeking after life has been very carefully done according to the rules¹ will I then tell you that the people shall live. And truly am I pleased with what you have said to me. The people do I also intend to help, for a little power do I have. And now this is all that I have to give in reply concerning those things for which we have come together to smoke. And I also say to you, too brief is the life you have told the people that they would live. Not even so many as one hundred winters have you promised them, despite the truth that till old age would the living be here on earth. Just now have you told me that I should have leading place in what is to be. Now I declare to you that the people who hereafter live very straightforward lives shall reach the age of as many as two hundred winters. That therefore it thus shall be, is reason why I say and why I will. You, O manitous! one revolving cycle of the seasons is what you shall call and regard as but a single day. So therefore is it now for us to bring the smoking in assembly to an end, it is now time for us all to return home."

Thereupon truly back home they went.

In a while they conversed together. Black-Tail-of-a-Fish spoke to Mighty-One, saying: "Nothing have we plainly shown to the people of what in all the length and breadth of this world is of sufficient store for the people to use when doing things manitou. Mighty-One, you are a manitou. Have you no other power that you can do?"

So then up spoke Mighty-One, saying: "Black-Tail-of-a-Fish, you really could not prevail over me in anything that you would want to do."

Now, again spoke Black-Tail-of-a-Fish, saying: "I tell you (this), that whenever comes the time for me to die, I shall then become magic paint."

Cigwadac äjikigigitut Cöngä'pā: "Ö, migwetc kitinin. Wä-i'ci-ät 'a'a'u anicinābā mīgu i'u kayä nīn kă-i'cikacki'töyan."

Mīdac 'i'i'u cigwa kīkigitut Ma'katäcigwān: "Mīsa i'u naḡa-ninān." Mīdac kīmādcāt, kī'kiwät äntāt icāt Ma'kadäcigwān.

65. MIGHTY-ONE, BLACK-TAIL-OF-A-FISH, AND THE MYSTIC RITE.

- 5 Änicnā äniwä'k öcisān udaiyāwān 'a'a'u Cöngä'pā, pīnicidac ki'tci'kwäwiwān. Änic, mī'i'u cigwa ā'pidci aḡāwā kacki'töt pimusät; cigwadac ätawisa'ku'u Cöngä'pā. Ningutingidac mādca awi i'kwä mānisät. Cacīngicink Cöngä'pā mādwä-i'sāwān öcisān. "Ambäsānō ningawikackitciwī-i'cāyān! Ninganaḡatān
10 'i'i'u nīya", nōcisidac ningaminā." Cigwa kāwutā'pinānk usa-
'ka'u'nān, — ānic nī'j ininiwān ini'u usa'ka'u'nān, — mādca icāt ini'u öcisān mānisānit. Mäḡwāgu täcimānisät i'kwä pīdāsāmusāwān omicōmisān. "Ambāsa, nōjis, pisindawicin wä-i'ninān! Mīsa' cigwa wīnaḡaninān, nīwīmādca. Mäckwät kānaḡaninān, kiwīna-
15 ḡatāmōn 'a'a'u kwīwisāns."

Änic ki'tcinānāḡatawāntām 'a'a'u i'kwä. Kāwīn wī'kā uḡi'kā-nimāsīn omicōmisān kḡō wī'kā tcipimātcī-i'nānimāt. Äjigaḡnōnāt: "Änīn, nimicōmis, wä-i'cictcigāyān 'i'i'u wīnaḡatāmawiyān kwīwisāns?"

- 20 "Nōjis, kḡu' ānwä'tawici'kān, mīguca i'u ickwātē kaganōninān; mīgu omā tcinibuyān. Kă-i'cictcigāyān tcinibuyān: Kinibuyānidac mō'kumān dāc kāmānōn kagickicān o'o'wä, picicigidac ninga-wāḡamāni. Miziwä kāwīn ningutci kīḡawābinisi 'i'i'u nīya. Mīdac

And in a while then spoke Mighty-One, saying: "Oh, (my) thanks I give to you. In whatever way you intend to act upon the people, in that same way shall I also be able to do."

Thereupon spoke Black-Tail-of-a-Fish, saying: "Accordingly then do I now leave you." And so hence he departed, back on his homeward way went Black-Tail-of-a-Fish.

65. MIGHTY-ONE, BLACK-TAIL-OF-A-FISH, AND THE MYSTIC RITE.

Now, several grandchildren did Mighty-One have, and some had come to be grown-up women. Well, it was then that he could scarcely even walk; and in a while with a cane on either hand walked Mighty-One. Now, once departed (one of) the women to gather fire-wood. While lying (upon his pallet), Mighty-One (heard) the sound of his grandchild chopping wood. "Would that I might be able to go over there! I am going to leave my body here, to my grandchild will I leave it." Presently, taking up his canes, — for two were those canes of his, — he set out to go to where his grandchild was gathering fire-wood. And hither to the place, while the woman was gathering fire-wood, came her grandfather walking along. "Come, my grandchild, listen to what I shall say to you! The time has now come when I shall leave you, I intend to go away. But, notwithstanding my leaving you, I shall leave with you a boy."

Now, in deep meditation was the woman. Never had she known of her grandfather in an evil-minded way towards her. Then she spoke to him, saying: "My grandfather, how are you going to bring it about to leave with me a boy?"

"My grandchild, do not fail to heed my words, for this is the last time that I shall speak with you; it is now that I should die. (What) you shall do when I die (is this): now, when I die, do you take a knife (and) cut here, for I shall be changed wholly into magic paint. No part of my whole body shall you fling away. It is by this that you (and all) shall be sustained, magic paint is what

i^u käpami'i'guyäg, wənaṃaṃan kă'i'cini'kădāṃk 'a^a'u ʔanicinābă. Wa'a'widăc kwīwisāns tamaṃnidō^{wi}. Ayāṅgwāmisin, nōjis, wāwāni icictcigāyu'k. Mīziwă tanōṃtāṃ 'a^a'u ʔanicinābă. Ayāṅgwāmisin, wāwāni wīni'tāwigi a^u kwīwisāns." Mīsaḡu cigwa picigwātci'ā't
5 ősisaṃ, mīsa' kī'ā'pitwāwāsigaṭ.

Āṭawā, i'kwă mī'i'ʔu kinibunit īni'ʔu omicōmisāṃ. Wāḡunāniwi-
nān ubăciwān i'i'mă unintcīning, mīdăc 'i'ʔu kumiginīn kăgă't
picicig wənaṃaṃaṃan unintcīning. Wāḡunāniwinaṃ ugīwāwānānaṃ.
Mīsa cayīḡwa kīmădcī'kawāt īni'ʔu omicōmisāṃ. Kītaci'kawāt
10 mīziwă, mīḡu i^u pijicikwənaṃaṃaṃan. Mīdăc i'ʔu ājipāsāṃk 'i'ʔu
wīyawini. Kăgă't ki'tcimăma'kădăntāṃ 'i'ʔu inaṃanisutawāt.
Mīziwă uda'tōn umacki'kīm macki'kī'kănāt īni'ʔu omicōmisāṃ.
Cigwadăc kă'kīcictcigăt mīsa' i^u mădcăt, icăt Ma'kadăcigwənaṃ.
Kă'tagwicin ājikānōnāt: "Măma'kătc mīsa a'pană kī'ickwāmi-
15 cōmisiyān." Ājiganonigut: "Nōjis, kăḡu' ningutci wăbină'kăn
'a^a'u kimicōmis, mīginīni'i'ʔu mīziwă wă'tăbisăḡ ānigū'kwăḡ
a'ki. Pitcīṃaḡ ṭăbă'tinīni kăṃantutāmōk."

Mīsa' cigwa wī'kīwăt 'a^a'u i'kwă, "Nōjis, āmbăsāṃō, ayāṅgwā-
misin!" udigōn. Ānijimădcăt, "Pitcīṃaḡ ṭăbă'tāṃni 'a^a'u kăṃaṃ-
20 tutāmōk," udigon.

Mīsa' kăgă't cigwa mădcī'kawint ṃantutāmawint īni'ʔu wənaṃaṃ-
naṃ. Āṃawidăc păpaṃḡ mīḡiwă, mībō'tc nōṃdăsānit. Āṃawigū
păpaṃḡ mīḡiwă, kăḡătsa nībiwa udaiyān anō'kătcigaṃ minī'k
măṃint. Abă'pic ningō'ki'kinōniwin āni'ā'wāṃinik mī cigwa
25 kī'tăbisāṃik mōskināṃik 'i'ʔu āntăwăt āṃo'kătcigaṃ. Kumăḡu
a'pī cigwa kăḡō ici'ā'yăt ugī'kăṃimāṃ abinotcīyaṃ ayăwăt. "Mī-

the people shall call it. And this boy shall be a manitou being. Be heedful, my grandchild, with care do you (and the others) act upon it. Everywhere shall the people hear about it. Be zealous, in the right way do you bring up the boy." Thereupon he then had carnal knowledge of his grandchild, and while having it he wasted his life away.

Alas! now dead was the woman's grandfather. What should she do but cut a slice off his finger, whereupon to her surprise there really was nothing but magic paint (to be seen) upon his hand. What should she then do but carry him home upon her back. It was then that she went to work upon her grandfather. After she had finished with him all over, then (she beheld) absolutely nothing but magic paint. Thereupon she then put his body in place to dry. Of a truth, greatly amazed was she to see that she had turned him into magic paint. In every place she put her medicine while engaged in drawing the remedy from her grandfather. And in a while, when she had finished, she then departed, she went to where Black-Tail-of-a-Fish was. When she got there, she spoke to him, saying: "It is strange since my grandfather is no more." Then was she addressed by him saying: "My grandchild, do not fling away (any part of) your grandfather, for from that is there to be (magic paint) enough for the whole earth throughout its length and breadth. In time to come many shall they be that will ask it of you."

And so, when the woman was about to come away, "My grandchild, I beg of you, do show zeal!" she was told. Then, as she set forth upon her way, "In time to come many shall they be that will ask it of you," she was told.

Thereupon truly did they then begin upon her, going to her for the magic paint. Even though but little at a time she gave away, yet of necessity there was not enough to go around. Even though but little at a time she gave away, yet truly much she had in the way of goods that were given her in plenty. By the time that a cycle of the seasons came round, was when there were goods enough

māwīni·i·'u nimicōmis kā·i·cit, cigwa äci·ai·yāyān," ināntəm. Ningutingigu ābinōtciyān owābāmān. Ā'pidci ocawānimān kayä i^u wāwāni tōtawāt; ningutingsa cigwa uni·tāwigi·ā·n. Mīsa cayīgwa ki·täbwāyāndānk. Mīsa gägä·t ä·i·'kitunit kā·i·ciwābātinik.

- 5 Mīsa cigwa Ma·kadācigwān äjiwābāmāt. "Nōjis, āmbāşānō, täbwä·tawicin kā·i·ninān, intawā mīcicin 'a^a·'u kwīwisāns."
- "Ātawā! ācimādcī!" i·kitō 'a^a·'u i·kwä. "Nimicōmis, kāwīn nindākacki·tōsīn tci·i·ctcigāyān. Māgicā nindābātā·tcigä. Kīcpin ä·ta iji·pān nimicōmis nindāgījictcigä. Indawādāc pā·kānisit
- 10 kagwātcīm." Mīnawā uğanōnān 'a^a·'u i·kwä: "Nimicōmis, kāwīn nīnā kitā kacki·tōsīn tibickō kā·i·jictcigāt Cōngä·pāⁿ?" Äjigānōnigut omicōmisān: "Nōjis, mīginīni·i·'u käticiwāba·k, ānint a^u ānicinābā ogakacki·tōn i·i·wä tciwīdigāsik; mī awā kāginik kābimādisit kāwīn wi·kā tawä·kwāyāsiwān ini·'u utci·'tcāgwān. Kīcpīn
- 15 dāc wīn awāgwān ā·pidci kābicigwātisigwān, mī a^u ābiding ä·ta tayānda·ki. Intawā dāc mānō ayā·'u 'a^a·'u kigwisīs mī·i·'u icikīwān."

- Cigwadāc ināndām: "Ānīc kā·i·cictcigāyān 'o^o·'u tci·a·yāwāg 'a^a·'u kwīwisāns? Tağa, ningawigagwātcimā nintōgimām." Äjimādcāt, Nānabucōwān icāt. A·pī pāndigawāt ō·kumisān owītigāmāni.
- 20 Cigwa äjigānōnāt: "Nintōgimām! Kipigagwātcimin ānīn kā·i·cictcigāyān, mīgu i^u äjipājiguyān. Kāwīnina kitākacki·tōsīn 'i·i·'u awīya tciwītci·a·yāwāg?"

- Nānabucu dāc oganōnān: "Awānān nāntawānimāt tinōwa, kāmā gayä i·kwä wīwītaiyāwāt? awāgwānigu wā·a·yāwāt kīgamīnin."
- 25 Nānabucudāc qānōnā: "Kwīwisāns."

to fill the place where she (and others) dwelt. In due course of time, when feeling something the matter with her, she knew that she was with child. "This is no doubt according to what my grandfather had foretold of me, this state that I now am in," she thought. So by and by she bore a child. Very affectionate was she with (the boy), and tenderly she cared for him; and in the time that went on she reared him. And so now did she believe what (her grandfather had said) when he told of what would happen.

It was then that Black-Tail-of-a-Fish saw her. "My grandchild, do what I shall say to you, better [had you] give me the boy."

"Ah, me! what a thought!" said the woman. "My grandfather, I could not do such a thing. Perhaps I would be doing a misdeed. If only my grandfather had told me, I would do it. So therefore [had you] better ask some other (for her child)." Again spoke the woman to him, saying: "My grandfather, could you not do the same as Mighty-One did?" Then was she addressed by her grandfather saying: "My grandchild, this is truly the way it shall be, some of the people shall be able not to marry; these are they that shall live eternally, never shall there be any end of their souls. And if any be very guilty of sexual defilement, the same shall pass but a single existence (in another world). Accordingly, then, if you like, just you keep your boy. Therefore go you back home."

And in a while he thought: "How shall I bring this about that I may have a boy? Well, I will go ask my chief." Then he departed, to where Nānabushu was he went. When he went into where (Nānabushu) was, (he saw that) he was living with his grandmother. Presently he spoke to him, saying: "O my chief! I have come to ask you what I shall do, for I am now alone. Could you not bring it about so that I might have some one to live with?"

And Nānabushu spoke to him, saying: "What sort of person would you prefer, or is it with a woman that you would live? for whomsoever you would have I will give you." And Nānabushu was told: "A boy."

“Äye⁸, ningakacki'tōn tcimīninān 'a⁸a'u kwīwisāns.” Misa gägä't utōci'ā'n Nānabucu ini'u kwīwisānsan. Kā'kici'i'mint mīdāc 'i'i'u kənōnint Ma'katācigwān: “Āmbāsanō, wīdamawicin wāgunān wā'i'nābātcī'ā't 'a⁸a'u māmwā'tc kwīwisāns wī'a'yāwāt!”

- 5 Ma'kadācigwānidāc ājikīgitut: “Kā, ānicāsa' cigwa ningi'kā mīdāc 'i'i'u wā'u'ndci'a'yāwāg 'a⁸a'u kwīwisāns. Kīwīndāmōn, Nānabucu, cigwa kägā ningawigi'kā. Nīwīwānamani'u nāsāb kā'i'ci'a'yāt Cōngā'pāⁿ, mī'i'u nāsāb kā'i'ci'a'yāyān. Misa i'u mini'k pā'i'jīwīndāmōnān.” Ājimādcāt Ma'kadācigwān kīwāwīnāt
10 ini'u ābinōtcīyān. Cigwa tagwicinōg 'a⁸i'mā āndāwāt. Ningutingsā cigwa ugi'kāndān wīnibut; anitibi'kāttnik. Ājikanōnāt ini'u kwīwisānsan: “Āmbāsanō, nōndawicin kā'i'ninān!”

Ānīc mī'i'u āciwābisinit ini'u kwīwisānsan, kāwīn wī'kā wīsi-nisiwān.

- 15 “Mīdāc 'i'i'u nōngum tibika'k nimādcā, mīgu i'u kägä't wīnaganinān. Āmbāsanō, nōjis! ayāngwāmisin 'i'i'u tcitābwā'tawiyān! Kāgu' wābinici'kān! Mīgu i'u kīnibuyān mādcī'kawicin. Nī'tām mō'kumān kī'u'dā'pināman, pācīcucīn i'i'mā kā'kigānāng. Kīc-pīnidāc kägä't wānāmanīwiyān, kāgu ningutci pāngī wābinici'kān.
20 Mīsaḡu i'u tcībāsāman 'i'i'u nīya'u nīya'u. Ayāngwāmisin; nībiwa kägō kīga'u'ndci'u'ndisigun i'i'u nīya'u. Ānicinābā nībiwa kīgapi-wābāmīk. I'i'witāc kā'i'nāntāman pā'u'ntābānk mī'i'witi wā'i'ci-kīwāyān. Ningutingidāc kayā kīn kīgānīp, mī'i'witi kābīcāyān. Kāwīn kägō kāmānāsisimin. Pītcīnaḡ tabā'tinīni 'a⁸a'u kāmīdāwit.
25 Mīdāc iwiti kā'u'ndci'ā'ndutawānk awiya wāmitāwitcin.”

Mīdāc 'i'i'u cigwa kī'tibi'kādīnik. Kwāskusit kwīwisāns, awānī-bān ānukanōnāt. Ā'tawā! māwica'i'tug kānībunit omicōmisān.

"Yes, I shall be able to grant you a boy." Thereupon, in truth, Nānabushu created the boy. When (the boy) was created, then was Black-Tail-of-a-Fish told: "Pray, do tell me what you intend doing with this boy whom you have so anxiously desired!"

And Black-Tail-of-a-Fish spoke, saying: "Why, only that I am now growing old, is the reason why I want to have a boy. I tell you, Nānabushu, now am I nearly come to the end of my old age. I expect to become magic paint in the same way that Mighty-One became, in that same form shall I become. That is all that I have to tell you about." Then departed Black-Tail-of-a-Fish, home he went with the child. In a while they were come at home. By and by he then knew that he was going to die; it was at the coming-on of night. He then spoke to the boy, saying: "Pray, harken to what I shall say to you!"

Now, this was the nature of the boy, never had he eaten food.

"Therefore now, during this night, shall I depart, for truly do I intend leaving you behind. Come, my grandchild! do be careful in paying heed to my words! Do not throw me away! Accordingly, when I die, do you begin upon me. When first you have taken up a knife, do you slice a piece from my chest. And if I really become magic paint, do not fling a particle of me away. And so then do you put my body in place to dry. Be heedful; with many things shall you become enriched by reason of my body. By the people many in number shall you be visited and seen. And the thought that you should keep in mind is, that to yonder place from whence comes the dawn is where I hope to go home. And some time shall you too die, to yonder place is where you shall come. Of nothing shall we be in want. In after-time many shall they be that will perform the mystic rite. It is from that place that we shall wait, listening to the sound of them performing the mystic rite."

And so now it was night. When from sleep the boy awoke, gone was he whom he addressed in vain. Alas! long since must his

Kägätsa ki² tci äniku² k inigāwagāntam, äjimawit kwīwisāns. Intawā kīckuwā. Wayābaninik omādcī² kawān, mīsa kägä² t ugā² kiganāning äjipāciwāt; mīsa² gägä² t picicik wānāmanān kāmādcī² kawāt, kābāswāt. Kägä² t wānicicinini umacki² kīm. Änitibi-
 5 'kādīnik mīgu i^u sāṣaba² kwā² tōnit i² i^u mānitōwāncā². Kigicāp sāga² a² nk, mīgu i^u äcibicāgīnit i² i^u wā mānidōwāncā². Kägä² tsa māma² kādāntam. "Ämbāsa, ninganisā 'a² a² u kāwī² kutci² a² m-wag." İni² widāc ma² kwān uwīnisān. Änic udaiyān kā² u² ndcini-sāt. Midāc 'i² i^u kā² i² cinisāt, kā² i² ji² a² mwāt. "Mīsa² i^u nāsāp
 10 ka² i² ciwābāq tcī² a² ni² a² ki² wānk. Awāgwān kakanawānimāgwān İni² u wānāmanān kāwīn wī² kā ugā² a² gāwāta² zīn 'i² i^u kāmīdcit. Kāyā awāsiyān mōjag tcīwābāmāt, wāwīcīn kīyūsāt kigickawāt İni² u unāmanān, mīgu a² pānā tcīwābāmāt İni² u awāsiyān.

Cigwa dāc kwīwisāns udōdisigōn ānicinābā. Kīcpinigu wātisint,
 15 wāwīp nībiwa udaiyān āno² kātciḡan. Cigwasa mōckināni āndāt. Ningutingigu ayāt mīnawā pa² kān undciwā² ānicinābā². Midāc imā nāntutāmawint İni² u nāḡamunān. Änic kāwīn ugīwīntāmā-gusīn İni² u omicōmisān. "Änic kā² i² ciictciḡāyān?" ināndām. "Kā-wīn ta² i² ciwābāsinōn o² ō² u a² ki pijijik wī² kā maski² ki tcimīnitink.
 20 Mīgu i^u kāyā nāḡamunān tcitāḡumīnitink. Intawā a² kawā ninga-wigagwātcimā 'a² a² u nimicōmis."

Cigwadāc äjimādcāt, cigwa äji² o² disāt omicōmisān. "Nimicōmis, kipigagwātcimin i² i^u kādiciictciḡāyān."

"Nōjis, pisānigu nāḡamu² i² ḡi² u ānicinābāḡ." Mīsa kägāt win-
 25 tāmāḡut İni² u nāḡamunān.

¹ The birch-bark record on which these songs were sung is in the American Museum of Natural History (Cat. No. 50:6366. See plate II). All the songs have myths concerning them.

grandfather have died. Truly in the depth of bitter misery of mind was he, then did the boy weep. Well, he ceased crying. On the morrow he began upon (his grandfather), and so truly off his chest he sliced a portion; whereupon truly nothing but magic medicine was he upon whom he began, he whom he put in place to dry. Truly precious was his medicine. As night was coming on, (he then heard the sound of) the little animal-folk running about over the roof of the lodge. In the morning, when out of doors he went, (he then beheld) the little animal-folk moving about the lodge. Truly did he marvel. "Behold, I shall kill the one that I shall try to eat." And it was the bear he intended to kill. Now, he had the means with which to kill it. Thereupon he slew it, after which he ate it. "Thus shall it likewise be until the end of the world. Whosoever preserves the magic medicine shall never be in want of what he is to eat. And big animal-folk shall he always see, especially while hunting he has the magic medicine upon himself, then always will he see the big animal-folk."

And in time the boy was visited by some people. Now, when first he was visited, immediately much in goods did he obtain. So in a while full was the place where he lived. And once, while at the place, there came some people from a different region. Thereupon was he then asked for the songs. Now, he had not been given knowledge in this by his grandfather. "What shall I do?" he thought. "It is never destined for this world that simply medicine, and nothing else, be given one to another. Therefore songs shall also be given one to another, together (with the medicine). Accordingly wait till I go inquire of my grandfather."

And in a while he departed hence, and in time he came to where (his grandfather) was. "My grandfather, I have come to ask you what I shall do."

"My grandson, in a quiet way do you sing to the people." Whereupon truly (the boy) was given knowledge of these songs.¹

I.



"Pāgāmōwag ināniwag,
Pāgāmōwag ināniwag,
Pāgāmōwag ināniwag, wahiya wahiya."

2.

5



"Wīngwāni māⁿjwāⁿwawī,
Wīngwāni māⁿjwāⁿwawī."

3.



"Wāgucinā nimayāwicimā,
Wāgucinā nimayāwicimā."

4.



"Kikinowātci bi'igātā."

5.

10



"'Animāminōbī' wāgā āwāgā, nimāminōbīwāgā āwa'iyā,
Onamān ntawā."

6.



"Sānginā' wī wī'ī,
Sānginā' wī wī'ī,
Sānginā' wī wī'ī wī'ī."

7.

15



"Wāpi'kunāyā'kwā wāntcimānā'towiyān,
Unābī unābīwī'iyā."

8.



"Kida'kīmināngā kida'kīmināngā,
Tcibwā maci nāwa'kwāg sḡāwāckawag."

¹ The sacred wooden kettle-drum used in all manitou work.

² Because they are drawn as by magic power.

³ The magic pouch of a fox used in the mystic rite, the object of the singer being to get a fox.



1.

"Upon the drum¹ do the men beat,
Upon the drum do the men beat,
Upon the drum do the men beat."



2.

"By all the animal-folk of costly fur am I sought,²
By all the animal-folk of costly fur am I sought."



3.

"A fox³ do I place standing upright,
A fox do I place standing upright."



4.

"Marked by being written."



5.

"I write the symbols⁴ clear, I write the symbols clear,
For magic medicine do I use."



6.

"It is an ill omen,⁵
It is an ill omen,
It is an ill omen."



7.

"Because of a woman⁶ clothed in white am I endowed
with manitou power,
One that sits, one that sits (ready to give me help)."

8.

"Round our earth, round our earth (I go),
Before it is yet noon am I coming round (to where
he⁷ is)."

⁴ Symbols on birch-bark. They are regarded as having manitou power.

⁵ Referring to the hoot of the owl that comes by the door of the lodge.

⁶ Meaning a female of the animal-folk by whom one was blest. A she-lynx is meant, the water-monster lynx.

⁷ The game-being one is seeking.

9.

"Wānābāmi'ināne! wāhiyā, u'pwāgān ningatawa,
Wānābāmi'ināne! wāhiyā, u'pwāgān ningatawa."

10.

"Kagīwikabi'kanā, kagīwikabi'kanā, kagīwikabi'kanā;
Kitīckwāndāming wawicigābawiyān."

11.

"Wāgimāwit, wāgimāwit,
Ningwātcitā'āswā, ningwātcitā'āswā,
Taga taga kātōgwān wīhiyā."

12.

"Wāwanasitāt nināntumā,
Wāwanasitāt nināntumā wāhiyā."

13.

"Kīwōsā'kanāwī niwāwābantāni,
Kīwōsā'kanāwī niwāwābantāni
Wā'kābinān."

14.

"Mānākanōnitīwāgwān,
Mānākanōnitīwāgwān,
Niniwig mānākanōnitīwāgwān wāhiyā nānicōnitīwāgā."

15.

"Onāmanā nintawā,
Onāmanā nintawā yōwāhā."



¹ Said to have been sung by Nānabushu to a man who once came to him for power; and, while visiting, he fell in love with his daughter. Nānabushu gave him his daughter on this condition; namely, that he should refrain from her four days and four nights, during which time she would teach him many songs. The man restrained himself two days, when his desire overcame him, whereupon she suddenly disappeared, and his visit came to nought.

² Sung to obtain a bear.



9.

"O my husband! ¹ a pipe do I want to use,
O my husband! a pipe do I want to use." ¹



10.

"I am standing, I am standing, I am standing;
At your door I come to stand." ²



11.

"Him that is chief, him that is chief,
Do I test in the heart, do I test in the heart,
That I may see what will happen to him." ³



12.

"Upon the one that is hoofed do I call for help,
Upon the one that is hoofed do I call for help." ⁴



13.

"Upon the hunting-path do I fix my gaze,
Upon the hunting-path do I fix my gaze,
While here I sit (conjuring for power)." ⁵



14.

"Unwilling to speak to each other,
Unwilling to speak to each other,
Are the two men that go together." ⁶



15.

"Magic medicine do I use,
Magic medicine do I use." ⁷

³ Sung to make another comply with one's wishes, and for getting the best of game.

⁴ Sung to get moose, caribou, deer, buffalo.

⁵ Hunting-song.

⁶ Sung to win the love of a woman.

⁷ Sung to obtain something by magic.



16.

"Awānān pātṵawitāṅk wanahānānīwā?
Ningīwa'k ningīwanimā."

17.¹

"Nābinā kiwā^azā, wāgimā'kwāwiyān,
Kiwā^azā!"

5

18.²

"Yāha' onābi, onābi wi'iyānā."



19.

"Kitāwatā'kwā kitāhī,
Kitāwatā'kwā kitāhī,
Wāsawā'kāmig kiticiwiniḡ."

20.



10

"Nā'kwānāwā'kāṅ ki'kānīmāni,
Nā'kwānāwā'kāṅ ki'kānīnāni."



21.

"Pōskā kinābikwī,
Pōskā kinābikwī,
Pōskā kinābikwī yāwihiyā."



22.

15

"Anwi hāyāyāni,
Anwi hāyānāni wihiyā."

¹ Sung to the leading female of the animal-folk in order to lead her on.

² No song is recorded with the symbol consisting of three parallel lines.—T. M.

³ Sung by a man whose wife is forsaking him for another.

⁴ Referring to the game that is coming.

⁵ Inside the lodge. The situation is in the terms of the ceremony of the mystic rite. A man sits in his lodge at night, singing this song. Beside the fire lie two snake-skins with power to overcome the soul of the game. The soul of the game enters the lodge, being drawn by the power of the song. As one in the ceremony



16.

"Who makes known his approach by the sound of
his voice?
He whom I have deceived."

17.¹

"Come you hither, chieftainess that you are,
Come you hither!"

18.²

"One that sits, one that sits
(Ready to aid whomsoever calls for help)."



19.

"You are striving to strike her in the heart,
You are striving to strike her in the heart.
Far away on land are you led away by her."³



20.

"Shoot our comrade⁴ with magic as he runs along,⁵
Shoot our comrade with magic as he runs along."



21.

"Behold the serpent I use,
Behold the serpent I use,
Behold the serpent I use!"



22.

"Bullets I use,
Bullets I use."⁶

trots round in the path in the ceremonial lodge, and is shot by magic, so is the soul shot by the two serpent-skins when trotting round the path about the fire in the lodge. The power of the mystic snake-pouches holds on to the soul till in the morning, when the man gets the possessor of the soul. The soul is then released, and, according to the Ojibwa mind, the game returns to its former self. Though he has killed the moose and eaten its flesh, yet the moose still lives and moves and continues its life, as before.

⁶ Cāngāpā's song. Song to get game that has to be shot at.

23.



"Ugīcigōmināni ninātutāni,
Ātanābiyān."

24.



"Pināsiwī' kanāwā nimācutāni wīhī,
Pināsiwī' kanāwā nimācutāni wīhī."

25.

5



"Wīhayātcimāgōsihā,
Wīhayātcimāgōsihā katawābitā,
Na' kutamān."

26.



"Nībawītāha, kinībawitāwā,
Ōtcā owābicāci kinībawī."

27.

10



"Kīcigunkā a' i'ntakwāwāsinkāhā nbā'ka' i'ganan,
Kīcigunkā a' i'ntakwāwāsinkāhā nbā'ka' i'ganan."

28.



"Wīnigwisāgwi,
Wīnigwisāgwi,
Wīnigwisagā āhī."

29.

15



"Kīnanā' kwānamōnā,
Kīnanā' kwānamōnā,
Kīnanā' kwānamōnā."

¹The hunter sings this song on the night before the day on which he wishes to hunt. The song is a prayer for power to get game; and if the morrow begins with a brilliant sunrise, then the prayer is answered.

²Refers either to a person with such a name or to an animal sought by the singer.

23.

"That upon our sky am I calling,
Is why here I sit."¹



24.

"The paths of birds do I hit, shooting with magic,
The paths of birds do I hit, shooting with magic."



25.

"That I may be spoken of,
That I may be spoken of by one with a broken tooth,²
Do I accept the gift."³



26.

"He stands beside it, he stands beside it,
Beside the marten he stands (ready to kill it)."



27.

"Up to the sky shall reach the sound of my drum-sticks,
Up to the sky shall reach the sound of my drum-sticks."⁴



28.

"I desire the place where you dwell,
I desire the place where you dwell,
I desire the place where you dwell."⁵



29.

"I⁶ receive your offering,
I receive your offering,
I receive your offering."



¹ This song is sometimes sung to get game, but it is really a song sacred to Mighty-One.

⁴ Sung when conjuring for a miracle.

⁵ Sung to get the bear.

⁶ The manitou.



30.

"Utcibayān nintāwā,
Utcibayān nintāwā,
Utcibayān nintāwā yōwāhānīnā."



5

31.

"Cōcawā¹ wā, cōcawā² wā,
Cōcawā³ wā, āmwāg."



32.

"Nī' kānā hahā nimācatā'ā' māwā,
Nī' kānā hahā nimācatā'ā' māwā,
Nī' kānā hahā nimācatā'ā' māwā;
Wāmīgisagō nimācatā'ā' māwā."



10

33.

"Winānātācimāg Ma' kadācigwān.
Mīsa' cigwa wī' kwutci'ā'g."

34. ²

"Wayāwiyāgamīgā,
Nibīwā ayābitāki³ tcīgāmīwā,
Pāpākīwa'ō' gomuyān."



15

35.

"Tānwāwītamān wāwītamān wīhiyānā,
Unānabucō udaba⁴ jīngā."



36.

"Yāhā yākāwāyān ōnōtcihigōn yawiyā yawiya wīhi'."

¹ Sung to medicine to strengthen it.

² Sung to obtain power to injure another. This and the preceding song belong to the fourth degree.

³ No song has been recorded with the first of the two symbols to the right. Belongs to the fourth degree. Used banefully.—T. M.

⁴ Sung to obtain fish when magic is put on nets.



30.

"A ghost I use,
A ghost I use,
A ghost I use."¹



31.

"It was a swan, it was a swan,
It was a swan that I ate."



32.

"O my comrade! I am disposed to do him harm,
O my comrade! I am disposed to do him harm,
O my comrade! I am disposed to do him harm;
With my mystic wampum am I disposed to do him
harm."



33.

"I desire Black-Tail-of-a-Fish by the help of the wind.
Now is the time that I am trying to get him."²

34.³

"Upon water with a round shore-line,
Upon water halfway over the sea,
Do I drift aimlessly about."⁴



35.

"Where I am sounding, (where) I am sounding,
Is upon Nānabushu's lodge-poles."⁵



36.

"By porcupine-quills⁶ is he⁷ tormented."

⁵ This song is connected with the time when the small animal ran about over the lodge of the boy whom Nānabushu gave to Black-Tail — after the latter died and turned into magic medicine.

⁶ The power in magic quills.

⁷ The game-animal one is hunting.

37.



"Mānwāgī kaganōtamigā,
Mānwāgī kaganōtamigā,
Nānawa'kamigāk kaganōtamig."

38.

5



"Wābanōsātā, wihī,
Wābanōsātā,
Wābanōsātā,
Wābanōsātā,
Wābanōsātā."

39.

10



"Wihī wābanōgā'i'nā'kāmōyān winā'kāmoyān.
Wihī wābanōgā'i'nā'kāmoyān."

40.



"Mā'kwāwānintāyānā,
Mā'kwāwānintāyānā,
Mā'kwāwānintāyānā."

41.

15



"Äyitawa'kwag nimāmwa'kiyānā'.
Omā'kwā qmwaḡiyā yawa'hiyā."

42.



"Wihī' pināsimi'kanāwā nimācutānā wihī',
Wihī' pināsimi'kanāwā nimācutānā wihī'."

43.



"Ntāyāḡatci·ā· ā i'kwāwā, ntāyāḡatci·ā· āi'kwāwā
Ningutānō äcigwān."

¹ To get power to get game.

² To the manitou there who can give me power to get game.

37.



"To fragrant medicine am I speaking,
To fragrant medicine am I speaking,
At the centre of the earth am I speaking to it."³

38.



"Towards the dawn am I journeying
Towards the dawn am I journeying,
Towards the dawn am I journeying,
Towards the dawn am I journeying,
Towards the dawn am I journeying."²

39.



"Towards the dawn do I turn my head, do I turn
my head,
Towards the dawn do I turn my head, do I turn
my head."³

40.



"A mystic bear-skin pouch will I use,
A mystic bear-skin pouch will I use,
A mystic bear-skin pouch will I use."

41.



"A he-and-a-she-bear do I make come forth from
their lair.
A bear I eat, a bear I eat."

42.



"The path of birds do I hit, shooting with magic,
The path of birds do I hit, shooting with magic."

43.



"I shamed the woman, I shamed the woman,
Of something she had said about me."⁴

³ To face the source whence power is to be derived.

⁴ Sung to win a woman by power.



44.

"Unāmaṇā āyō¹inān,
Unāmaṇā āyō²ān."



45.

"Nāmaṭabiwā kō'kuminān mīnawāniguskāg,
Nāmaṭabiwā kō'kuminān mīnawāniguskāg."

5



46.

"Wayāwi'kanā wayāwihikanāhā ācawimanitōhoho
wāyāwi'kanā."

10



47.

"Pimā'kunā wihihi nīyāwā,
Pimā'kunā wihihi nīyāwā,
Pimā'kunā wihihi nīyāwā,
Nīwāsā'kunāhwī."



48.

"Wihāhayōwi' wihāhayōhoho wa'hīyā kīcīgwiwā!"



49.

"Nīwinōn, nīhiwinōn kwāntīgōhoho, nīhiwinōn ōntinōn,
nīwinōn."



15

50.

"Wāsāwana'kīg hihihinā kāwīnācimāgī,
Wāsāwana'kīg hihihinā kāwīnācimāgī."

50 a.

"Pa'ki'tā a'ku'kwāṇan."

¹ Game-animal.

² The toad, to whom the song is sung for power.

³ He that is to get game will have the power of a manitou.



44.

"The magic medicine that I used on you,¹
The magic medicine that I used on you."



45.

"Our grandmother² that sits in the springtime,
Our grandmother that sits in the springtime."



46.

"You shall be, you shall be a manitou now."³



47.

"There is a flame upon my body,
There is a flame upon my body,
There is a flame upon my body,
I give light with my flame."⁴



48.

"O sky! may I be blessed with a clear day!"⁵



49.

"Four, four it seems, four are the places from whence
blow the winds, four."⁶



50.

"With the power of flowering plants will I lay him⁷ low,
With the power of flowering plants will I lay him low."

50 a.

"Follow."

¹ Prayer to the manitou for life. Song of the fourth degree.

² Prayer to the sky for a good day, fair weather.

⁶ Prayer for life.

⁷ Game-animal.



51.

"Yānawā'kamigā untciwīmō'kīyanā,
Yānawā'kamigā untciwīmō'kīyanā,
Yānawā'kamigā untciwīmō'kīyanā,
Yānawī kimānitōwīhi untcimō'kiyānī."

5



52.

"Wīyamōwahitiingā,
Wīyamōwahitiingā,
Wīyamōwahitiingā,
Wīyamōwahitiingā."

10



53.

"Yāntumā hā āyāpāwā āntomā,
Yāntumā hā āyāpāwā āntomā,
Yāntumā hā āyāpāwā āntomā,
Yāntumā hā āyāpāwā āntomā."



54.

"Wābābiwigātāt nāntumagā,
Wābābiwigātāt nāntumagā wahiyāna'."

15



55.

"Hō mahinganīyāwā,
Ho mahinganīyāwīnā,
Wāgucāntawīnā,
Wāgucāntawīnā."

¹ Sung to get a bear.

² Deer.



51.

"From your hiding in a distant solitude do you come
forth,
From your hiding in a distant solitude do you come
forth,
From your hiding in a distant solitude do you come
forth,
Even though you are a manitou, yet you come forth."¹



52.

"There will be much game to eat,
There will be much game to eat,
There will be much game to eat,
There will be much game to eat."



53.

"I call for the male to come,
I call for the male to come,
I call for the male to come,
I call for the male to come."



54.

"To the spindle-legged one² I call to come,
To the spindle-legged one I call to come."



55.

"A magic wolf-skin do I use,
A magic wolf-skin do I use,
A magic fox-skin do I use,
A magic fox-skin do I use."³

³ Sung by one group of people or another to weaken their power of getting game, and so reduce them to hunger.

56.

"Wanā'tāwī gīyāwā,
 Wanā'tāwī gīyāwā,
 Wanā'tāwī gīyāwā,
 Wanā'tāwī gīyāwā,
 Kō'kumināni nintābīnäckawā."



5

57.

"Ō nī'kān! ningīwā'tāmwi,
 Ō nī'kān! ningīwā'tāmwi,
 Ō nī'kān! ningīwā'tāmwi,
 Ō nī'kān! ningīwā'tāmwi,
 Kō'kō'kohō, ningīwā'tāmwi,
 Kīwusāyāni ningīwā'tāmwi."



10

58.

"Āniwīninā, niyāwīninā, aniyāwīninā,
 Āniwīninā, niyāwīninā, aniyāwīninā,
 Wābīmā'kwāwā aniyāwīninā aniyāwīninā."



15

59.

"Nīyawā nīyawā, nīyawā nīyawā
 Mā'katāma'kwāwac.
 Kāwucāntamugwān wāntabigwān?"



"Nōjis, mīsa i^u kā'i·jimādcī'taiyaṇ."

Kwīwisānsidac mī'i^u cigwa kīṇaḡamu·i·wāt, pīnicidac kīgi'kā
 20 mini'k kīṇaḡamu·i·wāt. Mīdāc i^u kīkī'kāt, kī'kikā·i·gut 'i^u
 unāḡamu·i·wāwin. Mīdāc i^u kīmādcī'tāt kāḡābi tayōc kīwīntāma-
 wāt ānicinābān i^u mini'k sayāḡa'kīnit mī'tigōn, kayā ga'kina

¹ This song is also sung for the purpose of reducing some one to hunger. The grandmother mentioned is the toad, and the power from the toad makes the body of one like a flame of fire. This flame going to where the victims are takes away the soul or souls of their food, and there appears to the unfortunate the soul of hunger.

² Song of the *teiba'i'midēwiwin*. Sung on the death of a member of the mystic

56.



"There is a shining light upon your body,
There is a shining light upon your body,
There is a shining light upon your body,
There is a shining light upon your body,
Our grandmother do I wake to obtain power."¹

57.



"O my comrade! I was weeping,
O my comrade! I was weeping,
O my comrade! I was weeping,
O my comrade! I was weeping.
O horned owl! I was weeping,
While on a hunt I was weeping."²

58.



"My body, my body, my body,
My body, my body, my body,
Like the manitou of a white bear is my body."³

59.



"The power of my body, the power of my body,
Is like the power of the mystic pouch of the black bear.
How secure can one⁴ feel at the place where one is?"

"My grandson, such is the way you shall start with (your singing)."

So the boy then began the singing of songs, and he grew aged while singing the songs. Thus accordingly old grew the boy, he was made old by the singing of the songs. Whereupon he began to impart to the people further knowledge about the trees that were growing out of the ground, and about every kind of thing. And

rite. Sung also when a ceremony is held for the clothing of the departed. These are rolled into a bundle, and are given the same consideration as if it were the person alive. These clothes are disposed of in a ceremony of the mystic rite especially for the purpose.

¹ Sung to get game.

⁴ Game-kind.

gägō. Ogikānōnā idāc 'iʔi'u ʔanicinābā⁸: "Mī·i·'u kă·a·'pī' tcāg 'iʔi'u
mini'k kă·a·'kīwāṅk. ʔanicinābātug! Kayä nīn niwīmādca wība.
'O⁸owiti wāntābāṅk ninga·u·ndcipisintawā a^u ʔanicinābā. Pāmā
dāc mī'tigunk agwa'pisut 'a^a·'u abinōtcī 'iʔi'u a'pī wāmidāwitcin
5 nīnni'tam ningamādwākānonik. Kayādāc awiya nibinut unīt-
cānisān nīn ningamādwākānōniik. Mīsa i^u mini'k ānināguk, ʔani-
cinābātug! Nīn Māskōnāgusi nidicini'kānigō. Mīsa i^u cigwa tci-
kīwāyāg. Mīmāwīni i^u tcitābisāt 'a^a·'u ʔanicinābā mini'k kă·a·'kī-
wāṅk. Kāwīn wī'kā mīnawā pa'kān ta·ō·ntcīsī 'a^a·'u ōṇamān."

10 Mīsa' 'iʔi'u kīwānit 'iʔi'u ʔanicinābā⁸.

Ningutingigu cigwa kayä wīn kī'kā. Mīsa i^u cigwa kīnibut, icat
omicānisān. Cigwadāc kī·u·disāt omicōmisān, ājikanonigut: "Mīsa'
omā kă·u·nsi'tawāṅk, nōjis, mitāwit ʔanicinābā."

66. SUN AND MOON.

15 Ānīc tāwāg ʔanicinābāg. Mīsa' kigicāp mādca 'a^a·'u inini; ʔanitibi-
'katinig tagwicin; obītōn ʔno' kātcigān kayä wīsiniwin mānigut 'iʔi'u
ʔanicinābā⁸, ʔsāmān kayä. Mīsa' cigwa kă'tagwicing mādcawan
wīwān, mīsa' kabātibi'k undāndinit; cigwa weyābāninik tagwici-
nōn ʔanicinābā cāgwasunit. "Kägä'tsa kitinigā·ā·g mīgi'u ʔanicinā-
bāg kītōtawātwā tasing kīpīnātwā."

20 "Kāwīn kuca nimāminonāndaⁿzī, ʔanicāgu'ku nindōdā'pināg nin-
tināndām. Mīnawā'ku nimpāgidīnāg nintināndām. Mīdāc kāwīn
ninga·a·dāpīnāsīg mīnawā," udinān īni'u uwītīgāmāgāṇan.

1 The Sun.

he spoke to the people, saying: "Such is the length of time that the world shall last. O ye people! I too shall soon depart hence. Off over this way from whence comes the morning shall I (go to) harken to the people. And in future time, while the babe is yet bound to the cradle-board, is when I shall be the first to be called upon by them that wish to perform the mystic rite. And by them whose child has died shall I be called upon. This is all that I have to say to you, O ye people! I am the Red-looking-One, according to the name that I have been given. It is now for you to go back home. This, no doubt, shall suffice the people as long as the world shall last. From no other place shall magic medicine ever be derived."

Thereupon back home went the people.

And in the course of time he too reached old age. Accordingly, when he died, he went to his grandfather. And when he got to where his grandfather was, he was addressed by him saying: "It is from this place, my grandson, that we shall harken to the sound of the people as they perform the mystic rite."

66. SUN AND MOON.

Now, some people were abiding (there). And so in the morning away went the man;¹ when night was drawing on, he came back home; he fetched home some goods and some food that had been given him by the people, likewise some tobacco. And when he was come, then away went his wife,² whereupon all night long she was gone; then on the morrow back she came with a human being hanging from her belt. "In truth, you do harm to the people by the way you treat them every time that you come home with one."

"I am really not serious about it, for with no definite purpose do I seize them, I think. Again I will let them go, I think. Therefore I will not seize them again," she said to her husband.

{ ¹ The Moon.

Ānīc, mī cigwā mīnawā kā·ṛ·nimādcāt 'a^a·u inini weyābāninig;
 mīsa' mīnawā wānāgucininig taḡwicin; mīgāyābi paḡamiwanāt 'iⁱ·u
 ṇo'kātcigāṇ. Mīsa' ānāt īni^u wīwāṇ: "Āmbāsinō, aiyāngwāmisin!
 kāgo!" udinān īni^u wīwāṇ. "Kāgā'tsa kidiniga·ā·g," udinān.
 5 "Āmbāsinō, 'iⁱ·u ānātisiyān inātisin," udinān īni^u wīwāṇ.

Mīdāc kāgā't cigwā wīmādcānit ṇatibu'kaḡḡnik īni^u wīwāṇ.
 Cigwā mīnawā sāgatciwāt 'a^a·u i'kwā, wāwābāmān sāga·ṛ·minīt
 i'kwāwāṇ; ubiḡanawābāmigōn nījōni'k tci'tcīgīwāṇ; ā'pidci owāsa
 opada'kitōni īni^u u'kāḡini kīcīginit; kanawābāmigut kāgā'tsa
 10 ṇnicki·i·gōn. Āniji·o·dā'pīnāt, ājipāḡidīnāt mīnawā; ājitāngināṇk
 'iⁱ·u uḡi'tcipisun. Ānīc mīgu' cīngantām kanawābāmigut īni^u
 ṇicīnābān, mīdāc mīnawā āji·ō·dā'nīnāt. "Mīgu' mīnawā nimpā-
 ḡidīnā," inwāsut. Mīnawā ājitāngināṇ ṇiⁱ·u uḡi'tcipisun. Mīsa'
 pīnic nībiwa udōtawā^s 'iⁱ·u ṇicīnābā. Cigwā taḡwicin iwiti āndā-
 15 wāt, mīsa' pīnābiwāṇ īni^u unābāmaṇ. "Wānāniwinān idāc wīn
 kā·i·ndit? Kāgā'tsa kāwīn kīni'tānōndaⁿzī kāgō ānāḡōyaṇ."

Inābit 'a^a·u i'kwā, uḡicāngwasuna^s 'iⁱ·u ṇicīnābā^s.

Mīsa' a'panā ācīctcigāt, mādcāwāṇ unābāmaṇ kīcīcāp; unā-
 gucininik taḡwicinōn. Kāgā't nībiwa ṇo'kātcigān ubītōni, kāyā
 20 wīsiniwin.

Mīsa' mīnawā mādcāt 'a^a·u i'kwā. Ānīc mīgu taḡsing tāngwici-
 ngin pīnāt 'iⁱ·u ṇicīnābā. Ānīc udinān: "Kāgā'tsa kimājitōtawāḡ
 kāyā kīn. Nīwi'pāmi·ā·g inwā·ṛ·soyaṇ," udinān īni^u wīwāṇ.

Mīnawā ṇimādcā wā^a·u inini. Nīngutingiku paḡimusāt kā-
 25 ḡā'tsa ugagwātaḡānimān īni^u i'kwāwāṇ. Mīdāc ānāntāṇk: "Ām-
 bāsinō, nīngawīdcīwā," ināndaṇ 'a^a·u inini. Unābāmini ubimini-
 cimāni, mīdāc kā·i·gut: "Kāgā'tsa nīngagwātaḡāndaṇ," uḡigōn

Well, it was so that the man set forth on the next day; and again, when it was evening, he came home; just as before, he came home bringing some goods. Whereupon he said to his wife: "Please have a care! don't do so!" he said to his wife. "In truth, you do them harm," he said to her. "Behold, as I behave, so do you," he said to his wife.

And now, of a truth, it was growing dark when his wife was about to start. When again she was come out on the top of a hill, she fixed her look upon a woman that came forth (from her dwelling), she was watched by her who was scratching her head with both hands; exceedingly far apart were her legs as she stood making water; when watched by her (thus), truly was she angered by her. Then she went and seized her, (but) she let her go again; then she touched her belt. Now, of course she was angered to be watched by that person, whereupon she again seized her. "Indeed, again (shall) I let her go," was what she pretended. Again she touched her belt. And that was what she kept on doing to the people. In time she came back to the place where she lived, whereupon at her gazed her husband. "What has that fool been doing? Of a truth, are you in the habit of not heeding what you are told."

As the woman looked, (she saw) the people she had hanging to her belt.

And this was what he always did, away would go her husband in the morning; when it was evening, back home would he come. In truth, much goods he fetched, and food.

Whereupon again departed the woman. Now, every time that she returned, she came fetching some people. So he said to her: "Truly, but you do mistreat them. 'I intend to give them sustenance', is what you pretend," he said to his wife.

Again upon his way went the man. And once, while walking along, truly did he feel pity for a woman (that he saw in trouble). And this he thought: "Behold, I will join her," thought the man. From her husband was she fleeing, and this by her he was told: "Verily, I am in awful trouble," he was told by the woman. While

ini' u i' kwāwān. 'A'a' u kīsis pimusāt, mīdāc kā'i'nāt: "Awawa, kaniwītcīwin," ugī'i'nān. Mīsa' gāgā't cigwa kī'ā'niwidcīwāt ini' u i' kwāwān. Tāgwicink āndāwāt, "Kāwīnigu pō'tc kitāwanu'kīsī," udigōn. Ānīc mīsa gāgā't cigwa kitāgwicinowāt i'i'mā āndāwāt.

5 Namāḍapiwān u'tāngwāyān.

Cigwa ānitibi'kādīnik ki'tcipisōwān a'pān mādācānit; mīsa' kabātibi'k undāndinit.

"Naskā kā'i'cinawāt tāgwicing!" udigōn ini' u unābāmān. "Naskā mī cigwa tcitāgwicing. Āmbādāc, āyāngwāmīsin!" udinān.

10 Cigwa gāgā't tāgwicinōn ānicinābā² cāngwasunit.

"Nāskā, kīwābāmāna ānātīsit?"

Cigwa mādācāwān cigwa gāgā't uwīcāmīgōn u'tāngwāyān. Āmbātaḡanā! mānisātā!" udigōn ini' u u'tāngwāyān. Ānīc mīsa' cigwa kī'kīcī'tāwāt cigwa mīnawā uwīcāmīgōn: "Āmbātaḡanā!

15 papātaci'kātā! O'o'mā gwaya'k gagwānisāgiminwāndāgwāt, mīnī-ni'ku āndāci'o'tāminoyān," udigōn.

Mīdāc kāgā't cigwa kuniginīn wāwābisun agōtānig. " 'Auwi-
sānā! o'o'mā kādācōtāminoyānk tcīwāwābisoyānk." Mīsa' kāgā't,
" 'Auwisānā, kīn nī'tām!" udigōn. Mīsa' ānāt: "Kāwīn, nīn
20 nī'tāmīna imā wāwābisoyān? Kīnigu nī'tām wāwābisun." Mīdāc
āgut a'pī kā'ā'nagōsunit i'i'mā wāwābisuning: "Pā'kāgu wābābī-
ginicin." Pānāgu kānōtāgwāyābīgīsānik 'i'i' u pīwābī'kōns. Mī-
nāngwāna o'o'witi nīngābī'a'nung kīckānig 'i'i' u a'ki ā'pisunit;
a'pānā'ku ājipeckwābāmāt. O'o'dac ogī'i'gōn: "Āmbāsīnō, kāgu'!

25 nīngā'i'ci wābīsīsī. 'Au, kīnī'tām," udigōn.

the Sun went walking along, this is what he said to her: "Very well, I will go along with you," he said to her. Whereupon truly he then went along with the woman. When they got home, "It is not necessary for you to work," she was told. So accordingly, when they were now truly come at the place of their home, there was seated her companion.

When it was growing dark, (the old woman) girdled on her belt, and then was off on her way; whereupon throughout the whole night was she gone.

"Just you watch and see how she behaves when she comes back!" (the woman) was told by her husband. "In truth, it is now time for her to return. Now, come, and be on the watch!" he said to her.

In a while she truly came back home with some people hanging from her belt.

"Look! do you see what her nature is?"

When (the man) departed, (the maiden) was invited by her friend saying: "Please, come hither! let us go gather fire-wood!" she was told by her friend. So accordingly, when they were done with their work, then again was the woman asked: "Please, come hither! let us go wander about in play! Straight off in this direction is an exceedingly pleasant place, it is there that I usually amuse myself in play," she was told.

And now truly it was soon observed that a swing was hanging (there). "Oh, now! here is where we shall have a delightful time swinging ourselves." Thereupon truly, "Oh, now, you first!" she was told. Whereupon (the young woman) said to her: "No, am I the first to swing? You swing first instead." And then she was told, when the (old woman) got up into the swing: "Now, gently push me off." Then away could be heard the buzz of the wire. In truth, over toward the west, where the earth ends, was where she went in the swing; and every time (she went, the maiden) saw her go out of sight. And this (the maiden) was told: "Please stop! I don't wish to meet with an accident. Therefore it is now your turn," (the maiden) was told.

- Mīdāc kägä't äciwāṇagōsit 'a'a'u i'kwä. Misa' cigwa mādci-yābe'käsä 'a'a'u. "Kāwīn ngutci tānōgickāsī," ināndam. Cayī-gwa owābābiginigōn, mīsa' ki'tci ānigu'k owābābiginigōn. A'pā-nāgu wīni'tam 'a'a'u i'kwä, "Pō!" ini'tam o'ō' bimibisut 'a'a'u
- 5 i'kwä. Āskamigu āgāwā tāba·ō'su; ājipāngicing a'pānaku a'kāṇan kā'i·cinawābickāṇk; mīsa' asinīng wīmābi'kāṇk; kāwīndāc ingutci utākacki'tōsīn tcimīndcimīt, uwīngā cōskusiwān ini'u asinīn. Mīsa' cigwa ä'kitut: "Mītug tcinibōwānān." Mīsa cigwa aiyām-bawāt. "Mīdāc kǎ'ku nimbawātānābānin utcistcini'kṇ nicwāswi.
- 10 Kāwīn mīsaṇ nimbisokāṇāmāsī 'a'a'u asīn nintinābāndānabān a'ku'." Mīsa' gägä't kī·a·yāt ini'u udcistcini'kṇ; cigwasa kägä't gī·a·yāt ini'u udcistcini'kṇ, mīsa' cigwa mādciyāntawāt, a'kwāndawāt. Kumāgu a'pī ningu'twāwān owä'kwāsītōṇan; ānīc pā'kāṇatīnik mīnawā ini'u udcistcini'kṇ, abā'pic niswāwān tcāgisitōt. Mī cigwa
- 15 ānawī pācwābāṇḍāṇk, mīdāc ä'ta ningutwāwān kāyābi ayāt. Mīsa' mindcimigu pācwābāṇḍāṇk kägä't sāgisi. "Mīwāwīn tcinōndāwā-'kwāsītōyān," kī·i·nāndam. Mīdāc kägä't mīgu i' skwātci pāgitōt kī·i·jitābīt, mīsa' kīkacki·u't. Mīdāc cigwa anitāḡwicin āndāwāt. Kägä'tsa uki'tciganawābāmīgōn ini'u u'tāngwāyān. Mīsa' kī'pwā-
- 20 wīṇānigut.

Mīsa' ṭāḡwicinōn unābāmāṇ. Kägä'tsa minwāntāmōn wābāmi-gut ini'u unābāmāṇ.

- Ānīc, mīsa' mīnawā mādciwāṇ u'tāngwāyān. Cigwa udigōn ini'u unābāmāṇ: "Āmbāsānō, kāyā kīn wī'kwatci'tōn tciwīnisat!
- 25 Nāmāugu' kīcpin nisat! Kägä't ānawī nicīngānimā 'i'i'u kītōtawāt 'i'i'u ānicinābā'."

¹ The buzz of the wire.

Thereupon truly up into the swing went the (young) woman. And then presently the swing began to go. "Nowhere is it (probably) going to stop," she thought. In a while she was being swung, and then with great might was she being swung by the other. And continuously then did the woman in turn hear the sound of "Pō!"¹ as she swung. And little by little was she gradually weakening her hold on the swing; then down she fell among the bones which with her feet she knocked, clanking; it was into a rock that was hollow; and in no place was she able to get a hold, for every part of the rock was slippery. Thereupon then she said: "Perhaps now I shall die." And then she began to call upon her power. "Once in the past, after eight days of fasting, I dreamed of an (ulna) awl.² I cannot fail to pierce a rock, was what I once dreamed." Whereupon, of a truth, she fell into possession of some (ulna) awls; when in truth she got the (ulna) awls, then it was that she began to climb, up she went climbing. After a time she rendered one pair useless; so another set of the (ulna) awls (she tried), and in time she had three pairs used up. When presently with effort she was getting near to (the top of the rock), she then had but a single pair left. And as she was on the point of getting near to (the top), she became greatly afraid. "It is possible that I may wear them out before I get there," she thought. Thereupon, of a truth, when she cast the last stroke, she then grabbed for the top, and with that she got out. And then she went till she was come at home. Verily, with much amazement was she observed by her friend. And so she was not killed by her.

And then back home came her husband. Truly pleased was her husband when she was seen by him.

Well, so then again did her friend depart. Presently she was told by her husband: "Come, do you also try to kill her! Oh, if only you might slay her! Now, of a truth, do I dislike her for what she does to the people."

² Made usually from the ulna of a moose, caribou, or deer.

O·o·dəc ugī·i·nān: “Kəṇəbətəc māwīn kəgō kitā·i·c,” ugī·i·nān.

“Kāwīn kəṇəgā kəgō nintā·i·nāndaⁿzī,” ugī·i·nān īnī^u wīwān.

Ānīc mīsa' cigwa təgwicinōn mīnawā īnī^u u'tāngwāyān. Ānīc mīsa' undcita ācinawāt īnī^u u'tāngwāyān.

- 5 Mīsa' kə·i·gut mādcānit unābāmān, mīsa' cigwa wī'kwutci'tōd wīn nī'tam wīnisāt u'tāngwāyān. Mīsa' uwīcāmān: “Āmbāsinō, papātaci'kātā!” udinān. Mīsa' kəgā't, “Təga, mī·o·mā a'kawā ayān,” ugī·i·nān. Mīdəc gəgā't kī·a·nimādcāt. Mīdəc kə·i·'kitut, kīṇānāntumāt 'i'ī^u ma·i·ngana^ə. Mīsa' kīnisigut 'a^əa^u i'kwā.
- 10 Mīdəc ācikiwāt, kəgā'tsa sḡgisi. “Ningutinō māwīn ninga·i·k,” kī·i·nāndam īnī^u wītigāmāgānān.

Cigwa wānāgucininik təgwicinūn. Cigwa uḡanōnigōn. “Ānīnti·dəc wīn ājāt?” udigōn.

- “Ā^ə, kāwīn pitcīnəg tātəgwicinⁿzī, mīsa' kīnisəg,” udinān. Kəgā't
- 15 ā'pidci sīntci 'i'ī^u ningutinō tcī·i·gut. Cigwasa oḡanōnigōn: “Kəgā'tsa kīwawī·a·ji·ā,” udigōn. “Āmbāsinō, aiyāngwāmisin kə·i·cic·tcigāyān kayā kīn, kīḡapəmi·ā·g ənicinābāg. Kəgu dəc wīn 'i'ī^u kə·i·cictcigāt icictcigā'kən!” udinān īnī^u wīwān. Mīdəc kəgā't, “Āmbāsinō, mādcān! Pima·a·towⁱ 'i'ī^u umī'kəna, mīgu i^u pāmā
- 20 wābāḡ tcitəgwicinān.”

- Mīdəc kəgā't cigwa kī·a·nimādcāt. Cigwa sḡḡatciwāt panāḡu ənicinābā^ə. Mīdəc kə·i·'kitut: “Kāwīn nīn nintā·i·cictcigāsī,” kī·i·'kito. Ningutingigu pəpimusāt uḡanawābāmigōn i'kwāwān. Kumā a'pī pi·ō·cigəpawiwān imā, ā'pidci wawāsa wīpata'kitōnī
- 25 u'kātini picīciginīt, uḡanawāpāmigōn. Kəgā'tsa cīḡāntam 'i'ī^u kanawābāmigut. Āji·o·dā'pināt mīnawā ājipəḡidīnāt inwāsu. Mīṇəḡwana wīn mācictcigāt. Mīsa' ājipəpimusāt, mīsa ā'təḡu

And this she said to him: "Perhaps you might then have something (unpleasant) to say to me," she said to him.

"Not a whit would I mind it," he said to his wife.

So then it was that home again came her friend. So, as before, did she behold her companion.

And this was what she had been told by her husband when he went away, that now she herself should try to kill her friend. Accordingly she invited her, saying: "Pray, let us wander about in play!" she said to her. Whereupon, of a truth, "I say, in this place do you wait for a while," she said to her. And then, in truth, she went away. And when she had spoken, she called to the wolves. Thereupon by them was the woman killed. And then back home she went, truly in fear she was. "Something (unpleasant) shall I surely be told," was the thought she had of her husband.

When it was evening, then back home he came. Then was (the woman) addressed by him saying: "And where has she gone?" she was told.

"Oh, she will not soon come back, for I have slain her," she said to him. Truly in sore distress was she, for fear that she would be told something (unpleasant). In a while she was told: "Verily, you did the proper thing to her," she was told. "Pray, have a care also, on your part, in what you are to do, you are to give sustenance to the people. And don't you do what she did!" he said to his wife. Thereupon truly, "Pray, do you depart! Follow her path, for not till to-morrow shall you return home."

Thereupon truly on her way she went. When she came out upon a high summit, a vast number of people (she saw). And this was what she said: "I would not do (the same as she)," she said. And once, while walking along, she was observed by a woman. Later on (she saw the woman) come nigh and stand, exceedingly far apart were her legs as she was making water, by her was she observed. Of a truth, she was displeased thus to be watched. Then, picking her up, she pretended that she would let her go again. Now, it was so that in this she did wrong. And then she went walk-

ānawi kātusininik 'i'i'u udicitcigāwin. Mīdāc cigwa ʔnitaḡwicin
 āntāwāt inābit ugīta'kunān īni'u ʔnicinābān. Mīsa' pīndigāt
 i'i-mā āntāwāt. Cigwa owābāmīgōn īni'u unābāman. "Awā-
 nāniwinān idāc wīn kā'i·cictcigāt!" udigōn. "Mīnangwāḡagu
 5 mīnawā wa^au kā'i·cictcigāt," udigōn. Ānīc unicki·ā·n. "Kāwīn
 kuca' ningīmāminunādāⁿzī 'i'i'u kī'i·cictcigāyān. Kāwīn mīnawā
 wī'kā 'i'i'u nindā'i·cictcigāsī," udinān īni'u unābāman.

"Āye^e kāwīn kidicāntawānimisinōn 'i'i'u tci'i·cictcigāyān, wāwā-
 nisāḡu tcipami·ʔ·twā īḡi'u ʔnicinābāḡ; mī'i·u āci·ā·ntawāniminān,"
 10 udigōn.

Ānīc mīcigwa wī·ʔ·nimādcānit īni'u unābāman; mīsa' a'pānā
 kī·a·nimādcānit. Cigwa wānāḡucininig ṭāḡwicinōn. Ānīc paḡamiwa-
 nāwān ʔno'kātcigān, ʔnōtcisa' kāḡō wīsiniwīn upīdōni. "Ānīc,
 mīsa' cigwa tcimādcāyān kīni'tam."

15 Mīsa' kāḡā't kīmādcāt. "Kāwīn bā'pīc mīnawā nindā'i·ci-
 tcigāsī," kī·i·nāndam. Mīsa' mīnawā sāḡatciwāt ʔnicinābā^e owā-
 bāmā^e. Cigwa mīnawā pīsāḡa·ʔ·mōn i'kwāwān, mīsa' uḡanawā-
 bāmīgōn; ā'pidci wawāsa ubata'kitōni u'kātini cīcīginit kanawā-
 bāmīgut. Kāḡātsa ucīḡānimān kanawābāmīgut. Mīsa' kāwīn
 20 ubisi'kānimāsīn, pīsānigu anipimusā. ḡāḡā't māmāci'tōn bisi-
 'kānimāsik. Ningutingiku pimusāt owābandān ʔno'kātcigān
 a'tānig, mī'i·u mānigut 'i'i'u ʔnicinābā^e; pīnicigu kī'tcipimiwānān
 minī'k mā'kank 'i'i'u ʔno'kātcigān. Mīsa' kāḡā't ʔnitaḡwicing
 mīḡu·i·u wābāninig. Cigwa owābāmīgōn unābāman, mīsa' āḡut:
 25 "Mīḡwetc isa' wāwāni āntōtawāṭtwā īḡi'u ʔnicinābāḡ! Mīsa i'u
 āci·ʔ·ntawāniminān tci'i·cictcigāyān. Mīsa i'u wāwāni tcipamiwi-
 'tōyank 'o^o·u. Kāḡā't niminwāndam 'i'i'u ijictcigāyān." Mīsa'
 tcigwa' i'kitōwān unābāman: "Kāḡātsa' ningi'tīm tci'i·jāyān."
 Mō'kutāsuwān unābāman. Mī'tigunāḡān wā'kwāntāsing ʔni-

ing on, and that of a truth was the only (wrong) that she did. And when she got home, she looked, (and saw that) she had hold of a person. Thereupon went she into the place where they lived. Presently she was seen by her husband. "And what a fool you are to have done so!" she was told. "That is the same thing over again that the other did," she was told. Of course she angered him. "I really did not intend doing what I did, never again would I do it," she said to her husband.

"Yea, I do not desire that you do so, for with care are you to give sustenance to the people; that is what I desire of you," she was told.

So it was then that her husband was about to set forth on his way; and then gone was he on his journey. When it was evening, he returned home. Now, he fetched home some goods in his pack, all kinds of food he fetched back. "Well, it is now your turn to go."

Whereupon truly she went. "Not at all would I do so again," she thought. So, when again she came out upon a summit, some people she saw. Then again out came a woman (from a wigwam), and then by her she was observed; very far apart were the (woman's) legs while making water when by her she was observed. Of a truth, displeased was she that she should be gazed at by her. But then she paid no heed to her, and so quietly she continued on her way. In truth, she forsook her desire of wanting not to heed. So once, while walking along, she saw (a place where some) goods were, and it was what had been given her by the people; and the measure of goods that she found was enough to make a great pack. And then, of a truth, was she arriving home just as the morning came. When she was seen by her husband, this was what she was told: "How grateful I am for the kindly way that you have treated the people! Now, that is what I desire you to do. Therefore in peace shall we follow this career. Truly pleased am I with what you have done." And then presently spoke her husband, saying: "Truly unwilling am I to go forth." Upon a stick was her husband

mi'kwisini. Tcigwa' i'kitōwān: "Tağa, nindāns, pabā'i'cān
o'ō-witi kābabā'i:jāyān." Äci'um'pigwātāminit mi'tigunāğan,
animōčan paskutcišiwān pämi'undcisāgitcipa'tōnit; maḍwāpa-
'pawīwān aḡwatcīng mi'i'mā mi'tigunāğaning. "Kāgu' wīn
5 tibābāmā'kän iḡi'u ānicinābäg!" udinān ini'u udayānsan.

Misa gägä't äjipimusät 'a'a'u animōc.

Mägwāgu ayābit, pämägu awiya onōndawān, "Aⁱ, aⁱ, aⁱ!" in-
wāwān. "Änti, ānti, ānti nimindimō'i'mic!" Undcipīndikānikāni-
nit. Kägāgu'ku udābibinigōn 'a'a'u i'kwä, misa' udānunādcinici-
10 mān unābāmaḡ; udānumāmiguwābinān.

Kāwīn kaḡāgä nawāndcic tacicku'tāsowān ini'u unābāmaḡ.
Wī'kāsa, "Tiwä, ācimādcisawīnitug!" Äci'ō'mbigwātāminit mīna-
wā 'i'i'u mi'tigunāğan, "Ämbāsinō, nindaiyānsitug, āmu'k! Gä-
gätsa ki'tci'um'bigisi 'a'a'u kābīnwät," udinān.

15 Midāc kägä't ānisāgitciba'i'tiwa^s 'a'a'u udaiyānsa^s. Misa'
maḍwāba'pawīwa^s i'i'mā aḡwatcīng. Cigwa maḍwāgikitōwān:
"Aiyāwi'k kidaiyiwāk, nīngi'kaḡigōk!" Misa' maḍwā'i'nwānit:
"Ya^u, ya^u, ya^u!" maḍwā'i'nwāwān. Misa' kīmaḍwānisimint, misa'
maḍwāmimint, maḍwāwīsininint 'i'i'u udaya^s 'a'a' kīsis. Misa'
20 cigwa mīnawā maḍwāba'pawīwa^s, misa' cigwa pīndigānit ugi-
'tcumisātāni 'i'i'u paskutci animōca. Äci'um'bigwādānig 'i'i'u mi-
'tigunāğan a'pānā imā ācipīndigāba'i'tīnit. Misa' udinān ini'u
wīwān: "Kägä't kigaminu'tcigä kayä kīn kīcawānimātāwā iḡi'u
pimādisiwāt tcipāmi'a'twā," udinān. "Kägä'tsa mī'i'ū āci'a'nan-
25 tawāniminān tcī'i'cictcigāyān," udinān ini'u wīwān.

whittling. A wooden bowl at the place behind the fire was lying bottom up. Presently he spoke, saying: "Come, my daughter, go you forth upon this way where I have journeyed." When he pried the bowl up with a stick, a dog without hair came running out of the place; he could be heard when shaking himself outside of the wooden bowl. "Don't you look at the people!" he said to his little pet.

Thereupon truly away went the dog walking.

And while sitting (there), he suddenly heard some one. "Aⁱ, aⁱ, aⁱ!" was the sound the being uttered. "Where, where, where is my old woman!" From (outside) it reached its hand within. In fact, by it was the woman almost seized, whereupon she fled to her husband; she grabbed (and) shook him, but without avail.

Without paying any heed, right on with his whittling continued her husband. After some length of time, "Oh, what bother!" When again he lifted the wooden bowl, "Come, my little pets, eat him up! Verily, very noisy is the one that came barking," he said to them.

Thereupon, of a truth, out went running those pets of his. And then the sound of them could be heard as they shook (themselves) there outside. Presently the voice of one was heard saying: "Call off your dogs! I shall be bitten to death by them!" Thereupon the sound of them could be heard: "Ya^u, ya^u, ya^u!" such was the sound they made. And then was heard the sound of them killing him, whereupon they could be heard eating him up, the pets of the Sun could be heard eating. And then presently they could again be heard shaking themselves, whereupon, when they entered, big were the bellies of the dogs without hair. When the wooden bowl was lifted, then straightway into it they rushed together. And then he said to his wife: "Truly, the right kind of thing are you also going to do for having blessed them that live by giving them sustenance," he said to her. "Verily, that is what I should like to have you do," he said to his wife.

Cigwa taḡwicinōn īnī'u udayānsan, mīsa' mīnawā paḡamiwaṇānit
ano'kātciḡan, tibickō kayā wīn ājipaḡamiwaṇāt 'i'i'u, kayā wī-
siniwin. Kāgā't minwāntam 'a'a'u inini udayānsan taḡwicininit.
Mīsa' tibickō ācipidāsunit īnī'u udayānsan.

- 5 Cayigwasa' animādcā 'a'a'u i'kwā. Sāḡatciwāt owābāmā^s āni-
cinābā^s; ga'kinasa' owābāmān pimusāt. Gāḡātsa' minwāntam
mīyā'ta ābiding māciṭciḡāt. "Kāwīn kanagā mīnawā wī'kā nin-
dā'i'ciṭciḡāsī," kī'i'nāntam. Mīdāc cigwa taḡwicin āntāwāt
piba'kakābininigigu. Kīgāḡikitōwān mīdāc kā'i'gut: "Ānīc mīsa
10 'i'i'u minotōtawātwā īḡi'u ānicinābāḡ īḡi'u maṭcināⁿj," ugī'i'nān.
"I'i'u tcibami'a'ngwā īḡi'u ānicinābāḡ, mīsa 'i'i'u kāḡātsa ta'u'ni-
cicin kayā kīn cawānimātwā," udigōn īnī'u unābāmān. "Mīsa i'
kā'i'ciwābak, mīsa i' minotōtawātwā īḡi'u ānicinābāḡ. Ānīc mīsa
i' kā'i'ciwābak tci'a'ni'a'kīwank, wāwāni tcipaṃi'a'ngwā īḡi'u
15 ānicinābāḡ. Mīsa mini'k."

67. RED-STOCKING AND HIS FATHER'S SISTER'S SON
(Kā'u'miskwāciḡanit kayā īnī'u wī'tāwisān).

- Mīsaī Kā'u'miskwāciḡanit wī'tāwisān uwītigāmān, mī yā'ta
nīciwāt. Mōⁿjaḡ nāntawāntciḡāwāḡ; nībiwa wāwāckāciwān unisā-
wān kayā utāwāḡan uni'tōnāwa. Mīdāc i' ā'ta ājiwawānisiwāt
kāwīn awīya tcibā'kwāsīwān, kayā kābāḡitinamwāt kāwīn udāsī-
20 nāwa; ānīc kāḡābāḡīciḡ ināntōwāḡ nāntawāntciḡāwāt. Ninguting
ānitibi'katinig, kīḡitu a'a'i'nini; kāwīn wīna a'u Kāmiskwāciḡanit,
īnī'u wī'tāwisān udigōn: "Āmbāsa, kāḡu wī'kā wītigāsītā!" Utā-
nōntci'a'n īnī'u uwī'tāwisān a'a'u Kā'u'miskwāciḡanit.

"Nī'tāwis, kāḡu i'kito'kān."

- 25 Wāyābāninig ājimādcāt a'a'i'nini. Ninguting papimusāt ā'pidci

In time home returned his little pet, whereat with other goods upon his back he came, in the same way as he had done when he himself came home with some upon his back, also with food. Truly pleased was the man (to see) his little pet come home. And so his little pet came home with the same things (that he had fetched).

In time upon her way went the woman. When she came out upon a summit, she saw some people; all of them she saw as she went walking along. Truly happy was she, that only once she had done wrong. "Not another time would I ever do so," she thought. And then in time she returned home as the day was beginning to break. In a talk that he gave, this was what she was told: "Now, therefore, are you treating the people kindly," he said to her. "To the end that we give sustenance to the people, that truly would be a good way for you to bless them," she was told by her husband. "That is the way it shall be, that you should treat the people kindly. Now, this is the way it shall be till the end of the world, bountifully shall you sustain the people. That is all."

67. RED-STOCKING AND HIS FATHER'S SISTER'S SON.

And now Red-Stocking was living with his cousin (father's sister's son), and they were only two. At the time they hunted for game; many deer they slew, and fur-bearing animals they killed. And so the only thing they lacked was some one to cook food for them, and some one to get wood for them they did not have; for throughout the whole of every day they were away hunting for game. Once, when night was coming on, up spoke one of the men; it was not Red-Stocking himself, but it was by his cousin he was told: "Now, let us never be married!" In vain did Red-Stocking try to dissuade his cousin.

"My cousin, do not say that!"

On the morrow thence departed the man. By and by, while walking along, very dense was the forest of tall trees through which

cibâyāni āni·i·cāt; kwaya'k āni·i·cāt. I'kwāwān owâbāmāt taci-
 pinā'kwā·u·nit, kägä't mi'kawātsiwañ. Tcigwa äcipäcwâbāmāt
 pī·i·nābiwañ äjibā'pi·i·gut. Äjiwâbāmigut mīgu' kayä wīn äjibā-
 'pi·ä·t. Ä'pidci payäcwâbāmāt icpiming icini'kāniwañ, mīgu' ānīci-
 5 ·ō·mbickānit. Kāpickunāgusinit, wāwāni kawicimwāpagisō ānigu'k
 äjimawit. Ānīc ā'pidci ināndam. "Ämbägić wīdigāmāg!" inān-
 dam. Ä'pidci tayāmawit intawā äcikiwāt. Tägwicink pīndigāt
 äntāt. Äjikawicimut nibāt.

Ä'pidci wānāgucininig, tagwicin Kā·u·miskwācigañit. Ä'tawā!,
 10 nibāwān wī'tāwisān. Kā'kīsisä'kwāt äjikañōnāt: "Nī'tāwis,
 āmbä, wīsinin!"

Pimayāwīwañ wī'tāwisān. Unisi'tawināwān kīkitcimawinit,
 ā'pidci kagībwābimowañ. Wīsinīwāt kägä't kāwīn ugañōnigusīn.
 Intawā äjikawicimuwāt nibāwāt tibi'kañinig. Kīgicāp mađwä-
 15 wānickāwān wī'tāwisān, ā'pidci kīgicāp; ugañōnigōn: "Nī'tāwis,
 āmbä, wīsinin!"

Äji·u·nickāt Kā·u·miskwācigañit.

Tcibwā·i·ckwāwīsinit āca mī·i·'u kīmādcānit. Mīsa' mīnawā
 iwiti āni·i·cāt a^a·i·nini, iwiti kīwâbāmāt īni' u i'kwāwān. Kägä't
 20 tābābandānk imāⁿ kīwâbāmāt īni' u i'kwāwān ānī·i·nābit, kāyābi
 nāmađapiwañ. Äni·i·jināsi'kawāt; cigwa äcipäcwābāmāt ā'pidci
 ubā'pi·i·gōn kayä wīn ubā'pi·ä·n. Mīnawā i'pīmīng icini'kāniwañ,
 äc·i·ōmbickānit; kāpickunāgusinit, mīdać kägä't tci·ä·nigu'k
 äjimawit. Ä'pidci kā'tāmawit äjikiwāt. Kā'tagwicink, āndāwāt
 25 mōⁿcağ mawī.

he was going; straight on his way he kept. A woman he saw who was combing her hair in a place there, truly pretty she was. When he came into easy view of her, he was met with a look and a smile. When seen by her, he therefore smiled at her in return. When very close to her he was come, then up she raised an arm, where-
 \ upon she ascended into the air. After she had disappeared from view, forthwith down (upon the ground) he flung himself, weeping as hard as he could. For very (deep) was his feeling (for her). "Would that I might marry her!" he wished. When he had had a surfeit of crying, he accordingly went back home. On his arrival, he then entered into where he lived. Then he lay down to go to sleep.

When it was late in the evening, home came Red-Stocking. Poor thing! there asleep was his cousin. After he had cooked a meal, he then spoke to him saying: "My cousin, come, eat some food!"

Forth from bed then came his cousin. (Red-Stocking) knew that he had been weeping bitterly, (for he saw that) very small were his eyes by (reason of much) weeping. While they ate, he really got no word from him. Therefore then went they to bed, to sleep when night came on. In the morning he heard the sound of his cousin rising from bed, very early in the morning. He was addressed by him saying: "My cousin, come, eat some food!"

Then up from bed rose Red-Stocking.

Before (his cousin) had finished eating, even then did he depart. And so again to yonder place then went the man, to that place where he had seen the woman. Of a truth, when he came in sight of the place, he beheld the woman. As he went, he kept looking, and still there she sat. Then to where she was he went; when he drew nigh to her, a very (pleasant) smile he received from her, and he too smiled back at her. Again up she raised her arm, then
 \ into the air she ascended; after she had gone out of sight, then in truth very bitterly did he weep. After he was sated with crying, then back home he went. When he was come at where they lived, all the while did he weep.

Wānāgusig taḡwicin aʼaʼu Kā·u·miskwāciḡanit; unōntawān maḡ-
wāmawinit wī'tāwiṣan. Änipīndigāt kīckōwāwān. Pītcīnaḡ äji-
maṇisāt; kā·i·ckwāmaṇisāt, äjikīsisä'kwāt. Cigwa ōkaṇōnān wī'tā-
wiṣan: "Nī'tāwis, aḡbā wīsinīn!"

5 Kägä't ānumādcī'tāwān wīwisininit; kāwāsa uḡackitōsinini
tcīwīsininit.

Intawā tābi'katinig äjikawicimōwāt, uḡaṇōnān: "Nī'tāwis,
wāḡunān māwīntamaṇ? Kaṇaḡbaṡc mō"caḡ kīma".

10 "Ätawā! nī'tāwis, i'kwä ḡinīn nīwābamā'ku. Kägä't mī'ka-
wādisi."

Äjikīgitut Kā·u·miskwāciḡanit: "Nī'tāwis, mī·i·'u kā·u·ndci·u·n-
dci·i·nān, 'Käḡu' wī'kā wīdigāsītā!' kī·i·kitoyān. Änīc, nī'tāwis, kī-
wīwītīḡāmāṇac aʼa·i·'kwä wāyābamāwātān?"

15 "Ä'tawā, nī'tāwis, kägä't nīntāwītīḡāmā kīcpin päcwānimāḡ.
Naḡkā! Wāyābamāḡin āntōtāṇk; cigwa päcu' ānitaḡwicinōwāḡin,
īcpīming icinī'kāni, mīḡu iʼ äci·o·mbickāt. İnā', kāwīn pō'tc
īntāsāsīḡä·ā·sī."

Äjikīgitut Kā·u·miskwāciḡanit: "Nī'tāwis, kāwīn saṇaḡisisī.
Wāḡaṇk ka·i·ciwītciwīn."

20 Tā'tiwā! kägä't minwāntamōn wī'tāwiṣan. Kāwīn kaṇaḡä
nībāsīwan; pītcīnaḡ īḡu wāwābininig, āca umāḡdwākaṇōnīḡōn wī-
'tāwiṣan: "Nī'tāwis, unīckān wīsinīn!"

Kägä't äji·u·nickāt Kā·u·miskwāciḡanit.

25 Kägä't minwāntamōn, mō"caḡ naṇaḡamōwan wī'tāwiṣan: "Nī-
'tāwis, kā·i·cītinā mādcātā."

Wāwīp uci'tā Kā·u·miskwāciḡanit; tcībwākīcī'tād ḡaḡ, mī·i·'u
āca kī·a·nimādcānit wī'tāwiṣan. Kayā wīn äjīmādcāt; kī'tci wī'kā
uḡaṡtimān.

In the evening home came Red-Stocking; he heard the sound of his cousin weeping. When in he went, then (his cousin) ceased crying. Presently then went he to get some fire-wood; after he had gathered the fire-wood, he then prepared a meal. In a while he spoke to his cousin, saying: "My cousin, come, eat some food!"

In truth, (his cousin) tried to eat; but it was no use, for he was not able to eat.

Therefore in the night, when they lay down to sleep, he spoke to him, saying: "My cousin, what are you crying about? Perhaps all the while do you cry."

"Alas! my cousin, it is about a woman I am always crying. Truly beautiful she is."

Then spoke Red-Stocking, saying: "My cousin, that was the reason why I spoke forbiddingly to you when I said to you, 'Never let us marry!' Now, my cousin, would you like to marry the woman whom you have been seeing?"

"Why, my cousin, I truly would marry her if (only) I could get near (enough) to her. Now, listen! Whenever I see her, (this) is what she does; as soon as I get nigh to her, up she raises her arm, and then into the air she ascends. Therefore I simply have no chance to get near to her."

Then spoke Red-Stocking, saying: "My cousin, she is not difficult (to get). To-morrow I will go with you."

Poor fellow! truly happy was his cousin. Not even did he sleep; and as soon as the faint dawn of morning came, then could be heard the voice of his cousin saying to him: "O my cousin! get up, eat some food!"

In truth, up from bed rose Red-Stocking.

Truly pleased was the other, all the while was his cousin singing. "My cousin, immediately let us be off!"

Quick was Red-Stocking getting ready; but before he was ready, even then was his cousin on the way. And he too then set out; he was a long while overtaking him.

"Misa', nī'tāwis! iwiti wābamaḡ a'i'kwā. Nī'tāwis! mī'i'ᵘ animādcātā!"

Kägä't owābāmāwān i'kwāwān taḡipinā'kwā'u:nit. Nawātc acākiwāwāḡ.

- 5 "Nī'tāwis, a'kawā! Ningawī'i'nāp iwiti tibickōtcaya·i' nāmaḡa-bit." Äjimādcī'tāt Kā'u:miskwāciganit mīsanibīwayāni'kāzut; äji·u'mbācit mīḡac iwiti ācāt i'kwāwān nāmaḡaḡipinit. Tibickōtcaya·i' tāḡwicink, kägä't owābandān pīmina'kwānā's pīmāpīga-munik. Mīḡac i'i'ᵘ kägā äjiba'kicānk. Nāyāp ācitāḡwicink wī'tā-wisan nāmaḡaḡipinit uḡanōnān: "Nī'tāwis, mī'i'ᵘ icināsi'kaᵘ.
- 10 Mīsagu bā'pic tciwītigāmāt a'a'ᵘ i'kwā."

Kuniginīn, ānigu'k udōtcīmīgōn ini'ᵘ wī'tāwisān; kayā sāsā'kwāwān, ā'pītciminwāntāmīnit. "Nī'tāwis, mī'i'ᵘ kānicikīwāyān nīwīki'o'sā."

- 15 Kuniginīn, wī'tāwisān tci·ānigu'k mādcība'tōwān ijānit ini'ᵘ i'kwāwān. Cigwa äjibācwābāmāt äjipā'pi'i'gut; ā'pītcī pācu icini'kāniwān cigwa āni·ō'mbickāwān; kwā'tcīḡu pācu'āni·a'yānit äjipāḡicininīnit. Mīḡac kägä't minwāndānk aᵘ inini äjikanōnāt: "Āmbā, kīwātā!"

- 20 Ā'pīdcī minwāntāmōn ini'ᵘ i'kwāwān.

Misa' äjikiwāwāt; tāḡwicinōwāt a'kawā wīsiniwāḡ. Kā·i'ck-wāwisiniwāt, cīḡwa äjimādcī'tānit mānisānit; nībiwa mānisāwān, ā'kōsinit apī'tcisininiwān ini'ᵘ mīsān.

- Ā'pīdcī wānāḡucininig āniḡāḡwicin Kā'u:miskwāciganit. Kayā't
- 25 unōndawā māḡdwābā'pinit. "Misa cigwa nī'tāwis kīwītīgāt," in-āndām. Ānīc wāwāckāciwān upimōmān; āniḡāḡwicink upāḡitō-mān. Äjipīndīgāt Kā'u:miskwāciganit, sāḡitcisāwān ini'ᵘ i'kwāwān; wāwīp utācī'kawānini ini'ᵘ wāwāckāciwān. Mī ḡayā uma'kizinini äji·āḡōtōnit pāsāmīnit. Kā·i'ckwāwisinit, "Nī'tāwis,

"It was, O my cousin! at yonder place where I saw the woman. O my cousin! therefore let us keep right on!"

Sure enough, they beheld a woman that was there combing her hair. A short way back upon their path they withdrew.

"My cousin, tarry (here) a while! I will go view the place above where she sits." Then did Red-Stocking set to work changing the form of himself into a downy feather; wafted by the wind, he then went to yonder place (above) where the woman was seated. When he was come directly overhead, of a truth, he beheld a slender cord that extended up into the air. Thereupon he barely cut it in two. When back he came to where his cousin was seated, he spoke to him, saying: "My cousin, therefore now go to where she is. Now is the time for you to take the woman to wife."

Behold, with fervor was he kissed by his cousin; and (his cousin) gave a whoop, he was so happy. "My cousin, therefore now do I return, for I wish to hunt for game."

Behold, then his cousin at full speed started off on a run when he went to where the woman was. Drawing nigh to where she was, he then was smiled upon by her; a very short way up she lifted her arm, when she then began rising into the air; but only a short way up she got, when down she fell. Thereupon truly happy was the man as he spoke to her, saying: "Come, let us go home!"

Very pleased was the woman.

Thereupon then home they went; after they had arrived, the first thing they did was to eat. When they had finished eating, then (the woman) set to work gathering fire-wood; much fire-wood she gathered, as tall as she was the height of the (pile of) fire-wood.

Late in the evening back came Red-Stocking. In truth, he heard the sound of their voices laughing. "Therefore now is my cousin married," he thought. Now, a deer he brought home upon his back; when he was come, he laid down his burden. When within had entered Red-Stocking, then out of doors rushed the woman; speedily she dressed the deer. Thereupon she also hung up his

ambäsa ayāngwāmisin! kwaya'k wīwītigām a·i'·kwä. Kāṇāḇatc kabamī·i·gunān."

Mīsa' a·i·ntāwāt. Kumāgu a'pī āpītcipipōninig, ānīc, ä·i·cic-
tcigāt kayä äci·u·t cāngwāciwayānan udōgackipitāganinan kayä
5 mīskwa'pwāganān udōtō'pwāganinan. Ninguting a^a·u i'kwä
kānimādcānit iⁱ·u udininima^a awīya pītwāwācinōn, äjipipīndigānit.
Mī nāsāb äci·u·nit īni'·u Kā·u·miskwāciganinit. Kā·pīndigānit unacki-
na·ā·wān; ānīc cāngwāciwayānan wēgackipidāganinit kayä mis-
kwa'pwāganān wetō'pwāganīnit. Mīdāc anāndānk a·i'·kwä:
10 "Kāṇāḇatc pa'kānisi a^a·i·nini. Kā·i·ckwāsāgaswānit uganōnigōn:
"Kibināsi'kōn."

Mīdāc ānāntānk a·i'·kwä: "Kägä't ināngwāna pa'kānisi."
Cigwa pašigwīwān pī·ā·cawagāmāwan; äjīsāgini'kānigut äjika-
nōnigut: "Āmbä, āndāyānk icātā!"

15 Ānugi'tci'kāsu, mīgu awāncic sāgitciwī'kubinigut. Ānugitā-
'kwī i·i·mā āḇācing, mīgu i^u ānīcinīgubitōt. Kāwīn kānagä upisubi-
tōsīni. Mīnawā mī' tigōnsig ānō·ā·nimintcimā'kwī. Kägä't nībiwa
uba'kwa'kīpitōnan īni'·u mī' tigōnsān. Ningutingiku paḇīmīwīnigut
onōntān kägō. "Tcweⁿ!" īni'tām a·i'·kwä; inābit paṇāgu mis-
20 kwāni, paṇāgu nībiwa nībawīwa^a ānicinābā^a pō'kwāwīganāwa^a.
Ka'kina āntāgwananīn pa'ta'kibinā·o·wāg, kayä īni'·u ma'kwayāni-
cān paši'kwābisōwāg. Mīdāc i·i·mā āndācipō'tāgāwāt mīdāc imā^a
āni·i·ciwinint. Āniwā'k kibi'tāganāwa iⁱ·u bwā'tāgānit kanawā-
ḇamigut. "Ä^a ē! mīsa' Kā·u·miskwāciganit! Cigwa pīdcigāsunit
25 wīnimōn!"

¹ This sentence is given brokenly, as in the text.

² While clinging to it when the visitor was trying to carry her off.

³ The name also of the abductor.

moccasins to dry. After he had eaten, "My cousin, have a care! in the right kind of way do you live with the woman. Perhaps by her we shall be given service."

And so they continued there. Some time afterwards, when it was getting well into the winter, why, as was his custom and his dress, Red-Stocking had the skin of a mink for a tobacco-pouch, and also a red (stone) pipe he had for a pipe.¹ Once on a time the woman, after her men had gone away, (heard) the sound of some one approaching, then (beheld a person) entering in. Now, he was clad in the same attire as Red-Stocking. After he had come within, he filled his pipe; now, the skin of a mink he had for a tobacco-pouch, and a red (stone) pipe he had for a pipe. And thus thought the woman: "Perhaps a stranger the man may be." When he had finished smoking, she was addressed by him saying: "I have come to take you away."

Thus thought the woman: "Verily, without doubt he is a stranger." (Then she beheld the man) rise to his feet (and) come round the fire (over to where she was); when she was taken by the hand, she was then addressed by him saying: "Come, to where we live let us go!"

In vain she tried to refuse, but in spite of that she was pulled out of doors. In vain she tried clinging to the lodge-pole, but out of the ground she pulled it.² Not even that was a hindrance (to him). Next, as she went along, she tried in vain to cling to the shrubs. In truth, many of the shrubs she pulled up. And by and by, while she was borne along, she heard something. "Tcwe!" was the sound the woman heard; as she looked, everything was red, and there stood a vast number of people hunchbacked. All had crow-feathers standing (upon their heads), and miserable bear-skins were bound about (their brows). And thither, where they were at work with mortar and pestle, was where she was taken. For a moment ceased they that were at work with mortar and pestle when by them she was observed. "Aha! yonder is Red-Stocking!"³ Now, home is borne his sister-in-law!"

Äjikigitōnit ini^u pämiwīnigut: "Kiwābamāgina bwā'tāgāwāt? Miwagigu päpō'kwawā^{nyag}, miwagi'gu mini'k mā'kamāgwā wī-wiwā²." Mīdāc cigwa ānicimādcānit. Inābit kwaya'k ācānit owā-bandān ki'tcicāpuntawān. A'pī pāndigānit mōckināwa² i'kwāwa².
 5 Mīdāc imāⁿ nāwaya'ī āji'a'sint a'ī'kwā. "Mī'o'māⁿ kayā kīn kā'o'ntāpiyaⁿ."

Inābit, ā'pitci mōckināwa² i'kwāwa². Ānīc päcig ini^u wītcī-'kwāwān ā'pidci ucāwānimigōn. Mīdāc icināgusiwa² i'kwāwa², kāwīn kīgō wīnisiwān, mīgu'ī'ū ājimi'tāckāntibānit. Ā'pidci
 10 dāc a'a'ū i'kwā kagānwāni'kwā. Ānitibi'kadinig udigōn ini^u cāwānimigut: "Kägā't sānāgisi a'ī'nini kānāsi'kōk, mīgu i^u nōngum, ānitibika'k tcimanōt ini^u kīnisišan!"

Kägā't ā'pidci kagwānisāgāndām a'a'ū i'kwā, mīdāc i'ē'ū ājiwī-'kwātcī'tōd tcinibāsīg. Tcikaya'ī tciwābaninig ā'pidci pāngī nibā.
 15 Kwäckusit ājināntōtcīnigāt uctigwāning, awāniban wīnisišan. Kägā't kagwānisāgāntām; intawā ājisāga'a'nk, ki'tciwāsa icāt. Ā'pidci ki'tciwāsa kā'tāgwicink āji'ū'kī'kiwicink mawit. "Mīgu'ī'ū pīnic tcinibuyān intawā wīmawiyān."

Ninguting ājipapimusāt a'a'ū Kīsis owābamān i'kwāwān cingī-
 20 cininit. "Āmbāsa, ninganāsi'kawā," ināntām, "āsām ā'pidci kagwātagi'tō." Kägā't ājināⁿcakīt a' Gīsis āji'ū'ci'kābawit i'ī'mā cingicininit ini^u i'kwāwān.

Māgwāmawit a'ī'kwā awīya ugi'kānimān nibawī'tāgut. Cigwa ugaⁿōnigōn: "Tāga kīckuwān!" udigōn awīya a'ī'kwā. Kägā't
 25 āji'ū'nickāt a'ī'kwā tā'tāganābit ininiwān owābamān.

Äjikigitut a'a'ū Kīsis: "Ānīn āntiyaⁿ kīmawiyaⁿ?"

¹ A long bark lodge with a door at each end.

Then spoke he that was carrying her past: "Do you see them that are at work with mortar and pestle? They are the hunchbacks, and they all are (the men) whose wives I have taken away." And then on his way he continued. As she looked straight ahead whither he was bound, she beheld a large long-lodge.¹ When taken in, (she beheld) the place full of women. Accordingly there in the centre the woman was put. "Here shall you also have a place where to sit."

As she looked, ever so full of women was the place. Now, by one of her companions was she much liked. Now, this was the appearance of the women: no hair at all did they have, so therefore they were bald-headed. Now, extremely long was the hair of this woman. As the night was drawing on, she was told by her that was friendly to her: "Truly severe is the man who went to fetch you away, for in this same night he will remove your hair."

To be sure, much did the woman abhor the thought of it, and so she tried to keep from falling asleep. Along towards morning she fell asleep for a very little while. On waking up she then felt of her head, and gone was her hair. In truth, she was in a wretched state of mind; therefore then out of doors she went, a great distance away she went. When she was come an exceedingly long way off, she went down upon her knees weeping. "From now on till I am dead will I therefore continue crying."

By and by, when the Sun was passing along, he beheld a woman lying down. "Behold, I will go to where she is," he thought, "for she is in exceedingly sore distress." Verily, when down came the Sun, he stood nigh to where the woman lay.

While the woman was weeping, she was conscious of some one standing beside her. Presently (by some one) she was addressed. "Come, cease from your crying!" by some one the woman was told. In truth, when the woman, on rising from where she lay, cast an upward look, she beheld a man.

Then spoke the Sun, saying: "What ailed you that you should have been crying?"

"Aye¹, wāntcimawiyānsa nīnisisan kīmaṁigātāmaga'k!"

"Awānāc kā'tō'tawī'k?"

"Mī'a'ⁱ Ininiwinintibigāḡan, mī'i'ⁱ ācini'kāsut a'a'ⁱ mā'kand-wāt i'i'ⁱ i'kwāwa²."

5 "Taḡa, kīwātā! āntāyān icātā!"

"Kāwāsa," i'kitu a'i'kwā, "Intaḡatc owīnisisisiwān."

Ājikīgitot a' Gīsis: "Kāwīn, ninga'u'ci'tōnan īni'ⁱ kīnisisan mī'i'ⁱ icimādcātā."

Kāḡā't ājimādcāwāt; kumāḡu a'pī tāḡwicinuwāt aṇināntawā-
10 bāntcigāwān kāḡō owābandānāwa māmwāt c imā' ina'i'gu'kānig;
kuniginīn, tāntāminicwāca. Mīdāc i' ājimayāwāntci'ā'nit; nībiwa
kā'a'sānit ki'tcipiskitānāḡaning mī'i'mā' ājipāskibinānit. Nibi
a'tāni. Mwāskinābīnik i'i'ⁱ tcibicki'tānāḡan, pimitā kayā āji-
a'ⁱ tōnit. Mīdāc i' ājikānōnigut: "A'a'ⁱ, mī'i'mā' icikōḡin."

15 Kāḡā't a'a'ⁱ i'kwā mwāckāmut wīnisisan ayāniwān.

"Ānīn āyā'kwābika'kibān īni'ⁱ kīnisisan?"

"Ā'pidcigu kagānwābēḡigatōbanīn," i'kito a' i'kwā.

"Mīnawā kōḡin."

Kāḡā't ācigōḡit a'i'kwā. Mwāckāmut, mī nāsāb ācināḡwāti-
20 nīgibān iyuctigwān. Kāḡā't minwāntāḡ wā'a'ⁱ i'kwā. Ājikīgitot
a'a'ⁱ i'kwā: "Mīsa' aḡantcigu kāwī'i'ciyān ninga'i'ciwābis."

Mīdāc a'a'ⁱ Kīsis ājikīgitut: "Āmbāsa, kīwātā! Kāḡā't kāwīn
picicig nintayāsi wāntciyān, i'kwā nintagāwā. Kāḡā't mādcici-
wābisi, kāḡāḡatc wība kīḡanisik. Nīn kāwīn wī'kā pisān nintayāsi,
25 mīḡwā'pānā pīmusāyān. Kayā wīn a'a'ⁱ nīmīdīmō'i'mic kāwīn
wī'ka pisān ayāsi, kayā wīn mō'cāḡ pīmusā. Kīḡi'kānīmīna
ayāwiyān?"

¹ Implied that the vessel was big.

² A way of saying that her hair was long, as it used to be.

"Oh, the reason why I cried was that my hair was taken away (from me)!"

"By whom were you treated thus?"

"It was by that Man-with-a-Skull-for-a-Head, for such is the name of him who carries off the women."

"Pray, let us go back! to where I dwell let us go!"

"(It is) impossible (for me)," said the woman, "for I am ashamed to be without my hair."

Then spoke the Sun, saying: "Nay, I will restore your hair for you, therefore let us depart from hence."

In truth, they then set out; when some distance on their way they were come, while he was on the lookout, they saw something in the depth of a forest of balsams; lo, (it was) balsam-drops. Thereupon he proceeded to gather them up; after gathering a heap of them into a large bark vessel, then there he broke them up. Some water was there. When the big bark vessel was full, then some grease he also put in. Thereupon she was addressed: "Now, then, into that do you dive."¹

Verily, when the woman came to the surface, she had her hair.

"What used to be the length of your hair?"

"Very long was my hair at the time," said the woman.

"Again dive in."

Truly then in dived the woman. When she came up to the surface, the same as it used to be was the look of her head.² Truly pleased was the woman. Then spoke the woman, saying: "Therefore whatsoever you may say to me, the same will I do."

Accordingly then the Sun spoke, saying: "Come, let us go back! Verily not alone am I at the place from whence I came, for a wife do I have. Truly wicked is she, perhaps in a little while you will be slain by her.³ I myself am never at rest, for I am ever travelling. And that old woman of mine is also never at rest, for she too is always travelling. Do you know who I am?"

³ Unless you have power to overcome hers.

Äjikigitut a^au i'kwä: "Kāwīn kigikānimisinōn."

"Nīn Kīsis, kayä a^au nimindimōi'mic Kīsis Tibi'kätinig, mī'a-wä kāwābāmint tibi'kätinig. Mīi'u ānicimādcātā!"

Kägä't äjimādcāwāt, mīgu imāⁿ wāntci'u'mbickāwāt. Tägwi-
5 cinuwāt äntānit owābandān āni'i'cipīndigānit; owābāmāwān i'kwā-
wān nāmādapinit. "Mīsa' wa^au nimindimōi'mic," udigōn.

Kägä't cigwa ānitibi'kätinig, uci'tāwān īni'u i'kwāwān wīpimu-
sānit. Äjimādcāt a^ai'kwä, umī'kana upīma'ā'dōn. Ninguting
pāpīma'a-tōd iⁱ'u umī'kāna mīwīni iⁿ skigāmisigāwāt īgi'u i'kwā-
10 wāg ō'o-māⁿ a'kīng ābī'tamānk, ā'pidci udcānamisi pācig a'i-
'kwä; ā'pidci wīcīcīgi māgwā sīgābōwānāt iⁱ'u a'ki'kwa. Mīdāc
iⁿ ācisāga'ā'nk. Ānic nātōbāgān pā'kic uda'kunān iⁱ'u cīcīgit.
Änigu'k uganawābāmān īni'u Gīsisōn, Tibi'kigīsisōn.

Mīdāc iⁱ'u ā'pidci unickī'i'gōn kānawābāmīgut pā'kic iⁱ'u
15 cīcīginit, mīi-wä ā'pidci wāndcinawā'i'gut; kāgwānisāgāntānk.
Intawā āci'ō-tā'pināt īni'u i'kwāwān; mīsa' ubimiwānāning ayānit
kiginātōbāgān. Mīdāc iⁱ'u ānicimādcāt. Cigwa tagwicin āndāt.
Änipīndigāt a'i'nini kaya a'i'kwä inābiwāg pipīndigānit. Ambā,
kā'i'cinamawāt upimiwānāninīng ānicinābān agwa'pisōwān!

20 Ā'pidci unickī'i'gōn a'i'nini. Kā'pīndigānit uganōnān: "Kägä't
kitinigā-ā'g ānicinābāg. Kāwīn kiminu'tcigāsī nisāt ānicinābā.
Intawā mīgu iⁿ a'pānā tcibimiwināt ānicinābā nōngum pānāt.
Kāwīn wī'kā kawābināsī!"

¹ At the end of winter, when the sap begins to run.

² The word for "sun" is also used for "moon;" but, to avoid ambiguity, there is a descriptive term expressing "night," which is used with the word to denote "moon." When, however, the sun and moon are taken together or with other

Then spoke the woman, saying: "I do not know you."

"I (am the) Sun, and that old woman of mine is the Sun-by-Night, for she is the one seen at night. Therefore let us go forth on our way!"

Truly then they departed hence, from that very place was where they ascended into the air. When they were come at where he lived, she saw where he went on in; she saw a woman seated (there). "That is my old woman," she was told.

Verily, it was then beginning to grow dark; ready was the woman making to set out upon her journey. When forth the woman went, along a road she followed. Once, while going along the road at a time when the women were making sugar¹ here on the earth where we are, very busy at work was a certain woman; she felt desire to make water while pouring syrup from one kettle into another. Accordingly then out of doors she went. Now, a sap-pail had she in her hand, while at the same time she was making water. Steadily she gazed up at the Sun, the Sun-by-Night.²

Thereupon was (the Sun-by-Night) much angered to be gazed at (by the woman) while at the same time she was making water, therefore on that account she was angered; she loathed the thought of it. Therefore then she picked the woman up; and so, putting her into her pack together with her sap-pail, she thereupon set forth upon her way. In a while she arrived at home. As she came entering in, the man and woman looked, (and saw) her as she came in. Behold, what were they to see in her pack but a person bound with cords!

Very much angered was the man. When she was come within, he spoke to her, saying: "In truth, you inflict harm upon the people. You are not doing right by putting people to death. Therefore from now on shall you always carry the person whom you now have fetched. Never let her go!"

heavenly bodies, then the plural of the common term is used. "Suns" is about the nearest English equivalent.

Misa' wini'tam äjimädcāt a'a'i'nini. Kānimädcāt a'i'nini, cigwa uganōnigōn ini'u utāngwāyan: "Ambāsa, nantō'kumācicin!"

Kägä't mädcī'tā a'i'kwā. Pitcīnaḡiku payā'kāni'kwānāt ugī-wābāmān ugī'katānāngwān. "Päckam," udigōn.

- 5 Kā'u'tā'pināt, skutānk udasān kīmōtc; ā'pidci nībiwa unisān udi'kumini. Misa äjickwā'tāwāt cigwa taḡwicinōn unābāmiwān; mīgu mīnawā mädcānit ini'u i'kwāwān. Kānimädcānit ōganōnān: "Mīgu a'pānā tciwīnisi'k. Ayāngwāmisin! kāgu' kawīnisikusi nōngum taḡwicing. Mīdāc kägä't saḡagatinig kā'i'nā'pinānik.
- 10 'Taḡa, cōcōckwātcīwātā!' kīga'i'k pāmā kī'ā'nimädcāyān."

Kägä't mädcāwan ini'u udinīnimiwān. Kānimädcānit, cigwa oganōnigōn utāngwaiyan: "Nintāngwā, ambāsa, udāminutā! cōcōckwātcīwātā!"

- Kägä't mädcāwāḡ; owābandānāwa kātaci'tāwāt. "Mī'o'mā",
- 15 nintāngwā, taḡi'tātā! 'Äu, kīni'tam cōckwātcīwān!"

Änīc mī'i'w kīckānig i'i'w a'ki pagamāmūnig i'i'wā cōcō'kwātcī-wā'kana.

"Äu, kīni'tam."

- Kägä't kāwunābit a'i'kwā, tci'ā'nigu'k ukāntciwābinigōn.
- 20 Äjikīgitut a'i'kwā: "Intāckā'ku nāmā'kwān mī'i'w pāwāta-māmbān māḡwā kī'ā'binōtcīwiyan."

Mī'i'witi kīckāḡ i'i'w a'ki tciwiki' tciwisāt a'a'u utābān.

- "Änīc, mī'i'w nisāḡ," ināndam a'i'kwā. Inābit, kībītāsāmusā-wān pīta'kunānit ini'u udābānā'kwān. Kägä't māma'kādāntam.
- 25 "Kāwāsa nāḡwāna nindānisāsī," udinānimigōn.

¹ "They saw the place" means "they came to the place." It is a common idiom.

Thereupon now it was the man's turn to go. When the man was gone, then (the woman) was addressed by her friend saying: "Come, look for lice (upon my head)!"

Of a truth, to her task set the woman. As soon as she laid her fingers upon her hair, she saw a lizard. "Crack it with your teeth," she was told.

Taking it up, into the fire she put it without being seen; ever so many of (that other woman's) lice she killed. And when they had finished, presently at home arrived their husband; whereupon again departed the woman. After she had gone away, he spoke to (the younger woman), saying: "Now, all the while will she desire to kill you. Be on your guard! do not let yourself be slain by her when this time she comes home. It is true that something severe will be done to you by her. 'Pray, let us go tobogganing!' you will be told after I am gone."

In truth, hence departed that man of theirs. After he was gone, then by her companion was she addressed, saying: "My friend, come, let us play! let us go tobogganing!"

To be sure, away they went; they saw¹ the place where they were to play. "In this place, my friend, let us play! Now, do you first coast down!"

For it was down the end of the world where that coasting-path led.

"Come on, you (go) first!"

In truth, after the woman took her seat, with great might was she shoved by the other. Then spoke the woman, saying: "It was of sturgeon-glue that I was wont to dream while I was a child."

It was at yonder place where the world ends that her sled was to come to a stop.

"Now, therefore, am I killing her," fancied the (old) woman. When she looked, (she saw) the other walking hitherward, with her toboggan in her hand. To be sure, she marvelled. "It is really impossible for me to kill her," was the thought entertained of (the younger woman) by the other.

Uganōnān: "Nintāngwā, kīni'tam cōckwātciwān."

"Misa', kāwīn!" udigōn, "intawā mī'i'ⁱ icikīwātā."

Kägā't äjikiwāwāt; kā'taḡwicinuwāt äntāwāt, cigwa taḡwicinōn
 5 īni'ⁱ unābāmiwā. Kā'taḡwicininit, cigwa mīnawā uci'tāwān
 īni'kwāwān mādcānit. Kānimādcānit oḡanōnigon unāpāman:
 "Tā'ō'c kīpīmādis. Mīdāc īi'ⁱ wābānk tciwāwābisuyāḡ, mīdāc
 kägā't sānagā'k."

Cigwa wābānini taḡwicinōn īni'ⁱ i'kwāwān. Mīnawā mādcāwān
 unābāman. Kānimādcānit cigwa mīnawā uganōnigōn īni'ⁱ i'kwāwān:
 10 "Āmbāsa, awiwāwābisutā tci'ⁱ u'taminoyank!"

Kägā't äjimādcāwāt. Cigwa aṇitaḡwicinōḡ wāwābisōning.
 "Ā'ⁱ, kīni'tam tciwāwābisoyān!"

Ānic ānawi ubwāmigōn. "Misa untcita kīni'tam," udigōn.
 Intawā äcōṇābit imāⁿ wāwābisuning; cigwa tci'ā'nigu'k uda-
 15 'paḡinigōn. Mīnawā pādāpi'kāsāt tci'ā'nigu'k udapaḡinigōn;
 kägā't wāsa inābi'kāsā. Ningutingigu a'paḡinigut äcikuti'kwā-
 bi'kāsāt; äcipāḡcink; babīmagōtcīḡ kabāya'ī', äcipāḡcink.
 Pāḡcink, paṇāḡu "Sāⁿ!" inwāwāckāni īni'ⁱ u'kaṇān; mīwāniniⁿ
 mini'k nāsāt īi'ⁱ aṇicinābā⁸ u'kaṇini. Äcitā'taḡanābit, paṇāḡu
 20 kāwīn udābābāndaⁿzīn; mīḡu i'ⁱ tcīsa'kāning ānābi'kāniḡ īi'ⁱ
 aṣin. Misa' ānuwī'kwutci'ⁱ u't, kāwāsa kaḡcki'ō'si; mīsa īi'ⁱ wāban-
 dānk tcinibut. Intawā äjikīgitut: "Intaḡkā, māḡwā kī'ā'binō-
 tciwiyān ningicawānimigōḡ īḡi'ⁱ aṇimi'kig." Äjikīgitut. "Nisa-
 yāⁿ'i'tuḡ! āmbāsa, wī'kwātcī'ⁱ cig!" udinā⁸ īi'ⁱ aṇimi'kī⁸.

¹ Meaning, "the swing was pushed off."

(The younger woman) spoke to her, saying: "My friend, you coast down this time!"

"Oh, no!" she was told, "for now we should return."

To be sure, then back they went; after they were come at home, then did their husband arrive. After he had come, then again the (old) woman made ready to set forth. After she had gone, then was the other addressed by her husband saying: "Still yet are you alive. It is on the morrow that you will have a swing, and that truly will be difficult."

When the morrow came, then did the (old) woman arrive. Again thence departed her husband. After he was gone, then again was (the maiden) addressed by the (old) woman: "Come, let us have a swing, that we may enjoy some fun!"

Truly then away they went. In a while they came to the swing. "Now, do you swing first!"

Well, it was no use for (the maiden) to refuse. "It is necessary that you do it first," she was told. Therefore then she took her seat in the swing; then with great force was she pushed off.¹ When again she came swinging back, with great might was she pushed; truly far out went (the swing). Now, once when she was pushed, she slipped off the swing; then down she fell; while going through space for a long period of time, she then alighted. When she fell, immediately "Sā!" went the sound of bones; for they happened to be the bones of all the people that (the old woman) had slain. When she looked up, absolutely nothing could she see, for like (the inside of) a conjuring-lodge² was the hollow space of the rock. And so in vain she tried to get out, but she was unable to do so; thereupon she saw that she would die. Therefore she spoke, saying: "Oh, when I was a child, I was blessed by the Thunderers." Then she spoke, saying: "O my elder brothers! come, try to get me out!" she said to the Thunderers.

1
² The conjuring-lodge is cylindrical, and open at the top.

Nāḡatcigu pītwa'itamu¹ i'i'u ʔanimi'kī¹, kāḡä't cigwa udōtsigō¹ i'i'u ʔanimi'kī¹. Oḡanōnā¹: "Nisayāⁿ! kaḡkī'i'ciyu'k, icpīming iciwicicik!"

Kāḡä't äcikaḡkī'igut, ugītcaya'ī udāsigō¹. Äjikīwāt äjipīn-
5 digāt ändawāt. Kāḡä't māma'kādāntam a'a'u i'kwä ṭaḡwicininit
ini'u wītcī'kwāwān. Nāḡatcigu ṭaḡwicinōn ini'u unāpāman.
Ä'pidcī minwāntāmōn wābāmigut.

Kāwābaninig mādcā a'a'u i'kwä; kānimādcānit, mī'i'u cigwa
ḡaḡwātcimigut: "Änīn kā'i'cictcigāyān?"

10 "Kä, ʔanimi'kīg ningikāḡkī'igōḡ." Mīdāc äjikaḡnōnāt unāpā-
man: "Kīḡaḡwātcimin. Ä'pidcina kisāḡi'ā a'a'u kimindimō'i-
mic?" Äjikaḡnōnigut ini'u unāpāman: "Kāwīn nisāḡi'ā'sī."

Minawā äjikīgītut a'i'kwä: "Kaḡaḡatc ningānisā a'a'u kimin-
dimō'i'mic."

15 Cigwa ṭaḡwicinōn i'kwāwān. Wāyābaninig mādcāwān unā-
pāmiwā. Kānimādcānit, äjikaḡnōnāt ini'u ikwāwān: "Nintāngwä,
āmbāsa, mānisātā!"

Kāḡä't mādcāwāḡ mānisāwāt; cigwa mādcī'tāwāḡ mānisāwāt.
Undcita' ukāḡwātcānimi'ā'n. Kāḡä't wība kiji'tā umbīwānāt;
20 taiyōc ṭajimānisāwān. Mādwāḡigītōwān: "Nintāngwä! pāmā kiki-
cī'tayān ʔanimādcā'kaḡn."

Nāwāndic ʔanimādcā a'a'u i'kwä. ʔanīgīgītō: "Nisayāⁿtug! i'kwä
kitacāmininim." ʔanimi'kīn kā'i'nāt.

25 Kāḡä't pābigä ṭaḡwicinōn ʔanimi'kīn, mīsa kāḡä't mādwāpāgi-
nimint icpīming; ʔanipīpāḡiwan udāngwāyān pīnicigu picku'tā-

¹ Thunderers are generally referred to as "grandfathers."

In a little while came the sound of the voice of the Thunderers; of a truth, to where she was were coming the Thunderers. She spoke to them, saying: "O my elder brothers!¹ get me out, up do you bear me hence!"

Verily, when she was taken out, on the top of them was she put. When back she went, then she entered into where (she and the other two)² lived. Of a truth, did the (old) woman marvel (to see) her companion coming home. In a little while home came her husband. Very glad was he to see her.

When it came night, hence departed the (old) woman. After she had gone away, then (the younger woman) was asked: "What did you do?"

"Why, by the Thunderers was I helped." And then she spoke to her husband, saying: "I will ask you a question. Very sincerely do you love that old woman of yours?" Then was she addressed by her husband saying: "I do not love her."

Again then spoke the woman, saying: "Perhaps I will kill that old woman of yours."

In a while back home returned the (old) woman. On the morrow, then, hence departed their husband. After he had gone away, then she said to the (young) woman: "My friend, come, let us go gather fire-wood!"

Truly away they went to gather fire-wood; presently they were at work gathering the fire-wood. On purpose did (the maiden) try to finish before the other. Verily, in a little while she was ready to lift her burden upon her back; even yet continued the other at the place gathering fire-wood. (The maiden) heard her say: "O my friend! not till I have finished do you start off."

But in spite of that, on her way went the (young) woman. As she went, she said: "O my elder brothers! a woman do I give you to eat." To the Thunderers were the ones she spoke.

Verily, of a sudden came the Thunderers, whereat of a truth was heard the sound of the (old woman) being struck from on high;

¹ The Sun and Moon.

gusiwan. Mīdāc i^u ājitāgwicink āndāt, kägä't ogusān ini^u unāpāman. Cigwa tagwicinōn iniyonābāman. Kāwunabinit ugānōnān: "Mīsā'pān kīnisāg a^au kimintimō'i mic." Ājikānonigut: "Mīgu i^u āciki' tēminwāntāmān nisāt," udigōn.

5 Kägä't minwāntām a^au i'kwā.

Mīdāc iⁱu kigitōnit unāpāman: "Kägä't nicīngānimāmbān. Kägä't nībiwa unisā^ē ānicinābā, kāwīn tānicinābākāsīnōn. Āmbādāc, ayāngwāmisin kīnī'tan iⁱu tcibāmi'a t a^au ānicinābā! Kāwīn wī'kā ābiding kīga'i'ckwā'tāsī tcipima'a tōwāt iⁱu umī'kana a^u
10 kānisat. Kāgu' wī'ka udā'pinā'kān a^au ānicinābā. Kāgu' ninguting wickwācā'kān iⁱu mī'kana."

Cigwa umāda'a dōn a i'kwā; papima'a tōd kägä't wāwayība asāmān umīnigō iⁱu ānicinābā^ē; kayā iⁱu wīsiniwin umīnigō iⁱu ānicinābā^ē; kayā mādotoswan mīnā. Cigwa ājitāgwicing āndāwāt.

15 Kägä't minwāntāmōn unāpāman. "Kāgu' wī'ka udā'pinā'kān ānicinābā," udigōn, "kägä't kanawābickiwaḡ ānicinābāḡ." Mīnawā mādcāwan unābāman; tāgwucininī mī gagā wīn nāsāb ācipītāsunit asāmān, wīsiniwin, kayā mādotiswan.

Mīdāc iⁱu a'pī pītānāḡ nayā^c āci'a biwāt. Kābāḡijik mō'ku-
20 tāsuwan; mī'i mā^a āntācikutāsunit tcimī'tigunāḡan aya'tānik ānīmī'kwisinīnik. Kigitōwan pā'kikwātāmīnit iⁱu mī'tigunāḡan. "Āmbāsa, kīnī'tāmawā māda'a tōyu'k iⁱu nīmī'kana!"

Pīmī'u ndcisāḡa'a mō^ē paskutī'a nīmōsa^ē. Kānōnimāwa^ē: "Kāgu' wīn ānicinābā papāmānimā'kāgun." Mīdāc iⁱu ānitībī'ka-
25 tinig, tagwicinō^ē; cigwa pīndigāwa^ē. Mīnawā ācipā'kigwātāmīnit i^u mī'tigunāḡan mī'i mā^a ācipīndigānit. Ningutingigu mīnawā mādcāwaḡ ānimōsaḡ, mīsa pācīk ugīnisāwān ānicinābān. Mīsa' kānōnāwaḡ: "Kāgu' mīnawā wī'kā tōtāḡākun!"

while on her way went her companion, she called aloud, till at last her voice went out of hearing in the distance. And so, when (the maiden) arrived at home, truly fearful was she of her husband. In a while home came her husband. After he was seated, she spoke to him, saying: "Therefore now I have slain that hateful old woman of yours." Then was she addressed by him saying: "Therefore greatly pleased am I that you have killed her," she was told.

Truly pleased was the woman.

And then spoke her husband, saying: "Of a truth, have I been hating her. Truly many people she slew, not would there have been any more people left. Now, come, see to it that you on your part give sustenance to the people! Never a single time shall you cease from following the path of her whom you slew. Never seize the people. Never fail to keep following the road."

Then off on the road started the woman; as she followed along the road, of a truth, now and then was she offered tobacco by the people; and she was given food by the people; and a sweat-lodge was she offered. Then in time she arrived at home.

Truly pleased was her husband. "Never seize hold of the people," she was told, "for truly are the people ever looking at us." Again then departed her husband; when he arrived, then, as before, he too fetched some tobacco, some food, and a sweat-lodge.

And then came a time when both of them rested from their work. All day long he was whittling; and over there where he whittled was a large wooden bowl which lay bottom up. He spoke, as he pried up the wooden bowl (with a stick). "Come, you this time go forth upon the road!"

Out from thence proceeded dogs without hair. They were addressed by him saying: "Pay no heed to the people." And when night was drawing on, home they returned; then within they entered. Again he pried up the wooden bowl (with a stick), and into the place there they entered. And another time away went the dogs, whereupon they killed a person. And then they were addressed: "Never do so again!"

Ningutingigu awīya pīdwāwītamōn. "Ānti nimindimō'i·mic? Kāwīn maṇitōwisī kā'pināsi'kawāt ini'^u nimindimō'i·mican." Ā'pidci pinickādisiwaṇ. Miwaṇini^u Īniniwinitibigāgaṇaṇ. Cigwa pī·a·ntūtīcīnigāwaṇ wāntāwāt, unawaṭinān a^a·i·'kwā sāgisit ini-
5 yōnābāmaṇ, kīgitut: "Iyā!"

Mīdāc a^a·^u inini ācipā'kikwāḍank iⁱ·^u umi'tigunāgaṇ. "Nin-
tayāⁿsitug! kīṭacaminiⁿi a^a·^u inini."

Kāgā't sāgitcisāwa^s nawātamimint ini'^u niniwaṇ maḍwāgīgitō-
wan: "Yō, kitaiyaḡ ninisikōg!" Mīsa wānibi'k, misā' kāwīn
10 kāgā't nīsāsī.

Mīsa kīwā ca·i·gwadāc Kā·u·miskwācigaṇit ṭagwicinōn ini'^u
wī'tāwisāṇ. Pāntigāt āntāwāt awānibaṇ ini'^u wīwaṇ; pīgusiⁿini
āndāwāt. A'kawā ājiki'tcimawit. Äckwāmawit aṇtwā·a·tcigā;
kāgā't kī·a·nimi'kawāwaṇ mi'tigōnsāṇ aṇiba'kwā'kwa'kīsini-
15 waṇ; aṇiṇamā'tōnit wīwaṇ. Misagu i^u ānigu'k ājimādcinica-
i·gāt. Ningutingiku kāgō onōntān maḍwāsininig. "Tcwaⁿ!"
inwānig. Owābandān papāckwānig; ā'pidci pācu wādi'tank
owābāmā^s awīya pō'tāgānit, āntāgugwaṇaṇ pāta'kipinwā·u·tcin,
ma'kwaīyānicāṇ pāsī'kwābisunit. Wayābamigut paṇāgu sā'kwā-
20 wa^s. Äjikaṇōnigut: "Ä^s ē—e! Kā·u·miskwācigaṇit wī'tāwisāṇ
ṭagwicinōn!" Äjikaṇōnigut ka'kina: "Mī gayā nīnawint,
ānupī'i·nānamoyāngibaṇ pa·i·nānamoyaṇ; kayā nīnawint nim-
indimō'i·micinānig ningīma'kamigōmin. Kāwīn kayā kīn kīga-
pimātisisī."

25 Änimādca a^a·^u inini, aṇi·i·cāt cāpundawāning; pācwābandānk,
pīsāga·a·mōn pingwācāgitiwaṇ kayā udāⁿsiyāniwaṇ; pigīgitōwaṇ:
"Pāmā wāpicimiyāṇ kagīwāwinā a^a·^u kimintimō'i·mic."

¹ Meaning, "he is not so powerful a manitou as I."

Now, once there came the voice of some one saying: "Where is my old woman? He is not a manitou that came to take away my old woman."¹ In a very ugly mood he came. It happened to be the Man-with-a-Skull-for-a-Head. When he came feeling his way into their lodge, the woman, in fear, grabbed her husband, saying: "Oh!"

Thereupon the man pried open the wooden bowl. "O my pets! I give you here a man to eat."

Truly out they sprang, biting hold of the man, who could be heard saying: "Oh, by your pets am I being killed!" There passed but a moment of time, but he was not truly killed.²

And now they say that in time home returned he that was cousin to Red-Stocking. When he entered into where they lived, gone was his wife; completely demolished was their home. First he then had a big cry. After he had finished crying, he looked about for the sign of tracks; of a truth, there went her tracks with the shrubs that had been pulled up and dragged along; he knew it was the tracks of his wife. So therefore with all speed he then started in pursuit. And by and by he heard the sound of something. "Tcwa!" was the sound that was made. He beheld an open space (in the forest); when very nigh to it he was come, he saw some one at work with mortar and pestle, wearing a crow-feather upon his head, a miserable old bear-skin roundabout (his brow). When he was seen, forthwith they gave a whoop. Then it was said of him: "Halloo! the cousin of Red-Stocking has come!" Then he was addressed by all saying: "It has been the same with us, against our will have we experienced what you are now passing through; we too have had our old women taken away from us. And you yourself shall not live."

On his way went the man, thither he went to the long-lodge; when within easy view of it he was come, out of doors came some one that was nude and with only a clout. He came, saying: "Not till you have thrown me down will you carry back your old woman."

² A way of saying that the visitor barely escaped with his life, — that he lost no time getting away from there.

Ugañōnān: “ ‘Ā^u, kaḡwādcīwānitidā!”

Cigwa udōtā'pināmini utāsiyānini, upina·i·bitōni. Migu iⁱ'^u āciniwāntōganāsāt, misagu i^u kāwīn ugacki'tōsīn tcimamādcīt. Unawatinigōn, ācipō'kwāwigañābinigut. Kā'pō'kwāwikanābinigut
 5 ʔanimādcāwān, āntānit icānit. Cigwa pisāga·ʔ·mōn ubita'kunāmini
 āntāḡwāṇānīn, kayā īni'^u ma'kwaiyānicān, kayā pō'tāḡānā'k,
 kayā iⁱ'^u mañtāminiwāc. Mīdāc iⁱ'^u ācimādcīnigut, iciwinigut
 iwiti āntācipō'tāḡānit iⁱ'^u pāpō'kōⁿwāya^ʔ; mī imāⁿ āndacipaḡiti-
 nigut. Wāni'kān owābandān ācisīḡinānit iⁱ'^u mañdāmina^ʔ. Āci-
 10 ʔ·cigāpawi·i·gut mīnigut i^u pō'tāḡānā'k. “ ‘A^ʔā'^u, nimicō,”
 udigōn, “tagwaimāṭābō'kawicin!”

Kāḡā't māṭaḡānā. Ā'pidci kicīpaṭāḡwāpinā. Ā'pidci mānātisi.
 Mīsa' kāgabāḡijik pō'tāḡā.

Cigwa Kā·u·miskwācigañit iwiti ṭaḡwicin āntāwāt. Ā'tiwā!
 15 kābiḡwisininik āntāwāt. Ājināntuwātcigāt, panā kā'pināsi'kawā-
 wintibānān īni'^u udi'kwāmiwān; a'pañā āna·ʔ·tcigānit wī'tāwisān.
 Intawā kīⁿwāⁿ ājikīgitut: “Cī! maṭci·a·nīm nī'tāwis! 'Mītāc
 iⁱ'^u, kāḡu' wī'ka wīwusitā!' kā·i·kitut a^ʔa'^u nī'tāwis. Ā'pidci ningi-
 cīḡāntāmawā iⁱ'^u kiwīwit. Intawā kāwīn nintānō'pinānāsi.”
 20 Kāḡā't unānā·i·'tōn āntāwāt; mīsa' imāⁿ ā·i·ntāt, kayā iⁱ'^u kāyābi
 nōtci·ā·t iⁱ'^u wāwāckāciwa^ʔ. Ningutingsa udōtsigōn īni'^u i'kwā-
 wān, ā'pidci mī'kawātisiwān; misagu i^u piwānubī'tāḡut ānuwī-
 witigāmigut, kāwāsa ināntāⁿzī. Mīsa' mōⁿjaḡ mañisāwān, kayā
 kīsīsā'kwānigut. Kāḡā't kicicawisiwān. Mīsagu ānu·i·gut, “Ka-
 25 wītigāmin!” ānu·i·gut.

He spoke to the person, saying: "All right, let us wrestle!"

Then the other drew his clout, he arranged it in order. Thereupon (the youth) dropped upon his knees, but he could not move. He was quickly seized, then his back was broken. After his back was broken, then the other went away, to where he lived he went. Presently out of doors he came, holding in his hand a crow-feather, and a wretched old bear-skin, and a pestle, and a sack of corn. Thereupon then (the youth) was led away, the place whither he was taken was where the hunchbacks were at work with mortar and pestle; it was there that he was set free. A hole (in the ground) he saw, where the other poured the corn. He was made to stand (by the hole), when he was then given the pestle. "Now, then, my grandfather," he was told, "pound some corn for me!"

In truth, he began pounding. Very long was his face made. Exceedingly homely was he. And throughout the whole of every day he was at work with mortar and pestle.

In time Red-Stocking came to the place where he (and his cousin) lived. Alas! now completely ruined was the place where they lived. When looking for tracks, forthwith (he saw) that their woman had been visited; that gone was his cousin on the trail of (his wife). Accordingly, they say, then he said: "Pshaw! a wretch (is) my cousin. 'Therefore now never let us be married!' was what that cousin of mine said. Very much did I dislike it when he married. Therefore I will not follow after him." Verily, he set in order the place where they lived; and then there he remained, and continued as before to hunt for deer. Now, once on a time he was visited by a certain woman, by one that was exceedingly beautiful; it was so that to where he was she came and sat down, hoping that she might marry him, but he was not willing. Accordingly all the while was she gathering fire-wood, and for him she cooked his meals. Truly good at work was she. And so to no purpose was he told, "Let us be married!" in vain (thus) was he told.

"Kāwin wī'ka nintāwidigāsī, intawā mādēcān! tibiwāntciwānān icān."

Misqantawā kāgā't kimādcāt.

- Misa' minawā naçi'kāwisit Kāmiskwāciganit. Ninguting ā'pidci
 5 ugwinawānimān wī'tāwisān. "Ictā, ambāsa, wābānq ningānāntu-
 nāwā a'a'a nī'tāwis." Kāwābāninig kā'i:jimādcāt māda'a:nāt
 wī'tāwisān qnināmā'tōnit ini'a i'kwāwān, mi'tigōnsān qniba'kwa'ki-
 bitōnit. Ningutingigu unōntān kāgō mādwāsininig "Tcu-ā-!"
 inwānig. Mādābit imā^a papāckwānig owābāmān awiya pō'tāgānit.
 10 Kuniginin, pāpō'kō^awaya^a kibitāganāwa^a nānāgatawābāmāt. Ağā-
 wa unisitawinawān ini'a wī'tawisān. Ukanōnigōn: "Nī'tāwis,
 nōngum ā'ta kiganāntawis, mīnāsāb kā'i:cināgusiyān nōngum
 ācinawiyān. Kāgā't mānitō wa'a'a inini."

- Uqānōnān: "Cī, māci'a:nīm! 'Midāc i'i'a kāgu' widigāsī'tā,
 15 wāndei'kitoyāmbān." Pā'kic unimiskamān. "Cī, māci'a:nīm!
 kāwin nīn ningatōtāgusi." Utānināsikān cāpuntawān. Ānīc mī-i'^a
 nāsāp āciictigāt; kayā win utā^asiyānit; mī-i'^a ma'kuctigwān kayā
 i'i'a cāngwā^aciwayānān ugackipitāgānit, kayā ini'a micku'pwā-
 gānān udō'pwāganit.

- 20 Cigwa sāga'a:mōn pingwācāgit. Piqānōnigut a'a'a Mickwāci-
 gānit: "Pāmā wāpicimiyān kiganisāgisi-ā' a'a'a kīnm." Cigwa
 ubina-i'pitōni i^a untā^asiyānini.

Kāwin kanagā ungutānū ici'a'yāsī. Kayā win una-i'bitōn i'i'^a
 untā^asiyān.

- 25 Pānāgu kāsā'kwāniguwāt i'i'a pāpō'kowāya^a.
 Minawa ācawaya-i' ubina-i'pitōnini u^atā^asiyānini.
 Kayā win una-i'bitōn utā^asiyān.

Misā'pi kinawātinitiwāt, kagwātciwānitiwāt. Midāc kāgā't
 sāsā'kwanintwā, misa' kāwin apāgināsī awiya. Ningutingiku,

"Never would I be married, therefore do you go away! from whatsoever place you may have come do you go."

So thereupon, in truth, she went away.

And so once more alone was Red-Stocking. Once he became very much concerned about his cousin. "Well, now, to-morrow I shall go seek for my cousin." On the morrow, when he started on the trail after his cousin, he saw where the woman had passed along, where she had pulled up shrubs as she went along. And by and by he heard the sound of something. "Tcwä!" was the sound it made. When he came in view of an open space (in the woods), he saw some one at work with mortar and pestle. Lo, (it was) hunchbacks stopping a while in their work as he gazed at them. Hardly could he recognize his cousin. He was addressed by him saying: "My cousin, this time only will you be in your own form; for in the same way as I now look, so will you appear. Verily, a manitou is that man."

He spoke to him, saying: "Pshaw, wretch! 'Therefore let us not be married!' was what you said." At the same time he waved a disdainful sign at him with the fingers. "Pshaw, wretch! not shall I be done so by him." On his way he went to the long-lodge. Now, according as the other did, so did he; for he too wore a clout; there was a bear's head, and a mink-skin which he had for a tobacco-pouch, and a red (stone) pipe he had for a pipe.

Presently out came the other who was nude. He came saying to Red-Stocking: "Not till you have thrown me down will you take out your sister-in-law." Then he arranged his clout in order.

Not at all in an unusual manner did he feel. He too arranged his clout in order.

Forthwith then were they whooped at by the hunchbacks.

Again the one on the other side re-arranged his clout.

And he on his side arranged his clout.

Thereupon they grabbed each other, wrestling together. And then they were cheered on with whooping (by the hunchbacks),

“Tağa, ąmbä, ningawäpicimä,” inäntam a^a’u Kā·u·miskwāciganit. Kägä’t äci·a·’pağināt. Kāya’pağināt äcipō’kwāwiganäpināt kayä ucipatängwäpinän. Äjimādcāt äntānit icāt. Pāndigāt i·i·u cāpun-tawān ā’pidci mōckināwa^s i’kwāwa^s. Kāwīn kağagä päcik uwī-
 5 nisisini tci·a·yānik. Inābit āntēgwananin cāgwä’kwisininiwan; mīnawā ma’kwayānican ağıōtcinōn. Kā·i·cipina·a·nk inābit owā-bāndānan pō’tāğanā’kōn; äcimāmōt. Mīnawā inābit mañtāmini-waç owābāndān, päjik omāmōn. Äcisāga·a·nk. Kā·u·disāt äcitāngic-kānk iⁱ’u a’ki, mīgu i^u äjipağunāwābickānk iⁱ’ya’ki. Kā·u·dā-
 10 ‘pināt, a’kawā ubāsi’kwāpinān ini^u ma’kwayānican kayä iⁱ’u āntāgwanan pata’kipinā’ō·nān. Mīdāc iⁱ’u äci·a·tcita’kiwāpināt; mīdāc iⁱ’u kayä mañdāminiwaç äjipīntcwābināng, kayä iⁱ’u pō’tā-ğanā’k. Äcikağnōnāt: “Mī iwiti kätāna’kiyan tci·a·ni·a·’kiwānk. Pāpō’kwawāⁿ kīga·i·gō. Kāwīn wī’kā wagita’kami’k kīga·a·yāsī.”

15 Mīdāc iⁱ’u äci·i·cāt pwā’tāğānit. Ka’kina umīnuckawā^s, nāyāp äcināğusini’pağ udici·ā.

Kägä’t minwāntāmōn.

Äjikağnōnāt: “Mī·i·u icinānāⁿsi’kutātiyu’k ağantc äciwāwī-tigāntiwāğubānān.”

20 Äji·i·cāt a^a’u inini i’kwāwā^s ayānit, äjikağnōnāt iⁱ’u ikwāwā^s: “Sāga·a·mu’k!” udinā^s.

Kägä’t iğī’u i’kwāwāğ äjisāga·a·mowāt. Äniwā’k, pā’tinīnuwa^s! kayä iⁱ’u ininiwa^s. Mīsa kägä’t nisitawinātiwāt äcinānāⁿsi’ku-tātiwāt.

25 Mīsa’ pināwītciēt kī·a·gōtā.

but neither one could be thrown. So by and by, "Now, therefore, I am going to throw him down," thought Red-Stocking. Verily, down he threw him. After he had thrown him down, he then broke his back, and then made his face long. Then he departed, going to where the others lived. When he entered the long-lodge, very full was it of women. Not a single one had hair on (the head). On looking about, (he saw) crow-feathers stuck in between the poles and the wall; furthermore, wretched old bear-skins hung suspended (from the lodge-poles). After he had taken (the skins), he looked, and saw some pestles; then he took them. When he looked again, he saw sacks of corn; one he took. Then out of doors he went. When he got to where the other¹ was, he stamped upon the ground, whereupon he stamped a hole into the earth. After picking him up, he first bound him (about the head) with the miserable old bear-skin, and then a crow-feather he stuck upon (his crown). Thereupon he threw him into the hole head first; and he also flung in the old corn-sack, likewise the pestle. Then he spoke to him, saying: "In that place shall you dwell till the end of the world. Hunchback shall you be called. Never on top of the earth shall you be."

And then he went over to where the others were at work with mortar and pestle. All of them he straightened (at the back), the same as they used to look he made them.

To be sure, they were pleased.

Then he spoke to them, saying: "Therefore now return you each to the other in the way that you were married."

When went the man to where the women were, he then spoke to them, saying: "Go forth out of doors!" he said to them.

Verily, the women then went outside. Oh, they were many! so also were the men. And then, in truth, when they recognized each other, then back to each other they went.

And so now the buttocks of the ruffed grouse hang aloft.

¹ Man-with-a-Skull-for-a-Head.

68. WĪNDIGŌ.

Ānīc tāwag anicinābāg unītcānisiwā ä'tagu. Ānīc pibōnini.
 Kägä't ināndam 'a'a'u inini ku'tātcit nōtci·ā't āmi'kwān. Kägä-
 'tsa nīsānāntam awiya ugi'kānimān. Mīdāc ningutingiku a·i·-
 nāno'kit nōtci·ā't īni'u āmi'kwān, ningudingiku cigwa 'a'a'u i'kwā
 5 pāmāgu awiya mādā'kunit wayä'kwāgamīng sāga·i·gānīng āndā-
 wāt. "Pabā'pinisiwāgān kinibūmin!" udinā^s unītcānisa^s. Kägä't
 minditōwān; kāwīn kanagā ābi'ta āyā'kwā'kusinit mi'tigō^s āgōsi-
 siwān. Mīdāc īni'u wīndigōn wādisiguwāt. Mīsa' bīdā'tagā-
 'kōwan, mīsa' nājibība'tō wa'a'u i'kwā. Kākī'tcikunayāt pingwā-
 10 cāgit. Awināgickawāt pidātagā'kunit, nāyāgigu ogānōnān: "Nōs!
 kitāgwicinina?" udinān.

Mīdāc ä'kitunit: "Kāwīn ningi'kāndāⁿzī tci·o·dānisiminān."

"Nōs! kitāgwicinina?" udinān mīnawā.

Äjikawicimōpāgisunit, äcitcāngitiyā'kisunit kṇawābāmigut.
 15 Ānīc uganōnigōn: "Nindānis, mī·i'·u ijikiwān, ningasāgi·ā·g nōci-
 cā'yag," udinān īni'u. Mīsa' kägä't äjikiwāt. "O'o'u ici': 'Kimi-
 cōmisiwā kitāgwicin', ici nōcicā'yag."

Cigwasa anipīdigä i·i·mā āntawat. "Nītcānisitug! mānitō
 nīntāwānimā," udinān īni'u unītcānisaṇ. Mīsa' ācimānga'kitōt
 20 'i'i'·u āntāt. "Au, mī·i'·u icipīdigān, nōs!" udinān.

68. WĪNDIGŌ.

Now, there were abiding some people with only their children. Now, it was winter. Truly in the mind of the man rose thoughts of fear while on the hunt for beaver. Truly cautious he became of some creature (whose presence) he felt. And so once, while he was busily engaged catching beaver, at that time there suddenly (appeared to) the woman some one that was travelling over the ice from the other end of the lake, (and coming to) where she (and her family) lived. "Alas! and now we are going to die!" she said to her children. Truly big was the creature; not even half so tall (as he) were the trees, (such) was how high he reached. It was by the Wīdigō that they were visited. And as he came hitherward over the ice, then to the lake ran the woman (to meet him). Removing all her clothes, she had nothing on. On her way to meet him as he came along on the ice, and while yet some distance away, she spoke to him, saying: "O my father! have you now returned home?" she said to him.

Thereupon said the other: "I don't know if you are a daughter of mine."

"O my father! have you now come home?" she said to him again.

When he dropped down and lay (on the ice), when he lay resting on his hands and knees, then by him was she observed. Now, she was addressed by him saying: "My daughter, therefore go you home, lest I perhaps scare my little grandchildren," he said to her. Thereupon truly back home she went. "This do you say to them: 'Your grandfather has come home,' say you to my little grandchildren."

So she went (and) entered the place where she (and her family) lived. "O my children! a manitou do I take him to be," she said to her children. And then she enlarged the size of her home. "All right, now come on in, my father!" she said to him.

Cigwasa gägä't pīndigä·ō·täwān ini'u ōṣan. Ānīc mīsa' udō-
tcīmāni unītcānisa². Kägä't kicāwādisiwaṇ; mīsaḡu a'paṇā
ta'kunānit 'i'i'u unītcānisa².

- Kägä't minwāntam 'a^a·u i'kwä. Cigwa oḡanōnigōn ōṣan:
5 "Nindānis, aṃbā, ṭaḡa, awinagiska^u na·ā·ngic! Cigwa indigu
pīdādaḡä'ku. Mīsa' gägä't o^o·ō'u ici', kāḡu' wīn mīnawā inā'kān
'i'i'u kāḡi·i·nātwā iḡi'u kinītcānisag 'i'i'u kā·i·nātwā 'Maṇitō
nindāwānimā ' kī·i·'kitoyaṇ. Mīdaḡ ici' 'a^a·u na·ā·ngic: 'Nōs
kīṭaḡwicin ', ici', māḡicā ningasāḡi·ā'', udinān ini'u udānisān.

- 10 Mīdaḡ gägä't aninagickawāt ini'u unābāmaṇ ānāt: "Maṇitō
nindāwānimā," udinān. Mīsa' kīwītcīwāt ini'u unābāmaṇ. Cayi-
ḡwa kīpīndigāwag, cigwa oḡanōnigōn: "Nindānis, ānīn wīnā
kī·i·'kitoyaṇ, 'Maṇitō nindāwānimā,' kī·i·'kitoyaṇ?"

- Ānīc kā·i·nāt? Kāwīn oḡanōnāsīn. Mīsa' cigwa udānawi-
15 ṭa·camān, kāwīn wīsinisiwaṇ. "Mīḡū i'u nindānis!" udinān.
"Kāwīn nīn ā'pidci wawība niwīsinisi," udinān ini'u udānisān.
Kägä't mīsa' kāwī'kā wīsinisiwaṇ wāwītigāmāwāt. Mīsa ā'kitunit:
"Kāḡu' wīn, na·ā·ngic, ṇānīsānāndaḡān," udinān.

Mīsa' kägä't a·i·ṇano'kīt ānōtci·ā·t aṃi'kwān.

- 20 Mīdaḡ kā·i·nāt ninguding waṇāḡucininig: "Kāwīnīnā ingutci
aṃi'kwag, indānis, wī'kā tciwābāmāt na·ā·ngic?" udinān. "Kā-
ḡä't o·o·mā päcu' tāwag aṃi'kwag, nīcwāwān," udinān.

"Ānīn ājināwa'k?" i'kitōwaṇ. Tānisāwag indaḡu nōtci·i·ndwa?"
i'kitōwaṇ.

- 25 "Mīṇaḡä," udinān 'a^a·u inini.

"Mīsa' kägä't sāḡa·i·ḡānsing tāwag, a'kumaskīgowank ā'tā
'i'i'u wīc, mīnawā wā'kwāḡam päjik ā'tā."

Then truly in came crawling that father of hers. So thereupon he kissed her children. Truly gentle was he, and it was then all the while that he had those children of hers in his hands.

To be sure, pleased was the woman. Presently she was addressed by her father saying: "My daughter, come, I say, go meet (my) son-in-law! It seems that now he is coming along on the ice. Therefore truly this do you say to him, and do not repeat to him what you said to your children, when you told them that 'A manitou do I take him to be.' But this say you to (my) son-in-law: 'My father has come home,' (thus) say you to him, lest perhaps I should frighten him," he said to his daughter.

Thereupon, truly going to meet her husband, she said to him: "A manitou do I consider him to be," she said to him. Accordingly then she went along with her husband. When they entered, then was she addressed: "My daughter, pray, why did you say [when you said], 'A manitou do I consider him to be'?"

What was she to say to him? She did not speak to him. Thereupon she then offered to feed him, but he would not eat. "Never mind, my daughter!" he said to her. "Very seldom do I ever eat," he said to his daughter. True it was that never did he eat while he was living with them. And now he said: "Don't you, son-in-law, don't entertain any fear (of me)," he said to him.

Thereupon he set to work to get a beaver.

And this to her he said one evening: "Are there beavers anywhere, my daughter, which (my) son-in-law has never seen?" he said to her. "Verily, near here dwell some beavers, in two places," he said to her.

"How is it possible (to get at them)?" said the other. "Could they really be killed if some one should hunt for them?" said the other.

"To be sure," to her said the man.

"It is a fact that in a small lake there are some, at the edge of a swamp is one (beaver-) dwelling, and still another by itself at the far end of the lake."

"Ō^{un}, kāwīn wīn ningī·i·dāⁿzīn. Ingutci wīcing tcī·i·nātināg nindācigagwätwä. Kägä't mī·i·mā sāga·i·gānsing wābandamān inātināg. Tağa'pī wābāng ijā'kank!" udinān.

Mīsa' kägä't weyābaninig mādcāwag. Cigwa udōdi'tānāwa
5 kāgagīpōnāmīnit udōnini. "Kägätsa pā'ta·i·nowag," udigōn.
"Aya·ā·nsag ayātugānig," udigōn. Cigwa udānināⁿzi'kāmīni
sāgiskusinīnik. Ānīc uzāwābi'k wāsa'ka·u·nīnit; ājipa'ki'tā·ā·
mīnit, paṇāgu gāsīgītcisānit. " 'A 'āu', na·ā·ngī! kiwajickumāg!"

Umawinanā^s 'a'a'u inini. Mīsa' mīnawā pājik utānināⁿzi'kāmīni
10 ānīgāgīmā'tōnit mīnawā upa'kitā·ā·mīnit. " 'A 'a'u, na·ā·ngī!
kiwācickumāg!"

Unānīwana'wā.

"Mīsa' cigwa' tcinōtci·ā·ngwā īgī'u āmī'kwag." Tca·i·gwa
pabātacikutata·i·gāwān. "Mīsa' omā," i'kitōwān. Äcitwā·i·gānit,
15 ājipata'kinānit cingwā'kwān. "Mī·o·mā wāndācāwāt," i'kitōwān.
"Āmbāsinō, kṇawāndan o·ō·mā pata'kisut cingwā'k! Pīpāgimi-
cin." Mīdāc cigwa' ta'kāmādciwāwān īi'u wādcī'u. "Cā°, cā°, cā°!"
pā·i·nwāwān iwiti wātcīwing. Cigwa gägä't āmantc panāgu ki'tci-
nībiwa skābīni utwā·i·gānini. Cayīgwa pītagwīcinōn.

20 Äjipīpāgīmāt. "A!" udinān. Cayīgwa mīgu' iwiti pā·u·ndci-
tcīga'kwāpāgisunit. Cigwasa' ubicībitōni. "Āgackumāguta āni-
ginogwān!" i'kitōwān. Cigwa tcā'kibīni'kānowān udōntci·ā·gwā-
wābināni. "Ā'a'u, na·ā·ngī, nānīwanu'wi!" udānu·i·gōn.

¹ The beavers the man killed were small compared to those the Wīndigō killed; hence the term "muskrats."

"Oh, I did not have (such as that in mind). If somewhere were a hill like a (beaver's) dwelling was what I asked about. Truly at yonder small lake did I see a hill like that. Now, to-morrow let us go thither!" he said to him.

Thereupon truly on the morrow they departed. When they got to the place, then (with surprise) did (the man) hold his hand over his mouth. "Truly many are they," he was told. "Young (beavers) they must be," he was told. Presently the (Windigō) went to where (the dwelling) was projecting out above the ice. Now, a cane of copper did he have in his hand; when he struck (the dwelling), straightway out they rushed. "Come on, son-in-law! (here) are your muskrats!"¹

At them rushed the man. And then up to another (dwelling) went the Windigō without making any noise, and he also struck that. "Come on, son-in-law! (here) are your muskrats!"

He slew them with a club.

"Therefore, now will we seek for those beavers." In a while he was wandering about, tapping on the ice (to see where the beavers were). "Here is the place," he said. When he had made a hole in the ice, he stuck a (white-) pine down into it. "Here is where they have a hole," he said. "Pray, watch this place where the pine stands! You must call to me." Thereupon then over the mountain he went. "Shu, shu, shu!" came the sound of his voice from over the mountain. Thereupon truly to an unknown depth did the mass of water sink below the hole in the ice. Presently here came (the Windigō) back.

Then (the man) yelled to him. "Hey!" he said to him. In a while, coming from yonder way, (the Windigō) flung himself forward at full length. Presently he rolled up his sleeves. "Let us see how big (the beaver) is!" he said. Then, putting his hand down into the hole, he drew (a beaver) out of the water. "Now, then, son-in-law, kill him with the club!" (the son-in-law) was told, but to no purpose.

Udānupa'ki'tā°wān a°awinini, kāwīn kaṇaḡā unisāsīn. Mīḡaḡ ubā'pi'i-gōn cayīḡwa ājipa'kitā°wānit 'i'i°u usa'ka'u'nini. "Na·ā·ngic, awānicī wīna·a·°u," udigōn īni°u ujiniṣan. "Nackāsa pitcīnaḡ kigawābāmā 'a°a°u ki'tci aṃi°k," udigōn. Cigwasa kagā't
 5 mīnawā ta'kwāmāḡciwāwān 'i'i°u wāḡci°u. Ānic cigwa mīnawā ujiniṣan babātatca'katā'i-gāwān iwiti wāḡciwing. Mīsa' kā'i-gut mīnawā tciwīntamawāt aṃanīsut. Mīsa' gāḡ't mīnawā pābā-i°nwānit: "Ca°, ca°, ca°, ca°! Ujimwiyu°k, ujimwiyu°k, aṃi°kwu-tug!"

- 10 Mīsa' gāḡ't cigwa mīnawā āji·a·ṃanīsut 'a°a°u inini upīpāḡimān: "Mīnawā cayīḡwa!" udinān.

Mīgū mīnawā āndōṡamīnit; pā·u·ndcidcīḡa'kwāpāḡisunit. Mīsa' mīnawā āndōḡaṃinānit, mīsa' ā'kitunit mīnawā: "A 'ā°u, na·ā·ngi! nānīwāna·u·!" udigōn.

- 15 Mīsa' kagā't ānupa'ki'tā°o·wāt 'a°a°u inini, ānic kāwīn unisāsīn. Ubā'pi'i-gōn ujiniṣan.

- Mīḡaḡ kā'i·nāt: "Mīsa' kagā wa°a°u ki'tci aṃi°k," ugī·i·nān īni°u unīḡwāṇan. "Mī naṅwāṇa āndaciwāt?" i'kitōwān īni°u ujiniṣan. "Pā'ta·i·nowāḡ ināṅwāṇaḡu. Nindānumayaḡinān iniku-
 20 'kwāḡ 'i'i°u wīc," i'kitōwān ujiniṣan. "Kāḡātsa kitābi mī·i°u mī'kawātwā īḡi°u aṃi°kwāḡ. Mīsa gāḡ't ga'kina kīnisāḡwā 'i'i°u āndāciwāḡwān," udigōn īni°u ujiniṣan. Kāḡātsa minwāntāmōn īni°u ujiniṣan. "Mīsa' cigwa tcigīwāyāḡ," udigōn īni°u ujiniṣan.

- Mīsa' kagā't kīwāwāt. Cigwa ki'tcipimiwāṇāwān īni°u ujiniṣan;
 25 kagā't minwāntāmōn. "Kāḡātsaḡu nīṅawīsin," i'kitōwān. Ānic mīsa' nayāḡ āndāwāt pācwābāṇdamowāt ānacī'tāmōn ujiniṣan.

With a club did the man try to slay it, but he was unable to kill it. Thereupon he was told, (and) laughed at by (the Wīdigō) when striking at (the beaver) with his cane. "Son-in-law, a young (beaver) that is," he was told by his father-in-law. "Keep watch, and presently you will see the great beaver," he was told. Then truly again went he up over the mountain. So presently again was his father-in-law tapping here and there upon yonder mountain (to find where the beaver was). And now (the man) had been told by (the Wīdigō) to tell him when he heard (something coming). And so, sure enough, here and there came the sound of his voice: "Shu, shu, shu, shu! Away, away, O ye beavers!"

Thereupon truly, when again the man heard the sound (of something coming), he called to (his father-in-law): "Here they are again!" he said to him.

Accordingly the Wīdigō did as before; coming from the other way, he flung himself forward at full length. And then, again reaching his arm into the water, he then said, as before: "Come on, son-in-law! kill it with a club!" he was told.

Thereupon truly did the man hit it, but in vain, for he could not kill it. He was made fun of by his father-in-law.

And this was what (the Wīdigō) said to him: "It is now almost time for the great beaver," he said to his son-in-law. "Is that how many they were?" said his father-in-law. "They were, in fact, rather numerous. I have noticed, however, that the size of the (beaver-dwelling) has changed," said his father-in-law. "Truly do you please me for having found the beavers. Therefore, in truth, have I killed all that might have been there," he was told by his father-in-law. To be sure, pleased was his father-in-law. "Therefore now is it time for us to go back home," he was told by his father-in-law.

Thereupon truly back home they went. Now, a great pack was his father-in-law carrying; truly pleased was he. "To be sure, I shall have food to eat," he said. So accordingly, when they were getting within easy reach of home, then did his father-in-law stop.

"Intawā mī'o·mā kayā nīn ningatānandcigä kicisä' kwäyān," udinān īni'^u uningwanān. "Māgicā nīngaminā' pitāmawāg nōcicā"yağ. Pāmā ickwāwīsinīyān mīnawā nīngapikiwā." Mīsa gägä't kā'i·cictci-gānit, pi' kwāpisigānit; kicisä' kwānit wīsininit. Cigwasa tagwicinōn
 5 kā'i·ckwāwīsininit. Mīsa' kägä't sāgi·ā·nit unīdcānisiwā². Mīgu iwiti āntaci'kānit. Mīdāc ninguting ānānīmī·ā·nit āna·a·minit; mīsa āna·a·mawāt unāgä' kinintcīng pağitināt nībawinit ōcicā"ya²; mīdāc ācināgamut āna·a·mawāt:—

"Pegiskānitīsī, pegiskānitīsī, pegiskānitīsī, pegiskānitīsī!"

10 Mīsa' ācictcigāt. Gägä't kicāwātisiwān. Mīdāc wī'kā mīnawā cigwa mīnawa pa'kadāwān. Mīsa' ā'kidunit: "Kunigä'kā, nindānis, mī'kawāsīn āmī'kwan na·ā·ngic?"

Ugi'kändān 'a'a'^u inini. Mīdāc ānāt: "Ningi'kändān 'i'i'^u i'i·witi icināgwa'k tibickō, ānicādāc wāsa'. Pāmā ningawīnibāmin."

15 Kāmōtcigisinit. "Mīšanā mīnawā tcigīwīsinīyān," udigōn īni'^u ujinisān. Kägä't mīnwāntāmōn. Ācimādcāwāt. Cigwasa udō-di'tānāwa. "Mīsa' ōmā kī·ī·tāmān." Owābandān ubigāmānig sāga·i·gān.

Mīdāc ā'kitunit: "Mī iwiti wāndācāwāgwān, kägä't kī'tci-
 20 ā·mī'kwāg," i'kitōwān ujinisān. Mīsa' cigwa mīnawā pātca-'katā·i·gāwān usa'ka·o·nini. "Mī nāngwāna kägä't i'i·witi wāndā-cāwāt," i'kitōwān. Kägä't mī iwiti ācitwā·i·gānit. "Kāwīn ā'pidci pā'ta·ī·nisiwāg, nīcōgāwāg ā'ta," i'kitōwān īni'^u ucinisān.

"I think that here in this place I will eat after I have finished cooking," he said to his son-in-law. "Perhaps I might cause my little grandchildren to catch the smell of what I am eating. When later I have finished eating, then will I continue hitherward on my way home." Thereupon truly that was what he did, he made a fire (the smoke of which could be seen rising); when he had finished cooking, then he ate. In a while he came home, when he had finished eating. It was true that he was fond of their children. Accordingly there (about him) was where they played. And then at times he made them dance while he sang. And this was the way he sang for them as he placed his little grandchildren standing up in the palms of his hands; and this was the way he sang as he sang for them:—

"Rotten navel, rotten navel, rotten navel, rotten navel!"

And that was the way he did. Really kind he was. And so it was some time afterwards that again he became hungry. So this he said: "(I) should like to know, my daughter, if (my) son-in-law ever found a beaver."

About (a place where beavers were) did the man know. And this he said to him: "I know of a place over there that looks like (a place for beavers), but it is a long way off. By and by he and I will go spend the night there."

Then pleased was (the father-in-law). "Therefore now shall I again have food to eat," he was told by his father-in-law. Really pleased was (the old man) over it. Then they departed. In time they arrived at the place. "This is the place I spoke of" (he said to his father-in-law). He saw where the lake narrowed.

And this said the other: "It is yonder where they probably are. Truly (of) great (size are the) beavers," said his father-in-law. Thereupon then again went he roundabout, tapping with his cane. "Without doubt at yonder place is where they surely are," he said. Truly yonder was where he made a hole (in the ice). "They are not many, there are but two," said his father-in-law. So

Ānīc cigwa mīnawā kī' twā' i' gāwān i' i' mā ubigāmānig 'i' i' ū sāga' i' gān. Pājigigu īnī' ū cingwā' kwān ugīpata' kināni imā sāga' i' gānīng.

Cigwa mīnawā ąminisu; mīgū iwiti mīnawā pā' u' ndcipisunit. Kägā' t mīnawā ąndōbiginānit cigwa mīnawā ami' kōbigināni.

5 “ ‘A' au', na' ā' ngī! nīwāna' w' i'!” udigōn.

Ānīc kägā' t udānupa' kī' tā' o' wān, kāwīn onisāsīn. Obā' pi' i' gōn pa' kitā' o' wānit bā' kā asa' ka' o' nini, mīsa' kīnisānit. “Kāyābi, na' ā' ngī! pācigutug,” udigōn. Mīsa' kägā' t mīnawā papānāndu- naci' i' gānit.

10 Kägā' t mīnawā ogī' ą' manisu. Mīnawā ubīpāgimān ujinisān, mīgu mīnawā pā' u' ndcitcīga' kwāpāgisunit. Mīsa' mīnawā ągwā- piginānit īnī' ū ami' kwān. “ ‘Ā' au', na' ā' ngī, nīwānuw' i'!” udigōn.

Kägā' t udānawiniwāna' wān; kāwīnidāc ugacki' tōsin tciñiwa- na' wāt.

15 Mīsa' mīnawā ācīniwāna' wānit.

“Mīsa' cigwa!” udinān, “ānīn dācinā' i' ū? Āmbā ąndukābāci- siwānk!” udinān īnī' ū ucīnisān.

“Kāmāwīn kitānibāsīmin,” udigōn; “undcitasayā' tągu wāni- bāwānān, kitānibāmin.” Owābandān cigwa pāngicimunit kicisōn.

20 “Na' ā' ngī, kīwātā!” udigōn. Mīsa' kägā' t ājicācāgwasunit 'i' i' ū kayā wīn udami' kuma', ājicowani' kānānit 'i' i' ū udami' kumini. “Mīsa', ąmbāsinō, na' ā' ngī! kīgapimiwinin.” Aji' o' dā' pinigut ājipīna' u' gut i' i' mā umintckāwānining. Cigwa mądwāmādcāwān. Mīsa intigu nīcing mądwāta' ku' kī ānāndānk, 'au, ācikitcibīnigut
25 i' i' mā umintckāwānining; inābit a inini, mīnāngwāna udackwān-

presently he made another hole (in the ice) over there at the narrows of the lake. And a pine he stuck into the lake there.

Presently again (the man) heard (something coming); whereupon from yonder direction came the other, falling headlong towards the hole. To be sure, again did (the old man) reach his arm into the water, when again he felt hold of a beaver there. "Come on, son-in-law! kill him with a club!" (the man) was told.

Now, truly he struck (the beaver) in vain, for he could not kill it. He was laughed at by (the Wīndigō), who struck it gently with his cane, whereupon (the old man) killed it. "Wait a while, son-in-law! there may still be another," (the man) was told. Whereupon truly roundabout went he to chase up (another).

To be sure, again did (the man) hear the sound of (something coming). Again he called out to his father-in-law, whereupon again he came from the other way (and) flung himself headlong (towards the hole). And then he drew another beaver out of the water. "Come on, son-in-law! kill it with the club!" (the man) was told.

In truth, he tried killing it with a club, but without result; he was not able to kill it with a club.

And so again did (the Wīndigō) club it to death.

"There, now!" (the man) said to him, "why (shouldn't we) now (stop)? Come, let us look for a place to camp!" he said to his father-in-law.

"I doubt if we could sleep," he was told; "unless, perchance, you intend to have some sleep, then we might sleep." He saw that the sun was now going down. "Son-in-law, let us go back home!" he was told. Thereupon, truly, hanging the beavers (of his son-in-law) to his belt, he put his own into his pack. "Now, then, come on, son-in-law! I will carry you." When taken up, he was put into the mitten (of his father-in-law). Presently he heard the sound of (his father-in-law) moving off. And then it seemed that he made but two steps, so (the man) thought, when, lo, he was pulled out of the (old man's) mitten; when the man

tāmiwāng. Kāwīn kanagā paṅgī pi'kīṇang udināndaⁿzīn paṅgi-
cimōbaṇin kīcisōn, mīdāc igu kāyābi ājinang. Mīdāc āgut ujinisaṅ:
“Na·ā·ngī, ānimādcīc intawā kiwācackumag. Iwiti ingutci nigī-
pinagaṇāg īgi'ᵘ nindami'kumag. Māgicā, nindāmināpitamawāg
5 nōcisāⁿyag. Pāmā kī·i·ckwāwīsinīyān ningapikīwā.”

Misa' kagā't cigwa pigiwānit. Misa' i·i·mā āndacī'kānit 'i'ᵘ
ōcicāⁿya[?]. Mīzā'n mī'ku' nānīmi·ā·t i·i·mā 'i'ᵘ ōcicāⁿya[?], āna-
·ā·mawāt i·i·mā unaḡā'kinindcing nībawinit 'i'ᵘ ōcicāⁿya[?]. O·ō·-
widāc utina·ā·mawā[?]:—

10 “Pigickanidisī, pigickanidisī, pigickanidisī, pigickanidisī.”

Misa' paṇā utcīmāt iᵘ ucicāya[?]. Kāgā't ocawānimā[?] 'i'ᵘ
ōcicāya[?]. Mīsaḡu paṇā pīmāntawānigut.

Cigwa' ninguting a'pī āniyābāwānik udigōn: “Ānīc, mīsa'
cigwa' tcimādcāyān,” udigōn īni'ᵘ ōsaṅ. “Ānīc mīsaḡu i'ᵘ minī'k
15 kā'piwītcī·a·yāwinaguk, nindānis.” Mīdāc kā·i·nāt: “Āmbāsinō,
kāḡu' wī'kā ugām wāsiwāwa[?] 'i'ᵘ amī'kwunīckwa[?]!” udinān īni'ᵘ
udānisāṅ. “Kāgā't mīḡu i kā·i·ciwābak kā·i·ninān, nindānis;
'i'ᵘ wī'kā tci·ā·mwāsigwā īgi'ᵘ nōcicāⁿyag. Kīcpin āmwāwāt,
pō'tc ningaki'kānimāḡ. Ningapitāḡwicin kīcpin āmwāwāt nōci-
20 cāⁿyag tci·ā·ni·a·'kīwāṅ,” ugī·i·nān īni'ᵘ udānisāṅ.

Kāḡatsa' udinān īni'ᵘ ōsaṅ: “Mī·i·'ᵘ kātaciwābak,” udinān.

“Mīḡu iᵘ āmaṅtc a'pī tci·ā·ni·a·'kīwāṅ pō'tcigu ningatāḡwicin
kīcpin awīya āmwāt. Misa' minī'k āninān, nindānis.” Cigwa'
weyābaṇinīḡ kagā't ānimādcāwāṅ. “O·ō·' kīḡa·i·'kit, o·ō·witi
25 āḡāmiki'tcigami mī·i·witi wā·i·cāyān; i'kwāḡac 'a^a·'ᵘ kā·u·disaḡ,”

looked, there, in fact, was their entry-way. And there was no difference at all, he fancied, in the going-down of the sun, for it seemed to him the same as it was (before they started). And then he was told by his grandfather: "Son-in-law, [you had] better take along your muskrats. Yonder somewhere I left those beavers of mine. Perhaps I might make my little grandchildren catch the smell of what I have been eating. After a while, when I have finished eating, I will then come back."

Thereupon truly in a while back home (the old man) came. And so roundabout him played those little grandchildren of his. And now all the while was he making his little grandchildren dance there, he sang to his little grandchildren as they stood there in the palm of his hand. And this was the way he sang to them:—

"Rotten navel, rotten navel, rotten navel, rotten navel!"

Whereupon would he immediately kiss his little grandchildren. Really kind was he to his little grandchildren. And so continually was he made use of by them to crawl upon.

Now, once when the weather began to grow warm, (the woman) was told: "Well, it is now time for me to depart," she was told by her father; "for this is as long as I have come to stop with you (and the rest), my daughter." And this was what he said to her: "Pray, don't you ever let them eat the musk-glands of the beaver!" he said to his daughter. "Truly shall it be according as I tell you, my daughter; that never shall you let my little grandchildren eat the glands. If they eat them, then I shall certainly know. I shall come back if my little grandchildren eat them in after-time," he said to his daughter.

Of a truth, she said to her father: "That is the way it shall be," she said to him.

"Therefore at any time until the end of the world am I bound to return if anybody eats (the glands)." That is all I have to say to you, my daughter." When the morrow came, then truly on his way he went. "This shall you say, that off this way, toward the farther shore of the great sea, is where I am bound; and a

udinān. "Mīdāc kă·i·'kitoyān, wīnī'tām tanōndāgusi," udinān, "nīnīdāc skwātc nīnganōndāgus. Awāgwānidac kăgicīwāgwān mī·a·'u kănicīwāt."

- Cigwasa' pasigwīwān ōsān; kăgă't kicī'kăwān a'pānă kăpickwā-
 5 bāmāt īnī'u ōsān. Cigwasa' mād̥wāmādābīwān 'i·i·'u kī'tciki'tci-
 gāmi, mīsa' nōndawāt madwāyātagāsīnit, mīsa' cigwa' pāmīcagā-
 sīwān āndutānk. Cigwasa' kăgă't awīya' onōndawān nōndāgusīnit.
 Kăgă't mīnawā mād̥wānōndāgusiwān pācig. Mīdāc īnī'u ōsān
 ābī'tāgu kă'pī'tuwānit kăgă't icīwāwān īnī'u ōsān. Ānīc ogī·i·gōn:
 10 "Kīcpin, nīndānis, māⁿcī·i·gōwān, ānīc mī·i·'u mīnawā tcībitag-
 wicinān," udīgōn īnī'u ōsān. Mīdāc kăgă't ānāndānk 'a·a·'u i'kwā:
 "Mī nāngwana iⁿ tcicāgōtci·ā·g nīn āwācīmă kicīwayān," ugī·i·gōn.
 Ānīc īnī'u ōsān cigwasa' kăgă't madwāmīgāsowān īnī'u ōsān. Kăwīn
 kănagă wīnāsīwān madwākăgakanōnītīnit; nīyugunīdāc ugītābi-
 15 'tawāwā^ε, mīdāc a'pī kāmād̥wācinīciwānit.

- Cigwasa' kīgītu 'a·a·'u i'kwā kă·i·gut īnī'u ōsān. "Āmbāsīnō,
 kăgu' wī'kă mīnawā tabījāsī o·o·mă minīsing! Ānīn kăjānicīnā-
 bă'kăgubānān i·i·'u āyāwāt?" i'kitu. "Āmbāsīnō mī·i·witi kăṭa-
 na'kīyăg kayă kīnawā!" ugī·i·nān. Ānīc mī·i·'u kă·i·jiki'kino-
 20 'a·māgut īnī'u ōsān tcī·i·'kitut. Mīdāc kăgă't kă·i·'kitut. Kăgă't
 mīdāc kă·i·ciwābatīnik; wīn kī·i·cīctīgāt i·i·witi wāntcīṭāna'kīnit.
 Ānīc kăwīn tāgī·ā·nicīnābă'kāsīnōn kīcpin o·o·mă tana'kīwā'pān
 īgī'u tīnōwăg. Mīdāc kăgă't wāndcī·i·ciwābak 'i·i·'u wī'kă wānt-
 ci·ā·yāsīk; ānīc kăwīnītug tāgī·ā·yāsī ingutci 'a·a·'u ānicīnābă
 25 o·o·mă āyāwā'pān īgī'u tīnōwăg. Mīsa' minī'k kă·i·'kitut.

Pinwāwītīt kī·ā·gōtă.

woman do I go to visit," he said to her. "And this shall you say, (that) the sound of her will be the first to be heard," he said to her, "and that the voice of me will be the last to be heard. Whichever makes the louder sound will be the one who is slaying (the other)."

Then up rose her father; truly with speed went her father, whom she saw disappear out of sight. In time she heard the sound of him coming out upon the great sea, whereupon she heard the sound of him walking in the water, and then at last of him arriving at (yonder) shore. As she listened, presently, sure enough, she heard the sound of some one's voice. In truth, she heard the sound of another's voice. And then the sound that her father made was really half as loud again as the sound of the other. Now, she had been told: "If, my daughter, I am overcome, then again will I return," she was told by her father. And that, in truth, was what the woman was thinking about: "It will be the sign that I have overcome her if I yell with a louder voice," she had been told. So it was her father that she truly then heard fighting. Not even was his name mentioned when the sound of him and the other were heard talking with each other; for four days was she able to hear the sound of them, and that was when she heard the sound of him killing (the other).

In a while did the woman speak of what she had been told by her father: "Pray, never permit him to return again to this island! How can there be any more people than there are?" she said. "Would that you (and the rest of yours) would live over there (where you are)!" she said (of her father). Now, that was what she had been taught by her father to say. And that, truly, was what she said. Sure enough, that was what came to pass; what she did was the cause of (the Wīdigō and others) living over there. Now, there would be no people if here lived people of that kind. And that, truly, was how it came about that they are never here; for there probably would never be people anywhere if people of such sort were here. That was as much as she told about.

The buttocks of the ruffed grouse now hang aloft.

69. HELL DIVER, THE FOOLISH MAIDEN, AND WINTER-MAKER
(Cingibis Mətciki'kwäwis kayä Kābibōnu'kä kayä).

I.

I'kwäwəg pimusäwəg, mədciki'kwäwis; mīsa' pimusäwāt, nīngutingiku sāga'i'gəŋ äcimädāpīwāt cingibisaŋ kibəbā'ai'yəgamōwəŋ. Mīsa' äjipibāgimāt mətciki'kwäwis o'owidac udinān: "Cingibis! pīnāta'u'cinān!" udinān.

5 Mīsa' kāwīn kəŋəgä mātəgəmusiŋwəŋ.

Mīnawā'ku tānakəŋōnān, kāwīn kəŋəgä ubisiki'təkusiŋwān. Wī'kāsa' udəbwä'təgəwān kanōnāwāt. Äcipōsīgəwāt i'i'mā utci-māninīŋ, mīsa' kābimiskāwād. Kāwīn kəŋəgä i'i'witi äntāwāt wī'i'cāsī a'a^u cingibis; nīngutci'ku' icimädci'u. Mīsa' i'i'mā
10 nīngutci pāpātaciwāwīwit. Ānīc mīgu'ku' kāniwābənīnigin pōsiwāt; kāwīn pīsān aiyāsīwəg. Mīsa'gu' a'pənā nīngutci pəpai-i'yāt a^u cingibis, mīdəc kā'i'ci'ai'yāt.

Nīnguting pīmāca'o'wāt sāga'i'gəŋing o'gīwābamāwān pīmācəgāmānit ma'kwəŋ. Udinān 'a'a^u mətciki'kwäwis: "Naskä-
15 gīnīna! ma'kwa kəpīmācəgāmāt!" udinān īnī^u unābāməŋ.

Cigwasa' inābiwəŋ, "Ō^{un}," i'kitōwəŋ, "nintai wīna'a^u."
"Təgaskuməguta, kəŋōc!" udinān.

Cigwasa' gəgä't ukəŋōnānīnī, o'ō'dəc udinān: "Kwətc, kwətc, kwətc, kwətc, ma'kōnsim, nintai'!" i'kitōwəŋ īnī^u unāpāmiwān.
20 Ānīc cigwa nōndəgōŋ äjiku'pība'tōt a^u ma'kwa. Unawətcipi-nānīnī umī tigwābīnī äci'i'na'ä'nit; kwaya'k äci'i'na'ä'nit kwaya'k

69. HELL-DIVER, THE FOOLISH MAIDEN, AND WINTER-MAKER

I.

Women were walking along, (one was) the Foolish Maiden;¹ and so, while walking along, they came in course of time out upon a lake, where (they saw) a Diver moving about over the water. Accordingly to him called the Foolish Maiden, and this she said to him: "O Diver! come across the water and get us!" she said to him.

But no move at all would he make towards them.

Another time she spoke to him, but no answer at all did they get from him. After speaking to him for a long while, they were given heed. When they were let into his canoe, they then paddled away. Not even to where he (and others) dwelt did Diver wish to go; off in another direction over the water he started. Accordingly off over there he wandered with (the women) for his wives. Now, as often as the morning came, they would embark in their canoe; they spent no time leisurely (anywhere). And so roundabout in (various) places continued Diver, and such was the way he passed the time.

Once, while paddling along the edge of the lake, they saw a bear coming along the shore. To (Diver) said the Foolish Maiden: "Oh, look! yonder is a bear coming along the shore!" she said to her husband.

When he looked, "Oh," he said, "that is my pet."

"Oh, do please speak to it!" she said to him.

In a while he truly spoke to the bear, and this he said to it: "Here, here, here, here, my little cub, my pet!" (so) said their husband. Now, as soon as he was heard, then up from the lake ran the bear. Quickly seizing his bow (and arrow), (Diver) then shot; straight he let fly the arrow in the very direction where (he had

¹ For there were two, and both were the Foolish Maidens.

imā kānījiku'pība'tōnit. Äjīkabāwāt, mīsa' kumā a'pī ānicingi-
cinōn, kīnisānigwān. Äcinōsibītābānāwāt, "Kägätigunā kīga-
ma'ku'kāmin," i'kitōwag. Mīsa' cigwa i'i'mā agwāwānā'ku-
'kāwāt.

- 5 Cayīgwa cingibis ugīmi'kwāndān kā'i:cictigāt pabā'a'yāt 'a'a'u,
mīsa' ācipata'kisitācink. Mīsa' kigicāp, "Kägätsa nīngagīgizitā,"
udinān īnī'u wīwān sāsi'kisinit. "Taga, wī'kwata'ā'n!" udinān;
mī'i'u wīn cāpunigānān kīcāgunāng i'i'mā usitāng.

Mīdācīsaṇ ā'kitut 'a'a'u: "Nīngīgagwānisagāndānān īnī'u cingi-
10 bisiwizitāsaṇ," udinān.

Mīsa', "Taga kīn," udinān īnī'u ucīmāmāwānit,¹ "wī'kwata'ā'n."

Mīsa' cigwa gāgā't ugītīgawātāmāwān usātāning īnī'u cāpuni-
gānān.

"Nyā, taga nā kayā nīn ānint mīcicin!" udinān īnī'u ucīmāyaṇ.

- 15 "Nyā, naskābina! 'A' mānu, mīcicin!" udinān īnī'u ucīmāyaṇ.

Mīdāc kīgā't kā'i:cimīnāt īnī'u umisā'yaṇ cāpunigānān.

Kägätsa udinān 'a'a'u maṭciki'kwāwis: "Kunigā mīgu a'u,"
ugī'i'nān; "o'ō'wisa' ācipācīgūwānān!"

"Kāwīn," i'kitōwān, "ayāwag," udinān. "Aiyāwag ninta-
20 wāmāg. Kägā't uwīniciciwag igiwā kidāngwāwīwāg," udinā²
'i'i'u wīwa². "Mīsa' tcī'i:cā'yaṇg wābāng," udinā² 'i'i'u wīwa².

Naskādāc cigwa mādcāwag. Nīngutingiku ānipapimiskāwāt
ugīwābamāwān adi'kwān. Ānīc ugaṇōnāwān: "Naskāginīn!
awāti ādi'k kāpimācāgāmāt!"

- 25 "Nintai wīna'a'u."

"Kagaskumāguta pīpāgi'm!" udigō² 'i'i'u wīwa².

Mīsa' gāgā't pīpāgit 'a'a'u cingibis.

¹ Probably a false form.—T. M.

seen the bear) go running up from the shore. Then they went ashore, and then some distance on (they found the bear) lying (on the ground), no doubt slain by (Diver). Then, drawing (the bear) down by the water, "Verily, now we shall have some bear-meat to eat," they said. So then in a while they had a rack put up (on which to dry the meat).

Now, Diver thought of something he would do while (thus) continuing aimlessly about, whereupon he snagged his foot. Accordingly in the morning, "Truly lame shall I now be," he said to his wife that was older. "I say, do try to get it out!" he said to her; for some needles had he stuck into his foot.

And so then said she: "I so much loathe the hateful foot of a Diver," she said to him.

Whereupon, "Then you," he said to the younger sister, "you try to take it out."

Whereupon then did she pull the needles from his foot.

"Oh, do please give me some of them!" (the elder) said to her younger sister. "Oh, now, please! Don't refuse, but give them to me!" she said to her younger sister.

Whereupon truly then she gave the needles to her elder sister.

Verily, to him said the Foolish Maiden: "Wonder if it be true," she said to him, "that you are thus alone (without relatives)!"

"No," he said, "there are (some relatives)," he said to her. "There are some sisters of mine. Truly handsome are those sisters-in-law of yours," he said to his wives. "Therefore will we start (to where they are) to-morrow," he said to his wives.

So then soon were they off. And once, while paddling along, they saw a caribou. So they spoke to it, saying: "Oh, look! yonder is a caribou coming along the shore!"

"That is my pet."

"Oh, please do call to it!" he was told by his wives.

Whereupon truly did Diver call aloud.

Kägä'tsa umisawīnawāwān īgi'u i'kwāwag. "Ambādacsä'," i'kitōwag īgi'u i'kwāwag, "amwäng!"

"Ö^{un}, mindai wīna'a^u."

"Tağackumā kəñöc!" udināwan.

- 5 Cigwasa kägä't upībāgimān 'a^au cingibis: "Kwātē, kwātē, kwātē, kwātē!" udinān 'a^au cingibis. "Adi'kwasim, nintai!"

Āñic ōñōndawān adi'k; ucimō, a'panā kwāpikwāskunit.

- Mīsa' a'panā umāmpināni umi'tigwābīni, mīsa' ina'ä·wān; kwaya'k kā·i·ciku'pīpa'tōnit icinātagāmā·ō·wag. Mīsa' ąñinā-
10 biwāt kicingicinōn ądi'kwañ. Mīsa' mīnawā wīyāsi'kāwāt. Mīsa' mīnawā äcictcigāwāt, kīpāswāwāt īni'u adi'kwañ.

Āñipōsiwag. "Mīsa' nōngum tci·u·di'tōngwā īgi'u kitāngwā·i·wāg," udinā^g 'i'i'u wīwa^g.

- Cigwasa' udābābandānāwa 'i'i'u ōdāna. Cayigwa mađwāpībā-
1 15 giwān: "Ä 'ē·e·'! cingibis pīti'kwāwä!"

"Ēⁱ! mīsa īgiwāti kā·i·nintwā kāpimiskāwāt!"

"Kāgu pinawīn 'i'i'u inā'kāgun. 'Wīwāmīgisağō'kāsu kuca'ku'ku!' mī īni'k."

- 1 "Ä 'ē·e·'! Wāmīgisağō pīti'kwāwä!"
20 "Kiwābāmīgōmīnāsān," udinā^g 'i'i'u wīwa^g. Pinā^azibība·i·tiwa^g i'kwāwa^g, "Mīna īgi'u kitawāmāg?"

"Sā! matci'ki'kwāwicag wīnigi'u. Sasāgā·i'kwāwag kuca kā·i·nāgwā."

- Āñawidag zazāga·i'kwāwa^g 'i'i'u unāzibība·i·tīnit. "Kägätsa'
25 zazāgā·i'kwātugānag īgi'u kitawāmāg," udināwān īni'u unābāmi-
wān.

Pīnicsa' kägā kāpi'kwā·ą·mowāt 'i'i'u ōdāna. Cigwa mīnawā

Truly eager were the women to have it. "So anxious," said the women, "are we to eat it!"

"Why, that is my pet."

"Do please speak to it!" they said to him.

Presently, indeed, to it called Diver: "Come, come, come!" to it said Diver. "My little caribou, my pet!"

Now, him the caribou heard; it fled, away it went leaping.

Whereupon he quickly grabbed his bow (and arrow), and then sent an arrow at it; straight towards where (the caribou) ran up from the water was the way they paddled. And then, looking about as they went, (they found) the caribou lying (there). Whereupon again they had meat to eat. And so they did as before, they dried the (meat of the) caribou upon a rack over a fire.

Getting into their canoe, off they went. "This is the day that we arrive at (the place of) your sisters-in-law," he said to his wives.

In time they came in sight of the town. Already then they heard the voice of some one calling aloud: "Halloo! Diver is coming home with some wives!"

"Hey! it is they about whom it was reported as travelling by canoe!"

"Don't speak of him in such a way! 'He wishes to pass himself off as the one Arrayed-in-Wampum,' is what you really should say of him."

"Halloo! Arrayed-in-Wampum is coming home with wives!"

"We are already seen," he said to his wives. As some women came racing down to the water, "Are those your sisters?" (he was asked.)

"Pshaw! foolish maidens of no account (are) they. Of handsome women now was what I told you."

Yet, for all that, pretty were they that were racing down to the water. "Truly pretty must be those sisters of yours," they said to their husband.

It continued thus till they were almost passing the town. Presently some more women came rushing down to the water. "Are

ānint 'i'i'u i'kwāwa⁸ pināzibiba·i·tiwa⁸. "Mīnācigi'u kā·i·nātwā?
Kāgāt zāgā·i'·kwāwa 'i'i'u bānāzibiba·i·tīnit."

"Sā! mādcī'ki'kwāwicāg wīnigi'u!" udinā⁸ 'i'i'u wīwa⁸. "Zāgā·
i'·kwāwāg kuca īgi'u kā·i·nāgwā," udinā.⁸

- 5 Wī'kāgu ā'pidci i·i·witi ickwāyawi·i· pināzibiba·i·tiwa⁸ i'kwāwa⁸,
wābasimōwān nānābicāpisunit; cigwa'ku pikwakwāngu·u·tiwa⁸
igu'ku kābāskinatcimāgisānig īni'u wābasimōwān nānābicāpisunit.
"Mīsa' īgi'u nintawāmāg!" udinā 'i'i'u wīwa⁸.

"Sā!" udinān matciki'kwāwis.

- 10 Ānīc, mīsa cigwa ācikabāwāt imā āndānit ickwāyōtāna. Mīsa'
ācipīndigāwāt āndāwāt. Cigwa ānitibi'katinik, piwīntamawimān
unāpāmiwān wīnīmi·i·ntiwin. Cigwasa udigowān: "Kāgō wīn
wī'kā awinābi'kāgun i·i·mā nīmi·i·ting," udinā 'i'i'u wīwa⁸. "Ām-
bāsinō, nō'kō, kānawānim i'kwāwāg," udinān ō'kumisān.

- 15 Mīsa' kāgā't cigwa kabātibi'k undāntiwan unāpāmiwān, kayā
'i'i'u utāngwā·i·wā⁸. Ānīc uganawānimigowān īni'u mindimōyāyan.
Kāgātsa ānawi umītāwāndam wī·i·cāt matciki'kwāwis. Cigwasa
mīnawā tibi'kātini; cigwa mīnawā piwīntamawimān īni'u unāpā-
miwān. Ugi'kānimān ayānit 'a'a'u matciki'kwāwis Wāmīgisagōn;
20 cigwasa' kīmādcāwān unāpāmiwān, "Āmbāsinō tawinibā 'a'a'u
mindimōyā," ināndam mādciki'kwāwis. Mīsa' kāgā't ācinibānit
īni'u mindimōyāyan. Ācipīndigatōwāt misān, mīsa' ācikaski-
·ā·gisitōwāt i·i·mā kā·u·ndciwāniskāwāt. Indigudāc awiya kācin-
gicininit ācināgwātinik imā kā·u·ndciwāniskāwāt. Mīsa' kā·i·cic-
25 tcigāwāt, kā·i·cimādcāwāt. Cigwasa' ta'pābiwāg owābāmāwān
unābāmiwān iskewāntānk ācicimunit. Cigwasa owābāmāwān Wā-
mīgisagōn wāntcitāgu āndaswāni'kwānit nāba·ō·sowān īni'u
mīgisān, āndaswāni'kwāt nāba·ō·sowān īni'u mīgisān. Mīdāc

they the ones you spoke of? Truly pretty are the women that have come racing down to the water."

"Pshaw! foolish maidens of no account (are) they," he said to his wives. "About pretty women now are they that I have told you," he said to them.

Later on, from the far end of the place came some women racing one with another down to the water, swan-mute they had for ear-rings; then, as they came pushing one another, the swan-mute that they had for ear-rings broke off into pieces when striking together. "Now, those (are) my sisters!" he said to his wives.

"Oh, pshaw!" to him said the Foolish Maiden.

So, then it was that they landed there where he lived at the end of the town. Accordingly then went they into their home. When night was drawing on, some one came and invited their husband to a dance. Then they were told by him: "Never go look on at the place where the dance is held," he said to his wives. "I beg of you, my grandmother, do you keep watch over the women!" he said to his grandmother.

Thereupon then, in truth, all night long was their husband gone, likewise their sisters-in-law. Now, they were watched by the old woman. To be sure, in spite of that, anxious to go was the Foolish Maiden. Now, another night came; then, as before, some one came and invited their husband. The Foolish Maiden knew where Arrayed-in-Wampum was; and when their husband went away, "Would that to sleep the old woman might go!" willed the Foolish Maiden. Whereupon, in truth, to sleep went the old woman. Then inside they fetched some fire-wood, whereupon they rolled it up in blankets there where they had their bed. And it was as if somebody were lying there, such was the look of the place where they rose up from bed. And such was what they did, after which they departed thence. In a while they peeped in (and) saw their husband dancing by the doorway. Presently they saw Arrayed-in-Wampum with a wampum bead dangling from every single hair (on his head), from every single hair was hanging a

kā·i·cipābī'tōwāt 'i'i^u tci·i·ckwānīmi·i·ntiwint iḡi^u i'kwāwag,
 ānīc kā·i·cinānināt īni^u Wāmīgisagōn 'a^a·a^u maḡci'ki'kwāwis
 tci·i·skwānīmi·i·ntiwint. Mīsa' gāgā't. Ānīc mī a^u wāḡimāwit.

Cigwasa ickwānīmi·i·tīm. Ānīc ācipīndigāwāt iḡi^u i'kwāwag.
 5 Ācitābībināwāt īni^u Wāmīgisagōn mīsa' ā·i'·tawaya·i· udōnt-
 cikikintcigwānāwān. Mīsa' cigwa kīma'kamint cingibis wīwa^ḡ.

Ānīc cigwa ānikiwā cingibis; kawicimo, ugawicimunatāwān īni^u
 wīwān wācīmā·i·māwīnit. Pānimāku, "Nimpī'kwānāḡ nīndcīsi-
 binik," ināntam īni^u wīwān sāsi'kisīnit. "Pā'kā! a'kawā kicīmā
 10 niwī'pāmā. Pānimā'pī ḡigawī'pāmīn kīn."

Mī nangwāna ānigōnsa^ḡ ta'kwāmīgut, mī nangwāna 'i'i^u tīnōwa^ḡ
 kāta'kwāmīgut. Tcigwasa' ḡi'kāndāḡ; payā'kināḡ mīsaḡn ugī-
 wī'pāndāḡ! Anāḡwā'kipāḡiso, mī ḡāyāpī mīsaḡn āt'a ā'tānīḡ.
 Mīsa' kīwāni·ā·t 'i'i^u wīwa^ḡ. Uḡānōnān ō'kumīsaḡ: "Tībigic
 15 ācāwāḡwān kānawānta·i·nābānīḡ!" udīnān ō'kumīsaḡ. Mīsa'
 ājīniskādisit. "'Kāḡu' tawī·i·nābīsīwāḡ' kitīnīnīnābāḡ." Mīdāc
 cigwa nāntawābāmāt tībī'kātīnik. Ānīc kāwīn kīwāt·c iḡāsī cingibis
 āntawābāmāt 'i'i^u wīwa^ḡ. Kāḡā't ōwābāmān Wāmīgisagōn ayānit,
 mīdāc imā āyītōwaga·i· ugī'kīntcigwānānī wīwa^ḡ nībānit. "Mīcā-
 20 nīm!" i'kīto, ānīc nīskātīsī cingibis. "Mīcānīm!" udīnānīmān.
 Mīsa' ājīkīwāt 'a^a·a^u cingibis. Pīwābī'k ugīcābī'kisān. Mīsa'
 ācīctcigāt. Tābī'kādīnik tābā'pic, cigwasa uwīḡicābī'kisān mī·i^u
 pīwābī'k. Mīsa' cigwa wī·ā·nīmādcāt mīnawā āndawābāmāt īni^u
 Wāmīgisagōn. Cigwasa pīndigā imā āndānit. Ānīc nībāwa^ḡ;
 25 ājīwābāmāt tawanungwāmīnit, ānīc mīsa' ājīpōtcikunāwāwāt,

wampum bead. Accordingly then did the women wait till the dance was over, for thus had the Foolish Maiden willed Arrayed-in-Wampum to end the dance. It was true. Now he was the one that was chief.

In a while the dance was all over. So inside then went the women. Seizing hold of Arrayed-in-Wampum, they then each on a side put their arms around him. Whereupon then was Diver robbed of his wives.

Now, already on his way back home was Diver; he lay down to sleep, he went to lie with his wife that was the younger sister. And after a while, "At my back is she pinching me," he thought of his wife that was the elder. "Wait a while! first with your little sister do I wish to sleep. After a while will I then sleep with you."

It happened to be by the little ants that he was bitten, it happened to be by such creatures that he was bitten. Then he discovered (something); on uncovering it, he was sleeping with some fire-wood! He turned over on one side, and then on the other, and every time nothing but fire-wood was there. And so he had lost his wives. He spoke to his grandmother, saying: "Wonder where went they whom you were going to watch!" he said to his grandmother. And then he grew angry. "'Do not let them go and look on,' was what I said to you at the time." Accordingly then went he to seek for them when night came on. Now, unable was Diver to refrain from going thither to seek for his wives. Sure enough, he saw Arrayed-in-Wampum (at the place) where he was, and there on each side lay his wives sleeping with their arms about him. "Wretch!" he said, for angry was Diver. "Wretch!" was the thought he had of him. And then back home went Diver. A piece of metal he put into the fire to heat. And this was what he did. By the time it was night, he wanted to have the metal heated. It was time that he was on his way again to seek for Arrayed-in-Wampum. In a while he entered into where the other dwelt. Now, they were asleep; when (Diver) saw him asleep with his mouth open, why, thereupon he shoved the metal down his mouth,

a'paṇāku kāsāswāwāsunit. Mīsa' cigwa kīnisāt. Ānīc mī īnī'u
wāgimāwīnit 'i'i'u ōdāna idaç cigwa kānisāt.

Cigwasa kuskusiwaḡ, mīsa' kī'kānimāwāt cigwa kīnibunit.

5 Ānīc mīdaç kā'i·cictcigāt 'a'a'u cingibis, kī·a·nīpōsāt. Ānīc
kā'i·cinisat aḡi'kwān, mīdaç ācimamōt miskwābōwīnit, mīsa'
ācipīndōmat ā·i·tōwaya·i·wācā'pīt.

10 Ānīc cigwa mī'kawimā kīnibut 'a'a'u wāmīgisagō, mīsa' kāwīn
mī'kawāsī ānti kā·u·ndcināḡwān. Mīsa' aṇicā naḡwḡḡaḡu kīnibu
ināntamōḡ īḡi'u aṇicinābāḡ; inānimāwān cingibis tcigīnisāt. Cig-
wasā' i'kitōwāḡ īḡi'u aṇicinābāḡ: "Aḡbāsānō, awīnaṇtamawī'k,"
udinā' i'i'u. "Ānīc 'o'ōwīnī'k mīsa' kīnibut 'a'a'u kīciwāmīgisagō,
inī'k."

15 Mīsa' kāwīn aḡisī. Ānīc aṇwā'tinini 'i'i'u sāḡa·i·ḡaṇ, mīḡu i'u
babai·a·yāḡamut i·i·mā micawāḡām. Kāḡā't aṇdu'taḡ i·i·mā
wāntakamīwānit 'i'i'u aṇicinābā'.

"Naskā! awāti kābaiyāḡamut cingibis!" i'kitōwāḡ īḡi'u aṇici-
nābāḡ. "Ā'a'u, pībāḡamī'k!" inā 'a'a'u cingibis. "'O'ōwīnī'k,
'Kīciwāmīgisagō kīnibu', inī'k."

20 Mīsa ḡāḡā't cigwa' ājipīpāḡimint "A!" inā. Mīsa' kāwīn
kaṇaḡā mādaḡamusī.

"Kīn ḡā·i·ninān, cingibis!" Mīsa' kāwīn kaṇaḡā mātaḡamusī.

"Kāwīn kuca' tātāpwānda'zī 'i'i'u ānu·i·nāḡ. Wīwāmīgisagō-
'kāsu kuca ku'ku," uḡināwān īḡi'u aṇicinābāḡ. Mīsa' ācipīpāḡimā-
wāt: "A!" Mīsa kīnibut kīciwāmīgisagū!"

25 Tayā! kāḡuskupāḡisunit.

Cigwa mīnawā ukānōnāwān, ānīc mīḡu' mīnawā i'u ānāwāt.

and immediately the other began to burn with a sizzling sound. Whereupon he slew (Arrayed-in-Wampum). Now, that one was chief of the town, but him he now had slain.

In time (the women) awoke from sleep, whereupon they discovered that now was he dead.

Now, this was what Diver did, he went off (somewhere) in his canoe. So, when he had killed a caribou, he thereupon drew off its blood (into vessels), and then he put them into the bosom of his garment, down at the side, under each arm.

Now, in time it was learned that Arrayed-in-Wampum was dead, but it was not found what had caused his death. And so without cause he had died, fancied the people; they suspected that Diver slew him. In a while said the people: "Well, go tell him to come," they said to some. "Now, this do you say to him, that now dead is your friend Arrayed-in-Wampum, thus do you say to him."

But then he was not at home. Now calm was the lake, and so roundabout here and there over the water far out upon the lake was he moving. To be sure, he caught the sound of (what was going on) at the place where the people land from their canoes.

"Oh, look! out yonder on the water is Diver moving about!" said the people. "Come on, call to him!" they said of Diver. This say you to him, 'Your friend Arrayed-in-Wampum is dead,' say you to him."

Thereupon truly was he then called to: "Hey!" they said to him. But then not a move on the water did he make.

"You are the one I am speaking to, Diver!" But then not a move on the water did he make.

"Why, he would put no confidence in what you are trying to say to him. To play the part of Arrayed-in-Wampum is all he wants to do," of him said the people. Whereupon truly they called out to him: "Hey! Now dead is your friend Arrayed-in-Wampum!"

Ah! (then they saw) him start with sudden surprise.

Another time they spoke to him, for the same as before they said to him.

Äcinawətinənk cingibis 'i'i'u ubigwa'k; ä·ō·mbīnigwīnit, äcici-gwāna·u'tisut. Mīsa' äciwī'kubitōt 'i'i'u ubigwa'k, mīsa' pənāgu kāmiskwīwəninik. Ānīc mīnawā ācawaya·ī·; cigwa ina·u'tisu; pənāgu mīnawā niskwābō kāsigitciwəninik.

- 5 Mīsa'pī ä'kitowāt: "Ānīn kīnawā äcimāk? Naskādäc! äcini-sitisut!" Ānīc pənāku cingibis kāwāsipasāwāsāt inānimāwāt. Kägä't gīnisitisu ugī·inānimāwān. Mīsa' ägwuntcininit. Ānīc undcipəgitināmu cingibis cāgikōcākamut, äčkəm tābābāmāt.

- 10 Ānīc mawiwəg īgī'u i'kwāwəg. Mīsa' cigwa i'kitowāt wīna·i·-nāwāt. Mīsa' kā·i·cina·i·nāwāt. Cigwa cingibis kigicāp icā, ā'pidci kigicāp. Cigwasa owābandān piwāsāyābəninig, mīsa' cigwa kīwunāntənk wā·i·citcigāt. Mīsa' äjinəgəmut a' cingibis; nīmi·i·disu, ugicibācamu'tān 'i'i'u tcibāgəmig:—

- 15 "Ānīn wīn wāndcitōtamugwān Wāmīgīsəgō ma'kantwāti'kwāwa'?
Nin ku ninisā Wāmīgīsəgō.
Ānīn wīn wāndcitōtəgūmugwān ma'kantwāt 'i'i'u i'kwāwa'?"

ina·ə·m.

- 20 Cigwasa' udəmənisu'tāgu 'i'i'u ənicinābā*, mīsa' cigwa 'i'i'u mawinənint. Ānīc mādciā·i·wā cingibis, mīsa äcipa'kubība- i·wāt. Ānīc mīsa' cigwa kīki'kānimint wīn kīnisāt, ānīc mīsa' cigwa pəpāgəsut. Pō'tcigu wīnisā ānīn wa'pī kīwābəmin. Ānīc mīsa' kägä't udānuwābəmigō 'i'i'u ənicinābā*, mīsa' kāwīn wasä-sigä·i·gusīn.

Then Diver seized his arrow; throwing his elbow up from the side, he then poked himself in the ribs. And then he pulled on the arrow, whereupon out flowed the blood. So then the same on the other side; presently he aimed (the arrow) at himself; and out again the blood came flowing.

It was then they said: "Why are you fooling with him? Just look! he has killed himself!" That immediately Diver had drawn his wings in at the sides, was the thought they had of him. Verily, he had killed himself, was the thought they had of him. And so on the water was he now afloat. So that he might breathe, Diver stuck his bill out of the water, so that he might (also) get a better look at them.

Now, weeping were the women. It was then they said that they were going to bury (Arrayed-in-Wampum). And so then they buried him. Then in the morning thither went Diver, very early in the morning. Presently he saw the light of day appearing, whereupon he then tried to think of what to do. And then sang Diver; he danced to his own song, he danced roundabout the grave:—

"Why should Arrayed-in-Wampum do such a thing as rob (me of my) wives?

It was I that slew Arrayed-in-Wampum.

Why should he do such a thing as rob (me of my) wives?"

was the song he sang.—

Presently the sound of his voice began to be heard by the people, whereupon they then moved after him. Now, in flight started Diver, whereupon into the water he fled. So thereupon was it then known that he slew Arrayed-in-Wampum, so accordingly then did he keep himself in hiding roundabout in places here and there. But they were determined to kill him, wherever they should chance to see him. Now, it was true, (that,) though he was seen by the people, yet he could not be reached at close range.

II.

Cigwasa' kägā taḡwāginini, mīsa kāwīn upōnānimigusīn 'i'i'u
 5 anicinābā². Mīsa' ināntam: "Aḡantcigic kă'i'cictcigāwānān
 tcipōnānimiwāt iḡi'u anicinābāḡ!" ināntam. Mīsa' cigwa kägā't
 nantawābandank wā'tajjipōnicit. Cigwasa' kägā't umi'kān
 10 ki'tcimackiḡwāḡamāḡ. "Mīmāwīn 'i'imā kă'u'ndciwābāniciyām-
 bān," ināntam. Cayiḡwasa owābandān kägā't unīcinimik i'i'mā
 wā'tajjibōnicit. Owābāmā² maḡābinit atcicā'kwa² mawiwa².
 Ājikaḡōnāt: "Ānīn āntiyāk?" udinā².

"Kā, anicā nimawimānān nīntcānisinān. Wābank wīmādcā-
 10 yāḡ."

"Ānīc kīcpin ināntamāk, nintākanawānimā," udinā². "Kāwīn
 ningutinō ta'i'cayāsī pīnic tcitaḡwicināk." Ānīc mīsa' ā'kitunit.

Mōsā'uḡwanāwāwan īnī'u unīdcānisiwān, mīḡac wā'u'ndcināḡa-
 nāwāt īnī'u unitcānisiwān. Mīnawā pācīk naḡatāmawā, inīnicibān
 15 unītcānisini. Mīsa' nīⁿj 'i'i'u nībinisā ayāwāt. Cigwa ucigā i'i'mā
 nickiḡwāḡamāḡ. Ānīc cigwa pipōnini, pā'ta'īnowān kīⁿḡōⁿyān
 i'i'mā sāḡa'i'ḡāning. "Kāwīn kaḡaḡ nintāpa'kadāsī," kī'ī'nān-
 tam. Ānīc mīsa' kägā't. Cigwa omī'kāḡōn īnī'u Kābibōnu'kān.
 Ānīc mīsa' kägā't umi'kintcī'i'ḡōn. Cayiḡwa māmīntaḡā kayā
 20 kipaḡatinini 'i'i'u sāḡa'i'ḡān.

Ānīc, cigwa cigwa'ku owābāmān cingibisān pināsibīnit. Ānīc
 ānīḡu'k opōdānān tcigī'kaḡcinit, nāwī'kwām taḡcisigwa'i'ḡāwan;
 ānīc ānīḡu'k opōdānān. Cigwa kī'twa'i'ḡāwan. Ānīc mīsa' cigwa
 ācipa'kubīnit ācimawīnaḡān Kābibōnu'kā 'i'i'u twāwīḡan. Ānīc
 25 wāwīp kaskatīnini. "Ānīc, mīmāwīn nisāwāḡān, ānīntidāc kă'u'n-
 dcīmōskaḡmut?" udinānimigōn. Cigwa inābit, aḡōtc kwaya'k

II.

In time it was nearly autumn, but he was not left alone by the people. So this he thought: "Wonder what I can do so that the people may leave me alone!" he thought. Thereupon he then truly began looking for a place where to spend the winter. In time, to be sure, he found a great swampy lake. "Possibly in this place I shall be able to live through the winter," he thought. And presently he saw that it was a very nice place there for him to pass the winter. He saw coming out upon the place some cranes (that) were crying. Then he spoke to them, saying: "What is the matter with you?" he said to them.

"Oh, simply for one of our children are we weeping. To-morrow we wish to go away."

"Now, if it be your desire, I would take care of it," he said to them. "Nothing will happen to him, even till the time you come back." Now that was what he said.

Afflicted with worms in the throat was that child of theirs, and that was why they were going to leave their child behind. Another was left with (Diver), a Mallard's child. And so he was with two of the birds of summer. In a while he had a home built there in the swampy lake. Now, in a while the winter came on, plenty was the fish there in the lake. "Not at all shall I want for food," he thought. Now thus it truly (was). In time he was discovered by Winter-Maker. Now, thereupon was he truly pestered by him. Already now was the lake also frozen very thick.

Well, in time he beheld Diver continually coming down to the water. Now, hard he blew, that (Diver) might be frozen, for a long way out on the ice was he chopping a hole; now hard he blew. Finally (Diver) had a hole made. So it was at the time that he went down into the water that Winter-Maker rushed for the hole. Now, quickly (the hole) froze up. "Well, without doubt I must now have him killed, for where will he be able to come out?" was the thought he had of (Diver). When he was looking about, in quite another direction did he see Diver coming on the ice. Truly,

wändä'tağwä'kunit ini'u cingibisañ. Kägä't nībiwa kī'gōⁿyañ ubimiwināni, kāwāgātcitābīnit. Mīsa' ājipīndigānit āndānit.

"Mīsa' ānīn kā'i'cictigäyāñ 'i'i'u tcigawātcit?" ināntam 'a'a'u Kābibōnu'kā.

- 5 Mīsa' āndaçbibōnicit 'a'a'u cingibis, kägä't kāwīn pa'kadāsī i'i'mā pibōnicit. Kägä't mino'a'yā, ānīc kīgōyāñ unisāñ. Cigwa'ku mīnawā ugitañwāñ. Cigwa'ku mīnawā ānināⁿzibī. A'kawā āndāt, ugi'tcipagitīnisātāñ. Ānīc mīsa' ācictigāt tañing wāmādcātcin.

- Cigwa owābāmāñ a'a'u Kābibōnu'kā 'i'i'u mīnawā twa'i'gānit
10 i'i'mā nāwi'kwāñ. Ānīc cigwa mīnawa ubōdānāñ 'a'a'u Kābibōnu'kā. Mīsa' ānāt: "Āmbāsinō tawikaskadīnini wāwīp!" udinānīmāñ wāntcipa'kubīnit. Ānīc, mīsa kägä't kācidinā kīkaskatīnig. "Mīmādac i'i'u nisāwāgāñ," kī'i'nāndañ. Mīdac cigwa inābit, māsātcigu mīnawā owābāmāñ undcitābīnit kī'gōya²; kāwāgātcibisunit 'i'i'u kī'gōya². Ānīc mīsa' pwānawi'tōt 'i'i'u ānawi pa'ka-
15 tā'ā't. Mīsa' kīwānit; udānupiminicawāñ kayā i'i'mā āndānit; ānawi pīndigā, kāwīnīdac ugacki'tōsīñ 'i'i'u tcipīndigawāt, ānīc umīwā'kisugōñ tcibağitīnisāwāñ. Ānīc ogusāñ kayā, mīdac wāndēikaskitōsik tcipīndigawāt. Ānīc mīsa' anitaci'kawāt pōdātama-
20 wāt āntānit, mīgu' ācimātwāyā'kwātininik ini'u udābajīni; kayā ini'u udatcitcā'kōⁿsimini mīwāñisa gāgä't ini'u kayā'ki'ā't, udcitcā'kōⁿsan ubōdānāñ ini'u.

- "Mīgu' i'u cayīgwa," 'ināntam 'a'a'u cingibis kā'kī'i'gut ini'u Kābibōnu'kāñ. O'ō'widāc kī'i'kitut: "Āmbāsinō, nōndāgusiñ!"
25 ugi'i'nāñ ini'u ānīncibāñsañ. Ickwāndāñk ugīkackīgicimāñ tciwābāmāsinig ini'u Kābibōnu'kāñ.

Cigwasa' kägä't nōndāgusiwāñ: "Gwāñk," inwāñāñ.

many fish was he lugging; bending over, he tugged away on a drag (full of fish). And then he entered into where he lived.

"Therefore now what shall I do so that he may freeze to death?" thought Winter-Maker.

And so there, where Diver was spending the winter, he surely did not lack for food while in winter camp. Truly well did he get along, for some fish did he kill. Ever, too, was he eating them up. Ever, too, was he going to the water. Before leaving home, a great heap of wood he flung on the fire. Now, such was what he always did before going away.

Presently Winter-Maker beheld him again making a hole far out upon the ice. So then again upon him blew Winter-Maker. And this he said of him: "Would that it freeze up at once!" was the thought he had of him at the time that (Diver) went down into the water. Well, it was true that at once it was frozen up. "Surely, now must I have killed him," he fancied. And so, when looking about, from another direction again he saw him dragging some fish; bending over, he tugged away on a drag (full) of fish. So therefore was he unable, despite his efforts, to reduce him to hunger. And then (he saw) Diver returning home; and he chased him as far as he lived, but to no purpose; he tried to go in, but he was unable to enter in where (Diver) was, for he suffered from the heat made by (Diver), who fed the fire with wood. Now, he also feared (Diver), and that was why he was unable to go into where he was. So thereupon he continued blowing at (Diver's) home, whereat cracking with the cold could be heard the sound of the lodge-poles; and he also made (Diver's) little crane feel as if now he would surely freeze to death, upon the little crane he blew.

"Now is the time," thought Diver when he was hard pressed by Winter-Maker. And this he said: "Come, let your voice be heard!" he said to the young Mallard. By the doorway he laid him, wrapped (in a covering), so that he might not be seen by Winter-Maker.

In a while, to be sure, he made his voice heard: "Gwänk!" was the sound he made.

Ānīc, mīsa' ājitaḇasi·ā·t 'a^a·u Kābibōnu'kā. "Mīsa' cigwa wāgutugwānigic kā·i·nwāk?" kī·i·nāndam 'a^a·u Kābibōnu'kā. Mīsa' ājikūsāt ini'·u cingibisaṇ. "Kāgā't tisa wāgunān 'i'i'·u āyāgwān 'a^a·u cingibis?" kī·i·nāntam 'a^a·u Kābibōnu'kā. Mīsaḡu taṡing
 5 wayāḇaniningin pimināsibīnit ānumawinaṇāt, pōdānāt mī·i·mā umā^azitiṇig; mīsa' kāwīn kigatcisiwāṇ igu'ku' kāṇanigikwātininik ini'·u unā^azitiṇi. Mīsa' nāwi'kwāṇ twa·i·gānit.

"Māgicā mīḇac 'i'i'·u tcinisāḡ," uḇinānimān. A'paṇā pā'kubīnit kā'twā·i·gānitcin. Wāwip opōḇātāmawāt i·i·mā kā·u·ndcipa-
 10 'kubīnit, kāgāt wāwip ānawī kaskatīnini. "Mīsa' māwīn idac tcinisāḇawāt, kāmāwīn udāmi'k^azīn imā kā·u·ndcimōskamut," kī·i·nāndam. Mīsa' ṇantawāḇamāt.

Kāgā't k^aḇāya·i· ināntiwaṇ. Mīnangwana! iwiti awā'kwāḡam undcisāḡawā'tāḇiwaṇ kī^agō^aya^a. Ānīc udānumāwinaṇātān i·i·witi
 15 kā·u·ndcigitci'tānit. "Mīsa' māwīn idac tcinisāḡ," kī·i·nāntam. Miziwā kī·i·nāḇi, kāwīn ningutci owāḇand^azīn tcicāḡigamīwaṇinig. "Mīsa' wāwāni idac tci·a'·k^amawāḡ," kī·i·nāntam. Mīsa' kāgā't cigwa weyāḇaninig mīnawā owāḇamān pinā^azibīnit; ānīc kāyāḇi nāwi'kwāṇ twā·i·gānit; a'pana mīnawā pā'kubīnit. Ānīc mīnawā
 20 omawinaṇātān Kābibōnu'kā, obōtātān twā·i·gāṇ. "Mīsa' wāwip takaskāḇīnini!" ināndam. "Cigwa mīmāwīn idac tcigwīnawī·u·ndcimōckamut," ināndam. ṇantawāḇamāt ini'·u, ningutingiku ināḇit sāḡawātāḇiwaṇ ini'·u cingibisaṇ. Kāgā't nānībiwa unisānini ini'·u kī^agō^ayaṇ.

25 "Ä!" ināndam. "Kāwāsā ṇangwāṇa nintāḡawatimāsī," uḇinānimān.

Ānīc mī cigwa āḇi'tawī pibōninig; kāgā't mī cigwa ānugā'ki·ā·t. "Āmbāsa', mīsa' cigwa a'pi tcimāwāḇisāḡ 'a^a·u cingibis," inān-
 30 dām. Cigwa mīnawā owāḇamān pinā^azibīnit. Ānīc mīḇac miziwā kackīwātinig kī·i·nāndank Kābibōnu'kā. Cigwasa mīnawā twā-

So thereupon away from him dodged Winter-Maker. "Now, then, what in the world was that sound?" thought Winter-Maker. Thereupon he became afraid of Diver. "Verily, now what may that be which Diver has?" thought Winter-Maker. And so every day that (he saw Diver) come down to the water, in vain did he attack him, blowing at him below the buttocks; but never at any time did he grow cold, (but) hoar-frost gathered there under his buttocks. And so far out on the ice was he making a hole.

"Perhaps this time I shall kill him," was the thought he had of him. (But he saw Diver) go into the water where he had made the hole. Quickly blew he at the place where (Diver) went down into the water, truly at once did the place really freeze up. "Therefore now will he surely die in the water, surely not will he find a place where to come out," he thought. And then he watched for him.

Truly a long while was (Diver) gone. Lo, and behold! from yonder end of the lake he saw him come forth dragging some fish. So in vain ran he for the place where (Diver) came out. "Therefore now no doubt I shall kill him," he thought. Everywhere about he looked, but no place did he see where the ice was open. "Therefore carefully will I watch for him," he thought. Thereupon truly, when the day came again, he saw (Diver) coming down to the water; now, as before, far out on the ice he made a hole; down again went he into the water. So again at it rushed Winter-Maker, he blew at the hole. "Therefore quickly may it freeze!" he willed. "This time perhaps he will not know where to get out," he thought. While looking for him, he suddenly looked, (and saw) Diver come into view round a point of land, pulling upon a drag. Truly many fish he killed every time (that he went down).

"Alas!" he thought. "By no means is it possible for me to freeze him," was the thought he had of him.

Now, it was halfway into the winter; truly yet was he vainly pestering (Diver). "Behold, now is the time for me to go visit Diver," he thought. Then again he saw him coming down to the water. Now, therefore, everywhere was it frozen, thought Winter-

·i'gāwān i'i'mā nāwi'kwam. Ānīc mīgu' ānutōtawāt: pōdānāt
 i'i'mā unāⁿsitini. Owābāmān ānawi papīwā'kunāsitiyānit. "Kā-
 gā'tsa māma'kātc māskawā'kwadizininik ini'^u unāⁿsitin," udinā-
 nimān. Cayīgwa mīnawā kī'twā·i'gāwān, a'pānā mīnawā pā'ku-
 5 bīnit. "Micānī'm!" udinānimān. "Kāwīn mīnawā kitāmi'kəⁿzīn
 i'i'mā kā·u'ndcimōckāmoyān," udinānimān ini'^u cingibisān. Cig-
 wasa ubōtātān i'i'mā kā·u'ndcipa'kubīnit. Ānīc mīsa' mīnawā
 a'i'nābit a'kawābāmāt ningutci tci·u'ndcisāgāwānit; cigwasa kīgā't
 owābāmān sāgāwānit. Kīgātsa māma'kādānimān. A'pānā mī-
 10 nawā kīwātābīwān kīⁿgōⁿya². Mīsa' pīnic ickwayābi'tapibōnini
 tacī'kawāt. "Āmbāsinō, ningamāwātisā 'a'a'^u cingibis," ināntām
 Kābibōnu'kā. Mīsa kīgāt. "Āmbāsinō kī'tcikiwātin!" ināndām.

Cigwasa kī'kāndānk cingibis pimwādisigut. Cigwasa ucī'tā
 cingibis āndāt, nībiwa misā'n uda'tōnān i'i'mā āndāt. Kīgātsa
 15 kī'tcī·i'ciwābātini. Mīgu' ānupāgitnisāt wāntciki'kādcinit ini'^u
 udatcītcākōⁿsimān. Cigwasa pīdwāwācinōn, cigwa pīndigāwān.
 Mīgu' ānupāgitnisāt ānōtci·ā'tawānig. Mīgu ācimamātwāyā-
 'kwatāninig ini'^u udapaⁿjīn. "Wāgunān kā·i'nwāk?" udigōn.

"Mīmāwīn īgi'^u umaka'kīg kāmātwāyā'kucinowāt," udinān.

20 Kaskwāwatābīwān, kunagā gāgā't ināntāmōn.

Ānīc sāsāga·ā'nk cingibis māngānibīt, māngānibātānk 'i'i'^u
 āntāt. Āckām kī'tcipōdawā, āckāmigu tabasābiwān māwādisigut.
 Kāga'pī·i'ku ānigīcō'tāni 'i'i'^u āndā't. Cigwa udinān ini'^u ininici-
 bān: "Nōndāgusin, pā'kāku," udinān.

Maker. Presently (he saw Diver) again making a hole far out yonder on the ice. So this he did to him, but to no purpose: he blew with the wind, taking him under the buttocks. He beheld (Diver), however, growing small in the upper joints of his legs. "Truly strange it is that the under part of his buttocks does not freeze," was the thought he had of him. Then again (he saw Diver) make a hole through the ice, down again went he into the water. "Wretch!" was the thought he had of him. "Not again can you find the place where before you got out," was the thought he had of Diver. Then he blew upon the place where (Diver) went down into the water. So thereupon was he again looking about, watching to see at what place (Diver) would come forth; presently, in truth, he saw him walking into view round a point of land. Truly did he marvel concerning him. Straight for home (he saw Diver) go, dragging some fishes. And so it was as far as the end of half the winter that he bothered with (Diver). "Behold, I will go visit Diver," thought Winter-Maker. Thereupon truly, "Let there be a great wind from the north!" he willed.

In a little while did Diver know that he was receiving a visit. Presently Diver set his home in order, much fire-wood did he gather into where he dwelt. To be sure, severe was the storm. And then he fed the fire, because his little crane was growing cold. In a while the sound of (Winter-Maker) was heard coming, presently in he came. Therefore then he threw on the wood, but to no purpose, for the fire began going out. Then did the lodge-poles begin to crack with the cold. "What was the sound (I heard)?" Diver asked.

"Why, that is the sound of the frogs bumping against the poles," he said to him.

In silence sat the other, wondering if it be true.

Now, all the while did Diver keep going out of doors to shovel away the snow, to push away the snow from his home. A larger fire than ever he built, and ever smaller grew his visitor. And at last warm became his home. In a while he said to the Mallard: "Make yourself heard, but with a low voice," he said to him.

Mīsa gägä't utcānamiziwan īni'u udādcitcā'kōnsimān, mīgu iu wāntcimamātwānintciwādcinit. Kägä't mīwanigu īni'u udcitcā-'kōnsim panātcī-ā't 'a'a'u Kābibōnu'kā. Mīsa' cigwa ācinōndā-gusit wa'a'u ininicip mīsa' kägāku pasingutcisāwan. "Wāgunāni'i'u,
5 nī'tāwis! kā'i·nwāk?" udigōn.

"Kā!" udinān; "nindackwāntāmabānc 'i'i'u kā'i·nwāk," udinān.

"Mīnawā nōndāgusin," udinān īni'u ininicipān.

Kägä't mīnawā nōndāgusiwan īni'u ininicipān. "Kwānk!" inwāwan.

10 Sāgitcikwāskuniwan uwī'tāwisān.

Ānīc ugīgicāgamisān nibi; mīdāc kāmīnā-ā't mīdāc kīningiswāt īni'u Kābibōnu'kān. Mīsa' pānā kīmādcība'tōnit īni'u wī'tāwisān.

Mīsa' cigwa ābowānig, kāwīn kāyābi tibickō ācikisinānigubān. Ānīc mīsa cigwa ināntānk cingibis: "Mīmāwīn tciwābānicimāgwā
15 īgi'u kānāgatāmāgowān," ināntām 'a'a'u cingibis. Ānīcnā unisā' kīngō'ya'; mīsāgō a'pānā ācīctīgāt 'i'i'u 'a'a'u cingibis, mīsa' kīngō'ya' kānisāt. Ānīc mīsa' ānutōtāgut īni'u Kābibōnu'kān. Māsātciku'ku udōntcitābānān īni'u kīngō'yan. Cigwa mīnawā ānukaskatīning i·i·mā wāntcitābānāt īni'u kīngō'yan. Cigwa
20 mīnawā udinānimigōn wīmāwādisugut īni'u Kābibōnu'kān. Mīsa' mīnawā udāmanisūtawān 'i'i'u inānimigut. Kägä't nāwātc iciwābātini. Mīdāc kā'i·nāndānk mīnawā kī·u·cī'tāt. Mīsa' mīnawā nībiwa mī'sān ugī·a·tōnān. Mīsa' kī'kīcī'tāt, cigwa mīnawā upīndigāgōn. Ānīc udigōn: "Nī'tāwis! kīpimawādisin," udigōn.

25 Ānīc mīsa' mīnawā mīgu iu ācimamātwānintciwādcit 'a'a'u udcitcā'kōns. Kägä't ānumisi 'a'a'u ādcīdcā'kōns. Mīguku'ku ānupāgidīnisātcīn āni·u·ndcī-ā·tawānik. Ānīc tcigwa nībiwa

Therefore really cold was his little crane becoming, whereupon the sound of its hands cracking with cold could be heard. Verily, upon (Diver's) little crane was Winter-Maker inflicting discomfort. And so when the cry of the Mallard was heard, then did (Winter-Maker) nearly leap to his feet. "What, O my cousin! was that sound?" (Diver) was asked.

"Oh, nothing!" he said to him; "it was the poles of my doorway that made the sound," he said to him.

"Again make your voice heard," he said to the Mallard.

Truly, again was the voice (of the Mallard) heard. "Kwänk!" was the sound it made.

Then out of doors leaped his cousin.

Now (Diver) heated the water; and when he gave him to drink, then did Winter-Maker waste away. So then off on the run started his cousin.

Thereupon it then began to thaw, it was not so cold as it had been before. So then it was that Diver thought: "No doubt but that now I can carry them that were left with me through the winter," thought Diver. Naturally, of course, he killed some fishes; and this all the while was what Diver did, it was fishes that he killed. So in vain were things done to him by Winter-Maker. From quite another direction he came, dragging the fish. Then again was frozen the place from whence he dragged the fish, but to no purpose. Then again was he thought of by Winter-Maker, who planned to visit him. And so again he knew that he was in the thoughts of (Winter-Maker). Truly worse grew the weather. Therefore he thought that he would again be prepared. So then again much fire-wood he gathered. And when he was ready, then into where he was came (Winter-Maker). Now, he was told: "O my cousin! I have come to visit you," he was told.

So thereupon again did the hands of the little crane crack with the cold. To be sure a hard time did the little crane have. Continuously then did (Diver) feed the fire, which kept going down.

omina·ā·n kicāgamitāg, kāwīn dāc ugacki·ā·sīn. Cayigwa ānu-
jinawībinā^s 'i'i' u udōckacma^s.

“Wāgunān, nī'tāwis! kā·i·nwāk?” i'kitōwān. Mīnawā cigwasa
paḡamānimāṭīni. “Ēi, nī'tāwis! ningi'tcimāci·a·yā!” udigōn.

- 5 Cigwasa mīnawā umādwā'kinā udōckacīma^s; mādwācimāt, pasin-
gutcisāwān wī'tāwisān, mīsa' ācisāgitcinicawāt mādwācimāt udōc-
kacīma^s. “Mīsa'!” udinān. Askikābawit pikiwāt, ki'tcinōṭīnini,
cāwāninōṭīnini. “Ācimādcīsa' ningi'·i·jī'kāk wa^s·a' u nī'tāwis! Ām-
bāsa, nīn nī'tām ningamawatisa.” Ājōci'tāt mādwācimāt odōc-
10 kanjīma^s, 'i'i' u kinīwigānjī. Wāntcitāgu ningisōwān īni' u kōṇān.
Mīsa' ācipīndikawāt wī'tāwisān. “Ē-e-ei, nī'tāwis ningamāwā-
tisā!” udinān. Ānic mīsa' pāmāwādisāt īni' u wī'tāwisān.

- Āckamigu tabācinōn. Kāwīn kanāḡā unickāsīwān. Ānic
udigōn: “Kāḡātsa, nī'tāwis! nīmā^s·ci·a·yā.” Ānic mīsa' pi'kwā-
15 gicininit wī'tāwisān. “Kāḡā'tsa, nī'tāwis!” udinān, “kāḡātsa
kiki'tcinibātcī'ka.” Unickāba'tōwān wī'tāwisān, pasingutcisā.
Kintciba·i·wā cingibis. Gāḡā'tsa kisināni piminicu·u·gōn wī'tā-
wisān. Piminicimāt ugā'kī·i·gōn wī'tāwisān; kiwādīnini, kisināni,
piminicimut. Mindcimigu pācwābandānk 'i'i' u āndāt mī cigwa
20 pimaskawā'kwatcisitāpatcit. Agāwāgu pīndigāba·i·wā i·i·mā ān-
dāt. Kāḡā'tsa ki'tciwādīnini. Mīsa wīnī'tām kā'kī·i·gut īni' u
wī'tāwisān, mīsa' wīn nī'tām kīgaskīwākīpāḡisut wī·i' u u'kunās.
Kāḡā't tci·i·ciwābāṭīni. Kāḡā'pī·igu pīndigāwān.

So then much warm water he gave (Winter-Maker) to drink, but he could not overpower him. Presently he tried shaking his claw-rattle.¹

"What, O my cousin! was that sound?" the other said. Again then came the wind. "Alas, O my cousin! very badly am I feeling!" (Diver) was told.

Then again (Diver) set his claw-rattle in position (in the ground); when he shook it, up sprang his cousin, whereupon he chased him forth out of doors, shaking his (rattle of) claws (at him). "There, now!" he said to him. On turning about to go back home, there arose a great wind, from the south it blew. "How I am tormented by that cousin of mine! Behold, I in turn will make him a visit." When he was ready, he then shook his (rattle of) claws, the claws of the bird-eagle. And fast melted the snow. Thereupon then he entered into where his cousin was. "Well, well, to my cousin have I come!" he said to him. So thus he had come on a visit to his cousin.

And lower (did the snow) continue to get. Not even could (Winter-Maker) rise. So (Diver) was told: "Really, O my cousin! I am feeling badly." So thereupon over hitherward turned his cousin, facing him. "Truly, O my cousin!" he said to him, "truly, you are putting me in great distress." When his cousin leaped up from where he lay, he sprang to his feet. Away fled Diver. Truly cold was it when he was hard pursued by his cousin. When fleeing from him, he was hard pressed by his cousin; it was from the north wind, from the cold, he was fleeing. And just as he was coming in easy view of his home, his feet were beginning to freeze. It was all he could do to flee into where he lived. Truly very cold was the north wind. Therefore in turn was (Diver) hard pressed by his cousin, it was now his turn to wrap himself warm in his blanket. Truly dreadful was the time. And finally inside came (Winter-Maker).

¹ A rattle with claws hung upon a stick. It is used in conjuring.

Ānic cigwa mīnawā unickāba'tō cingibis. "Tā'i'cimādcīsawī'n kigījī'ka!" udinān. Umādwāwāpinā² udōckacīma². "Nōndāgusin," udinān īni'^u ininibān.

Cayīgwa kagā't nōndāgusiwan: "Kwānk, kwānk!"

- 5 Pasingutcisāwan wī'tāwisān, mīgū imā skwāntānk pima'a'pangi-cininit; sāgitōtāba'tōwan īni'^u wī'tāwisān. Mōjag ānipa'kitācinōn. Āckami'ku āgācī'i'wan wī'tāwisān. Ānic ubiminicawān wīni'tam; panāku tāta'kamāga'ī kānōndāgusininit cīcība², ininibā². Kāgā'tsa mī gagwānisagiba'i'wāwan. Kāgā'pī'igu kāwīn pīdcini'kāsiwan;
10 udanikwūngwa²wān u'ku īni'^u wī'tāwisān. Mīsa'āntōtawāt. Agā-wāgu upīndigāba'i'gōn; agāwāgu māgwāgicinōn ājicingicinib, pināwitci . . .

70. PAINTED-TURTLE AND BEAR

(Miskwātāsi Ma'kwa gayā).

- Ānic miskwātāsi sāgi'kwākumu. Ā'pidci mica'kwātini, kayā kicā'tāni. Pabāsāgi'kwāgamut owābandān asīn sāgibīnig; mīdāc
15 iimān āci'ā'gwā'tād ābāsāndā'kāt. Ā'pidci minwāntam kicā'tānig. Kāgā'pī ājinibāt. Kānibāt ājipa'kubīsānik iyu'kāt; mīnawā unī'k ājipa'kubīsānik; mīsa i^u ka'kina ācipa'kubīsāt māgwā nibā'pān. Nāyāb ācimōckamut, sībing āji'ī'cāt. Kāgā't uminwābandān pimīdcīgā'kwānig. "Ambāgic kacki'ō'yān tci'ī'cā-
20 yān iwiti!" Mīsa'āji'ā'gwā'tāt icāt iwiti tci'īgā'kwānig. Cigwa udōdī'tān mī'kāna. Ājiwābandang unisitawinān tinu mī'kāna; mīnangwana īni'^u ma'kwan umī'kanāni. Ājibima'a'dōt; pācu tā-gwicink owābandān mō^u a'tānig. Āci'ō'cigāt; kā'kīcigāt obāsān.

So then again up leaped Diver. "Like the very mischief are you tormenting me!" he said to him. He shook his claws at him. "Let your voice be heard," he said to the Mallard.

Then truly did he make himself heard: "Kwänk, kwänk!"

Up leaped his cousin, and over there at the door he fell sprawling; hastily did his cousin go crawling out of doors. Always was he falling as he went. And smaller did his cousin continually grow. So he, in turn, pursued after him; and everywhere roundabout was heard the cry of ducks, of mallards. Truly then did Winter-Maker flee for his life. And at last he was barely moving; all the while (Diver) kept pushing his cousin headlong. Such was what he did to him. Hardly was (Winter-Maker) able to get into his home, pursued (by Diver); and when the sign of his form could hardly be seen as he lay beneath his blanket, then the buttocks of the ruffed grouse . . .

70. PAINTED-TURTLE AND BEAR.

Now, the Painted (red-chested) Turtle was sticking her head out of the water. It was a very clear day, and it was also hot. While roundabout she swam with her head above the water, she beheld a rock projecting above the surface; then she came forth from the water to bask in the sun. Highly pleased was she that the weather was warm. Finally she then went to sleep. After she had fallen asleep, then into the water dropped one of her legs; next one of her arms then fell into the water; and then the whole (of herself) dropped into the water while she was yet asleep. When back up to the surface she came, to a river she went. Truly pleased was she with (the sight of) the forest along the edge (of the water). "Would that I could go over there!" Accordingly then out of the water she went to go over to where the forest came down (to the water). Presently she came to a path. On looking at it, she perceived what sort of a path it was; it happened to be the path of a bear. Then she followed along in the path; when a little way she was come, she saw where there was some dung. Then she put

Ānīc picicigigu mīnā'n. Ā'pidci kā'pāsīnk, wīgwāsīnk āji'a'tōt;
 ānikwācīnk ājinā'i'nank. Ningutingigu awiya pītwāwācīnon pīta-
 'pābiwān. Kuniginīn, ma'kwān! Ugañōnān: "Pīndigān," udinān.

Kägā't pīndigāwān.

- 5 Kā'pīndigānit udōdā'pinān i'ī'u umōwini. Āci'a'camāt i'kido:
 "Taga nāgā nīn unō'u pāsīmīnānān."

Kägā't mīnwāntāmōn açamāt. Kā'kitāminīt ugañōnigōn: "Ānti
 kā'u'ntināmān īnī'u mīnān?"

- "Iwāti nō'pīmīng kī'a'nipī'kwābigātināg, mīnawā ābīdīng iwiti
 10 kī'a'nipī'kwābigātināg." Ugañōnigōn mīskwātāsi: "Icīnu'a'ma-
 wīcīnīgu." Kägā't ājisāga'a'mowāt icīno'a'mawāt. "Mī iwiti
 kā'u'ntināmān īnī'u mīnān."

Mādcāwān; kī'tcīpābigā tagwīcīnōn. Āja mādwābībāgiwān iwiti
 pī'kwābī'kānīg: "Mīna omān!" mādwā'i'gōn.

- 15 "Kāwīn, keyābī ābīdīng ānībī'kwābī'kāg mī iwiti kā'u'ntināmān
 īnī'u mīnān."

Āja mīnawā mādwābīpāgiwān: "Mīna omān?"

A^u mīskwādāsi ubībāgīmān: "Ma'kwā! kīmō^u kīgīmīdcīn!"

- A^u ma'kwa ānīgu'k nōndāgusi: "Ag, ag, ag!" Ā'pidci kägā't
 20 nīskādīsī. A^u ma'kwa tci'a'nīgu'k ājīmādcībā'tōt nō'pīnānāt
 mīskwātāsiwān. Kayā wīn mīskwātāsi ānīgu'k ājīmādcāt mīskwā-
 tāsi āji'i'cāt imāⁿ sībīnk. Cīgwa ā'pidci udānupācwābāndān
 māmīntagā gīnīn āci'a'cīkī'twāwābā'kutcing; kabāya i^u dāc

up a dwelling; after she had finished the dwelling, she dried (the dung). Now, it was entirely of blueberries. When they were thoroughly dried, into some birch-bark she put them; under where she lay her head she hid (the bark of berries). And once she heard the sound of some one approaching, whom she saw come up and peep in. Behold, it was a Bear! She spoke to him, saying: "Come in!" she said to him.

To be sure, in came (the Bear).

After he had entered, she took up his dung. Then, feeding him, she said: "Now, here are some dried blueberries."

Of a truth, he was pleased when she fed him. After he had eaten them up, she was addressed by him saying: "Where did you get the berries?"

"Over there inland, among the rocks up along the hills, and yonder among the rocks up another hill." By him was Painted-Turtle addressed, saying: "Just you point out the place to me." In truth, when out of doors they went, she showed him the place: "It was over there that I got the blueberries."

Then off he started; very soon did he arrive there. Already then could be heard the sound of his voice calling up there among the high rocks: "Is this the place?" was heard the sound of his voice when she was called upon.

"No, in another place, among the lofty rocks, was where I got the blueberries."

Already again could be heard the sound of his voice calling aloud: "Is this the place?"

Painted-Turtle called aloud to him: "O Bear! your dung you have eaten!"

Bear with a loud voice was heard saying, "Ach, ach, ach!" In much anger truly was he. Bear then with all speed started in pursuit after Painted-Turtle. And Painted-Turtle too started at full speed for the river. Presently very nigh to it was she drawing, when it so happened that over upon her back she tumbled; and for a long while she was helpless. After a long while she sprang up

u'pwānawi·o'. Wī'kā uniskāba'tō. Inābit, āca pācu ma'kwān
owābāmān. Āni·i·cipa'kubikwāckunit, āci·a·ntugānipiginigut.
Misa' ācitābibinigut, ācipisibinigut, misiwā āji·a·'pāginigut. Misa'
ājikigititut ma'kwa: "Tāga, kāgā gayā wīn wāwiyāc nimbwātōta-
5 wāsī."

Ājimādcāt a^u ma'kwa.

Intawā a^u miskwātāsi tā'tagōtā, ka'kina mi'ka·u·tisō. Āji-
papāsāgi'kwāgāmut.

Cayīgwa nāyāp ācimātāpīt a^u ma'kwa iwā sāga·i·gān papāmā-
10 cāgāmāt. A^u miskwātāsi owābāmān papāmācāgāmānit ināntām
miskwātāsi: "Wī'kāgā, taba'kubī!" udinānimān ini'ᵘ ma'kwān.

Minis ayāni imāⁿ micawagām. Ā'pidci nōndāgusiwaḡ imā
umīmīg papācagāmāt a^ᵘ ma'kwa. Ināndām: "Undcitamāwīn'
mīnān ayāniwitugānān imāⁿ kī·a·yāwāt īgi'ᵘ umīmīg." Kāgā't
15 ācipa'kubīt āji·i·cāt imāⁿ mīnising.

Owābāmān a^u miskwātāsi ini'ᵘ ma'kwān ācawa·o·nit. Kāgā't
ināntām miskwātāsi nawātc tcimintitut. Pābā'pic kāmīndidut
a^ᵘ miskwātāsi, mī·i·'ᵘ cigwa mawināwāt ini'ᵘ ma'kwān. Kāgā't
owābāmān pimādāgānit. Ācinawatāmāt, ājikōgiwa·ō·nāt. Kā-
20 'kōgiwa·ō·nāt ācipō'kwāwīgānābināt.

Mīdāc īi'ᵘ ā'kitut ānicinābā: "Mī·i·'wā kā·u·ndciwāgisit a^u
ma'kwa, mī·i·'ᵘ kā·i·'pināgubānān ini'ᵘ miskwātāsiwān."

Misa' i^u pināwītāt . . .

71. SKUNK, AWL, AND CRANBERRY, AND THE OLD MOCCASIN
(Cigāg, Mīgōs, Mačkīgimin, kayā Ma'kicinīc).

Mīdāc īi'ᵘ a·i·ntāwāḡ cigāg, kayā mačkīgimin, mīnawā mīgōs,
25 kayā wīn ma'kicinīc; mīsa' i^u ājinīwiwāt wīpibōniciwāt. Cigwadāc
wī'pipōnini, mīsa' i^u cigwa nāntawāntcigāt a^ᵘ cigāg.

from where she lay. When she looked, already then but a little way she saw Bear. As she went leaping into the stream, attempt was made by him to get hold of her under the water. And so, when she was caught, she was torn to pieces, everywhere was a piece of her thrown. Accordingly then spoke Bear, saying: "Now, back on her have I played a trick."

Then away went Bear.

Nevertheless the (parts of) Painted-Turtle came together, every piece of her was found. Then roundabout she swam with her head out of the water.

In a while back out upon the lake came Bear, wandering about upon the shore. Painted-Turtle saw him roaming about upon the shore. Thought Painted-Turtle: "Oh, let him go into the water!" was the thought she had of Bear.

There was an island far out in the lake. Very loud over there was the sound of the pigeons while Bear was roaming about on the shore. He thought: "It seems quite likely that there may be some blueberries over there where the pigeons are." Verily, then into the water he went, on his way over to the island.

Painted-Turtle saw Bear crossing the water. Of a truth, did Painted-Turtle will that she might be bigger. When Painted-Turtle grew bigger, then it was that she made an attack on Bear. In truth, she saw him swimming hitherward. When she quickly bit him, then down into the water she took him. After she had taken him down into the water, she then broke his back.

Therefore thus say the people: "Such is the reason why the bear has a hump (upon the back), for that was the way Painted-Turtle once bent him."

And so the buttocks of the ruffed grouse . . .

71. SKUNK, AWL, AND CRANBERRY, AND THE OLD MOCCASIN.

And now there lived a Skunk, and a Cranberry, and an Awl, and an old miserable Moccasin; and thus four was the number of them that planned to go into camp for the winter. And in a while the winter came, whereupon then began Skunk to hunt for game.

Kägä't ninguting mamitawäntam mackigimin ä'kusit; ä'pidci wipäckitcickä. Ninguting äcipäckitcickät, misä'pan.

- Ningutingidac kistci·ä·bawāni; a^u cigāg äjimādcāt kiyusāt. Ninguting otō'kawi·ä·n ini'^u piciwān, misä' äji·u·cimut äntāt.
- 5 Ningutingidac cigwa tagwicinōn ini'^u pici'wān misä' wīwīwimigut; misä' kägä'pi kiwīwimigut. Mīdāc ini'^u äntawāntcigānit, kägä't kāwīn kägō uni'tōsin; ä'pidci kō'pātisi. Cigwa pa'kadāwag. Änic mī·a·^u cigāg ānicā odayān i*ʔ*i'^u gämīdciwāt. Kägä'pi kāwīn wī'kā ningutaño wī·i·nāno'kīsī a^a·^u pīci'^u.
- 10 Ninguting unāgucininig āwasut owāwābandānan upwāman. Kīgito: "Amāntcigic ä'pugisiwānān! Amāntcsa pa'kwācamān i*ʔ*i'^u nimpwām!" Kägä't äcipa'kwācānk iyupwāman, unāⁿsitiwāgōn. Mīdāc i*ʔ*i'^u kāpa'kwācānk, ickutānk uda'tōn. Äjikicitānig; kē'kī-citānig, utağwāsītōn. Äcimīdcit, kīgito: "Kägä't niminu'pugus."
- 15 Cigāg oğānōnān: "Nackānā açāmicin!" Misä' kāwīn utağ-mīgusīn.

- Misanā kiwīsinit pici'^u. "Kägä't niminu'pugus." Ninguting mīnawā, ānic, mī ä'pidci cigwa pa'kadāwāt. Ninguting mīnawā äji·ä·wāsut, "Amāntcigic i*ʔ*i'^u nināgic ä'pugwatugwān! Tağa
- 20 ningapagutcīnitis." Kägä't äcipagutcīnitisut äcimāmōt ābi'ta i*ʔ*i'^u unāgic. Kāmāmōt, ickutānk uta'pagītōn. Äji·a·'ka'kacābwāt, "Tciⁿ, tciⁿ tciⁿ, tciⁿ," inwāwātāni i*ʔ*i'^u unāgic. Äji·a·gwāsītōt, misä' mīnawā äcimīdcit. Kā'kidāng, ä'pidci minu'pugwāt in-āndam.

In truth, disturbed in mind was Cranberry once, because of being sick; on the very point of bursting open at the belly was she.¹ By and by, when she burst open at the belly, then she was gone.

Now, once there was a great thaw; Skunk then set out to hunt for game. Once she came upon the trail of a Lynx, whereupon she fled to where she lived. And once when Lynx came, accordingly then was she desired for a wife by him; and so at last she was taken to wife by him. And now it was he that hunted for game, but nothing did he kill; for utterly worthless was he. In time they were in want of food. So it was due to Skunk that they had food to eat. Finally never a thing did Lynx care to do.

When one evening he was warming himself, he was looking (with admiration) at his hips. He spoke, saying: "Wonder how I should taste! Suppose that I slice (a portion) off my hip!" Of a truth, he then sliced off (a piece) from his hip, from the back of his thigh. And then, after he had sliced off a portion, into the fire he placed it. Then it was cooked; after it was cooked, he took it off the fire. Then, eating it, he spoke, saying: "Of a truth, I am good to eat."

Skunk spoke to him, saying: "Come, now, and give me some to eat!" But she was not fed.

And so then Lynx ate. "Of a truth, I am good to eat." One other time, well, it was when they were very much in want of food. Another time, when he was warming himself, "Wonder how my entrails would taste! Now, I will open myself at the belly." In truth, when he opened himself at the belly, he then removed a part of his entrails. After removing them, into the fire he put them. When he roasted them on hot coals, "Tci^a, tci^a, tci^a, tci^a!" was the sound his entrails made. When he took them off the fire, he then ate again. After eating them up, very good was their taste, he fancied.

¹ All four are represented as old women.

Misa' i'i'u mīdāc i'i'u cigāg nicki'i'gut. "Kägä't māma'kātc
 açamisiwānk. Intawā wābānk mādcan, asām kāwīn kidācamisi-
 min."

A'pī wayābaninig kägä't kisināni; mīgu i'u mīnōtc ācimādcāt
 5 pici'u kigicāp. Wayāntci'kā kī'kātci. Ningutingiku maṭāpīckusi-
 wā sībīns; ānimāḍāpīckusiwāt ā'pidci kī'kātci. Nāwaya'i agāwa
 ugacki'tōn i'i'māⁿ nā'ā'ckusi i'u icāt. Kīwātinnuk āji'i'nābit,
 ā'tawā! mī'i'ṽ mackawā'kwātcit, paṇāgu niskingwānit; mīgu i'ṽ
 ānā-'kwātcit.

10 Misa' piciwicigān cigāg pimādcā pipima'a'nāt. Ā'tawā! nin-
 guting āni'i'nābit unāpāman kicingicinōn kī'kawātcinit. Misa
 imāⁿ ājimawit; kā'tāmawit intawā ājikīwāt. Mīdāc imāⁿ āntāwāt
 tibātcimut: "Mī gī'kawātcit a'a'ṽ pici'ṽ."

Ā'pidci mānāntam a'a'ṽ ma'kicinic, kayā a'a'ṽ migōs.

15 "Ānīc kātiyaṅk?"

"Mānū! ō'o'māⁿ ayātā." Misa cigwa mādcī'tāt cigāg naṇta-
 wāntcigāt, mīsa' i'i'ṽ kāwīn kāyābi pa'kātāsiwāg. Ningutingiku
 wābōsōn udōtisiguwān ājikāgwātcimiguwāt: "Kāna umāⁿ nin-
 tā'a'yāsī?"

20 "Wā'i'baṇanā, omāⁿ wīṭācipibōniciyaṅ."

Ā'pidci kägä't ni'tānāntāwāntcigāwan. Kägä't ā'pidci anō-
 tcigu kāgō ubītōni wīsinīwīn. Ningutingidāc kī'o'sānit pītcinīcimō-
 wan. "Ningī'o'kawi'ā'g īgi'ṽ pigic kanitiskāsiwāg."

Mīdāc i'i'ṽ cigāg ājigaṇōnāt: "Awānānaḡ idāc i'i'ṽ ācini'kā-
 25 naṭwā pigickanitiskāsi?"

Thereupon was Skunk made angry: "Truly strange it is that you do not feed us. Therefore to-morrow you leave, for too often do you fail to feed us."

When the morrow came, truly cold it was; but nevertheless away went Lynx in the morning. From the very beginning he was cold. And by and by he came out upon a meadow (where there was) a brook; while coming out upon the meadow, very cold he became. Hardly was he able to get as far as the middle of the meadow. When towards the north he then looked, poor fellow! he was then freezing, and all the while he made an ugly face; whereupon that was the way he was frozen.¹

And now behind Lynx came Skunk following in his tracks. Alas! by and by, while going along she was looking about, there lay her husband, who had frozen to death. Thereupon then she wept; after she had had a surfeit of crying, then back home she went. And then at the place where they lived she told the news: "Therefore now has Lynx frozen to death."

Very sad was the miserable old Moccasin, so too the Awl.

"What are we going to do?"

"Never you mind! here let us remain." Accordingly then to work set Skunk hunting for game, and then no longer did they lack for food. Now, once by a Hare they were visited, when by him they were asked: "May I not continue here?"

"(You are) welcome, in this place you may pass the winter."

A thoroughly fine hunter of game he truly was. In truth, just about every sort of thing in the way of food he fetched home. And once, while out on the hunt, he came home in speedy flight. "I got on trail of those Putrid-Navels."

Thereupon Skunk spoke to him, saying: "And who may they be whom you call by the name of Putrid-Navels?"

¹ It is not brought out clearly here, but this is one account of the origin of the squinting look of the lynx.

"Kā, nāngwāna piciwāg, mīwagigi ācini'kāsowāt. Kīcpīn u'kawī'i-wāt mīwagigi kāniciwāt; ningapītānigōg."

Ningutingiku mawinānāwāg; sāgitcikwāskwāni wābōs. Āji-mādcī'ā'nk wābōs:—

- 5 "Pōskā pigiskanidiskāsiwāg mawinānināngwā,
Pōskā pigishanidiskāsiwāg mawinānināngwā,
Pōskā pigiskanidiskāsiwāg mawinānināngwā,
Nāmā nindānaganāg."

- Midac i'i'ⁱ nōmāg pimipa'i-wā a'a'ⁱ wābōs, kāga'pī tābibinā.
10 Ā'tawā! mīsa i'ⁱ gīnisint wābōs kayā kī'ā'munt. Mīsā'panā āji-mādcāwāt igī'ⁱ piciwāg.

Mīsa nāyāp cigwa mādcīpa'katāwāt. Kāgā't kagwātagi'tō cigāg.

- Ningutingidac, "Ānīn kīn kātōtawāmban mawinaningōyānk?"
15 inā mīgōs.

Ājikigitut: "Pisānigu nintāpata'kakībagis i'i'māⁱ apacīng."

"Kīnidac?" inā ma'kicinīc.

"Ickwātānk nintā'i'cā."

Mīnawā kənōnā cigāg: "Kīnitac, cigāg?"

- 20 "Kā, pisānigu kīwīmba'ā'gunānīnāng mī'i'māⁱ kā'i'cāyāmbān."

- Ningutingiku kāgā't mawinanāwāg. A'ⁱ mīgōs pata'kā'ku-pāgisu imāⁱ apacīng; kayā a'a'ⁱ ma'kicimīc ickwāntānk a'pāgisu; kayā a'a'ⁱ cigāg wīmpa'ā'gunāning pīndigā. Cigwa ājipīndigāsā-wāt, mīsa' kāwīn kāgō owābadāzīnāwa. Ānawīnābiwāt, mīsa' imā
25 pīnāwītcīt kīgōtānig.

72. CHIRPER

(Kīckwa'ā').

Kwīckwa'ā' ō'kumīšan ogā'wa'ⁱ jiguc mīsa i'ⁱ ājini'kāsut ātisō-
'kān. Cigwasa tagwāginīni. "Āmbāsa, nō'kumī! nōdcikī'gō'ⁱ-
wātā, māgica kīgapa'katāmin."

¹ In providing food for the company.

² Hole made by the snow being dug out for use, as in melting it for water.

"Why, it is the Lynxes, for such is what they are called. If they come upon my trail, then it is they that will slay me; by them shall I be followed into where I am."

By and by they were attacked; outside then leaped Hare. Then began Hare to sing:—

"Even, even, even by the Putrid Navels are we attacked,
Even, even, even by the Putrid Navels are we attacked,
Even, even, even by the Putrid Navels are we attacked,
With my speed will I leave them behind."

And then for a while was Hare chased about, at last he was caught. Alas! and then was Hare killed and eaten. And then away went the Lynxes.

And so, as before, they now began to be in want of food. Verily, a strenuous time Skunk had.¹

Now, once on a time, "What would you do if we were attacked?" they said to the Awl.

Then she said: "I would simply stick into yonder lodge-pole."

"And you?" they said to the old miserable Moccasin.

"Thither by the doorway would I go."

Next day they spoke to Skunk, saying: "And you, Skunk?"

"Oh, simply into where there is a hole in the snow,² (that) is where I would go."

And by and by, sure enough, they were attacked. The Awl flung herself (and) stuck into the lodge-pole; and the old miserable Moccasin threw herself beside the doorway; and Skunk entered into where there was a hole in the snow. When in the others rushed, then nothing they saw. Yet as they looked about, but to no purpose, yonder was the buttocks of the ruffed grouse hanging aloft.

72. CHIRPER.

Chirper's³ grandmother was old Squaw-Duck, for such is the name of the story. It was now growing autumn. He spoke to his grandmother, saying: "Come, my grandmother! let us try to get some fish, lest perhaps we become in need of food."

³ A name for the robin.

Kägä't cigwa mādci'tāwag paḡitawānōtawāwāt adi'kamāgwaṇ.
 Kägä'tigu nībā'tibik onōdci'ā-wān; ābiding tibi'kaṭinig ningū-
 twā'k unisāwān adi'kamāgwaṇ. Misa i^u āji'ḡōnāwāt aḡcitaḡō-
 nāwāt. A'pidac mādāsugunagatinik mī'i^u cigwa ki'tcinibiwa
 5 ḡōnāwāt. Kägä't minwāntamōḡ. Kwīckwa'ā' ājikaṇōnāt ō'kumi-
 saṇ: "Nō'kō, mīsa i^u tcitābisāwāt kāyā'pītcipibōnk tci'ḡmōngwā."

Wāgunānīwinān ājiki'tci'ā-bawānik, mīsa i^u ājinigiskānit i'i^u
 ogī'ḡōⁿ·i·mīwā^ḡ; mīgū i^u aṇipaṇādisinit. Kägä't mindcinawāsinā-
 wān; kägä't mindcināⁿ·j mawiwag. A'pitcigu sāḡisiwag tcinōntayā-
 10 ḡaniciwāt, kāwīn kḡō pa'kān uḡāyāsīnāwā kāmīdciwād. Ningū-
 tingigu owāḡamāwa^ḡ ugī'ḡōⁿ·i·mīwā^ḡ wawīngā mīgu i^u kā'i·jipīsi-
 'kānit.

Ānīc ki'tcigamīng i'i·mā tāwag. Ningutinigu kwīckwa'ā' kigi-
 cāp ājimādcāt. Ānīc awānini. Mī'tāwagāni ḡac imā. Ājimādcāt,
 15 mī'tāwagāng idac aṇipapimusā. Cigwadac awīya ājinōndawāt
 ṇaḡamunit:—

"Tcītu'ā·wa, Tcītu'ā·wa! pīpisaṇānowāḡā kitānamāḡumāḡā.
 Tcītu'ā·wa, Ugāwāⁿ·jiguc, Ugāwāⁿ·jiguc!"

A'pidcisa nickādisi Kwīckwa'ā'. Indawā ājikiwāt ō'kumiṣaṇ
 20 āndāwāt. Aṇipīndigā. Anicāḡac omaiyagānimigōn īniyō'kumiṣaṇ
 kuckwāwādisit. Kāwīn kāyā ānu'ā·camigut ō'kumiṣaṇ wīsinisi
 kabāḡicik; mīgu i^u pīnic kītibi'kaṭinig tcibwāwīsinīt. Cigwadac
 wāḡanini kigicāp ānu'ā·camāt ōcisāṇ, kāwīndac wīsinisiwāṇ. Mīgu
 i^u a'pī tcibwāḡigitōnit. Kānicisāḡa'ḡ·minīt kägä't ōḡīmāma'kā-
 25 dāndam a^u mindimōyā. "Wāgutugwānigic wāndcikīgitōsik a
 nōjis?" ināndam.

¹ Name applied in derision of the robin.

In truth, then began they to setting out nets for whitefish. And verily, in the silence of the night they sought for (the whitefish); in a single night one hundred whitefishes they slew. Therefore then they hung them up, they hung them up with the heads down. And in the course of ten days a great many did they have hanging up. Truly pleased were they. Chirper then spoke to his grandmother, saying: "My grandmother, therefore now will there be enough for us to eat as long as the winter lasts."

What should take place but a great thaw, whereupon were their fishes rendered soft; and so then they began to spoil. To be sure, they were disheartened concerning their fish; verily, they both wept. And they were very much alarmed lest they might not live through the winter, for they had nothing else to eat. Then by and by they beheld their fishes go completely to decay.

Now, by the sea over there were they abiding. So one morning Chirper went away. Now, it was foggy. And the beach was sandy over there. When he departed, along the sandy beach he went walking. And presently he heard the sound of some one singing:—

"O Snipe,¹ O Snipe! all to decay have gone your catfishes.²
O Snipe, O old Squaw-Duck, O old Squaw-Duck!"

Exceedingly angry was Chirper. Accordingly back he went to where he and his grandmother lived. He went right on in. And purely on account of his silence he drew the attention of his grandmother. And he would not eat throughout the whole day, despite the attempt of his grandmother to feed him; and it was not till the night came on that he would eat. And in time came the morning of the next day, when she tried in vain to feed her grandson, but he would not eat. And during all this while he would not speak. When afterwards he went out of doors, truly did the old woman marvel. "Why in the world is it that my grandson does not speak?" she thought.

² Used in derision of sturgeons.

Cigwadac mīnawā ājimādcīwāwāngusāt. Misa kāyābi awānini 'i'i' u ki' tciḡami. Mīnawā onōndāwān maḡwānaḡamunit awiya, mīsa nāsāb mādwā'i' na' ḡminit:—

“Tcītu'ā'wa, Tcītu'ā'wa! pīpisanānowāḡā kitānamāmāḡā.

5 Tcītu'ā'wa Ugā'wa'ḡiguc, Ugā'wa'ḡiguc!”

Intawā ājikiwāt. Mīḡac kāḡā't ājinickādisit kwīckwa'ā'. Cigwasa ānīpīndīgāt āndāwāt, owābāmān ō'kumīṣan naḡadabinit. Mī gucagu i' u ājiki'tcimawit kwīckwa'ā', kayā wīn mindimōyā ājimawit. Wī'kā kā'i' jikīckuwāwāt. Ājīḡanōnīgut īniyō'kumīṣan:
10 “Nōjis! wāḡunāni i' u wāndcimawīṣan?”

“Nō'kō, awiya ḡinīn nīngīnōntawā maḡwānaḡamut:—

'Tcītu'ā'wa, Tcītu'ā'wa, pīpisanānowāḡā kitānamāḡumāḡā.

Tcītu'ā'wa, Ugā'wa'ḡiguc, Ugā'wa'ḡiguc.'

Misa i' u mādwānaḡamut.”

15 Ānīc nīngī'ki' kānimāḡ ḡnicinābāḡ āntāwāt, ḡḡāmiki'tciḡaming ōdānawī'i'tiwāḡ. Mīḡac 'a'a' u wāḡimāwit, a' u a'kiwā'zī, ōdānīṣan ā'pidci ki' kādānimōwān. Nōjis, ā'pidcigu kāwīn wī'kā awiya usāsīḡā'i' ḡusīn 'a'a' u uckinīḡi'kwā; nībiwa awiya udānuwīpācwābāmīḡōn. Kāwīnina kitāḡacki'tōsīn wāwīyac tcītōtawāṭibān 'a'a' u
20 uckinīḡi'kwā?” Cigwasa uḡanōnīḡōn ōcisān: “Kāwīn, nō'kō, nīn-tākacki'tōsīn.”

“Nōjis, nīn kāḡō nīngā'i'cīctciḡā.” Cigwa kwāki'tāwān, maḡcki-mudā's ājīmī'kunāminit; ā'pidci aḡā'sāni kaskipitciḡā's. “Mīsa ō kāmādcītōyān, wāwīyacigu tōta' u 'a'a' u nānāpaḡā'somināḡ
25 i' i' wisa kīpaḡādīsīwāt kīḡī'ḡō' i' mīnānīḡ. Āmbāsanō, nōjic, icān iwīti ḡḡāmiki'tciḡaming āyāwāt īḡi' u ḡnicinābāḡ. Mīḡac ō'ō kāmādcītōyān. Wīmī'kān tibi i' u āndācināḡamogwān 'a'a' u i'kwā.”

So another time off he went walking along the sandy beach. There was yet a fog over the sea. And he heard the sound of some one singing, it was the same voice singing as before:—

“O Snipe, O Snipe! all to decay have gone your catfishes.
O Snipe, O old Squaw-Duck, O old Squaw-Duck!”

Whereupon back home he then went. And then truly angry was Chirper. Presently, when he entered into where he (and his grandmother) lived, he saw her seated there. Then it was that bitterly Chirper wept, and his grandmother also wept. It was a long while before they ceased crying. Then he was addressed by his grandmother saying: “O my grandson! for what reason are you crying?”

“O my grandmother! behold, I have heard the voice of some one singing:—

‘O Snipe, O Snipe! all to decay have gone your catfishes.
O Snipe, O old Squaw-Duck, O old Squaw-Duck!’

Such was the song the creature sang.”

“Why, I know of a place where some people dwell, on the farther shore of the sea do they live together in a town. And now he that is chief, an old man, (has) a daughter who is possessed of overweening pride in herself. My grandson, in no wise was the maiden ever approached; by many a one has it been tried to be intimate with her, but to no purpose. Could you not play some trick on the maiden?” Presently she was addressed by her grandson saying: “No, my grandmother, I could not do it.”

“My grandson, I myself will do something.” Then, turning about in her seat, a small pouch she drew forth from the place; it was a small pouch. “This is what you shall take with you, and a trick do you play on her who twitted us because of our misfortune when our fishes were ruined. Therefore, my grandson, do you go yonder to the farther shore of the sea, where the people are. And this is what you shall take along. Be sure to find out the place where the woman sang.”

Cigwasa kägä't äjimādcāt ā'pidci kigicāp. Misa i^u nāsāp äjiki-
 tci'a'wāninik. Mīnawā onōndawān maḍwānaḡamunit, mīsa 'i^ḡi^u
 äciwawānābit a'kawā'tōd tcibā'kawaninik. Cigwa gägä't bā'ka-
 wānini. Kāwīn ḡanagā pima'kaḡigāsini äjipaḡsigwa'u't. Misa
 5 äjimādcāt kwaya'k iwiti kā'tānwāwitaḡminit. Ningutingiku paḡi-
 misāt owābandān pima'kaḡigānik, mī cigwa äjigi'kāndaḡk aiyā-
 'kusit. Mindcimigu päcwābandāḡk, "Ä'pitci kanabātc ninganō-
 taḡāmāsā," ināndaḡm. Ä'pitcigu päcwābandāḡk mī cigwa äji-
 paḡgicing nibi'kāḡ. Kägä't sāḡisi tcinisābāwāt. Kāyā'tā'a'kucing
 10 aiyāḡuntcing äjipaḡpaḡsiningwīkanā'u'disut, āniwā'kigu wāsa iḡā.
 Mīnawā äjinōmaḡācimunut mīgu i^u kāḡa'pī kīmīcaḡāt. Ä'pitcisa
 minwa'tāwāḡāni i'i'mā äjimiḡcaḡāt. Intawā äji'ā'ba'a'nk umacki-
 'kīm, intawā usi'tāḡ äci'a'ā'tōd umacki'kīm; mīḍac i^u äjimādcīyā-
 wāḡusāt. Ningutingiku kägä't odō'kawi'ā'n ānicinābān; mīḍac
 15 imā pa'i'ci'kawānit äciwāni'kāt äciningwa'u'disut; āniwā'k paḡḡi
 i'i^u u'kōc usāḡisi'tōn.

Uḡitā'ki udānawi'tōwa^ḡ 'i^ḡi^u ānicinābā^ḡ. Misa cigwa äcikīḡitut
 kwīckwa'ā' ānitibi'kaḡtinig: "Ämbāsaḡnō, kigicāp tawi'a'nwā'tin
 kayāḡu tciwīki'tciḡaskawaḡk!" Cigwasa pītābānini. Kägä't ān-
 20 wā'tinini kayā awānini. Ningutingiku inābit kīpīdāsāmusāwān
 uckinīḡi'kwān. Cayīḡwa māmwaḡc pināsāpita'ku'kīwān 'i^ḡi^u
 pa'a'i'cānigwān. Cigwa imā ā'kubīḡaḡtinig na'i'tāḡ imā sāḡi'kō-

Then, of a truth, he departed hence very early in the morning. And then, as before, there was a heavy fog. Again he heard the sound of some one singing, whereupon down he sat to wait for the fog to lift. In time it surely cleared.¹ Not a sign of the other coastline was in sight when up he flew. And so he started straight for the place where the sound of the voice was heard. In course of time, while flying along, he beheld the fringe of the coast, whereupon he began to feel that he was growing tired. About the time that he was drawing close to (the shore), "I very much fear lest I shall give out before I get there," he thought. And when very nigh he drew, then it was that down into the water he fell. Truly afraid was he that he would drown. After he had lain resting (and) floating upon the water, he then flapped his wings, and some distance away he went. And when he had taken another short rest, he then at last made the shore. Very pleasing was the sandy beach at the place where he came ashore. It was then that he untied his (pouch of) medicine, and then upon his foot he placed it; thereupon away he went along the beach. And by and by he came upon the track of a person; and so in that one's footprint he dug a hole, where he covered himself over; just only a small part of his beak he left sticking out.

Upon a hill were the people dwelling in a town. Thereupon then said Chirper, as night was drawing on: "Behold, in the morning let there be a calm, so that there may also be a heavy fog!" In time came the dawn. Sure enough, there was a calm and a fog. And by and by, while looking about, (he saw) a maiden come walking along. At the time that she came, she was carefully stepping into the tracks which she had made at a former time when coming along there. Now, yonder by the edge of the water, at the very place where he lay with his beak sticking out, she stood

¹ Translated by T. M.

cäcing ā'pidci ubācita·u·gōn. Äci·o·cigābawinit inābiwān kwaya'k
ändawāt, cigwa mādcī·a·mōn:—

“Tcītu·ä·wa, Tcītu·ä·wa! pipisanānowāgä kitānamāgumāgä.
Tcītu·ä·wa, Ugā^awa^ajiguc, Ugā^awa^ajiguc!”

5 Cigwa ānicimādcāt ändawāt. Cigwasa mīnawā udābābandān
pima'kāmīgānik, mīsa kāyābi ācinōntagāmāsāt; mīsa nāyāp āni-
cāgu pisinigwa·i'gāt; āgāwāgu ugācki'tōn mīcagāt. Cigwa ānikī-
wā; ānipīndigāt, ō'kumisān nāmāḍabiwān. “Niyā! kītagwicin
nāngwāna, nōjis! Kigīwābamāna 'a^a·u uckinīgī'kwā.”

10 “Kägä't, nō'kō, ningīwābamā. Mī o kā'tōtawāg, ningīgäckipinā.”

“Nyā, nōjis! mī gwaya'k kā'tōtawāt. Usām kimī'kisumigunān.
Ä'pitcidāc ki'kādānimu; ka'kina awiya utānuwīpācwābamigōn
a·i'kwā. Midāsugunaḡatinig mī·a·pī kādayānit unīdcānisān,
taḡwiwisä^asiwiwān.”

15 Misa i'ī^u cigwa pisān āji·a·yāt a·i'kwā. Mīḡac i^u ājictbigāt:
pa'kān wīgīwāmā^asing ayā ä'pī'tciki'kātānimut. Ka'kina uskinī-
gītīg ininiwāg udānunāsi'kāgō^o, ānīc kāwīn awiya ominwānimāsīn.
Ningutingigu tibi'kaṡinīg, “Indigu awiya māmādcīt imā nimisā-
tāng,” ināndam. Kägä'pīgu wāwayība ugi'kānimān awiya māmā-
20 dcīnit. Ningutingiku wīndāmawān īni^u umāmāyān: “Nimāmā!
awiya kuca māmādcī imā nimisādāng.”

“Nyā, nīndānis! ā'pidci kināgus. Kägä't kṡnabātc ābinōtcī
kitaiyāwā. Kīcāgu tibātcimun awāḡwān wānīdcānisigwān.”

“Nyā! nimāmā, mīgu i^u ājiki'kānimāsiwāg awāḡwān wānīdcā-
25 nisigwān. Intawā, nimāmā! ningamādcā. Ä'pidci nīntaḡātāndam

(so that she was) directly over him. As she stood over him, looking straight in the direction where (he and his grandmother) lived, she then began singing:—

“O Snipe, O Snipe! all to decay have gone your catfishes.

O Snipe, O old Squaw-Duck, O old Squaw-Duck!”

In a while he then started back on his homeward way. In time he came in sight of the coast-line, whereupon, as before, he gave out before he got there; and, as before, all he could do was merely to flap his wings in the water; hardly was he able to make the shore. Soon he was on his way home; when he entered, there sat his grandmother. “Ah, me! you have really come home again, my grandson! Did you see the maiden?”

“To be sure, my grandmother, I have seen her. This is what I did to her, I drew my finger along her vulva.”

“Ah, my grandson! it was exactly right what you did to her. Too unpleasantly have we been twitted by her. And so very proud she is of herself; by every one has the woman been sought after for an intimate purpose, but without result. When ten days are up, then shall she have a child, it shall be a boy.”

And now at the time the woman lived in a quiet kind of way. Thereupon this was what she did: in another little wigwam she remained, because of so much pride in herself. By all the men that were young was suit made to her, but to no purpose, for she did not care for any of them. Now, one night, “It seems as though something were moving in my belly,” she thought. And finally at more frequent intervals she learned that something was astir. So by and by she imparted the news to her mother, saying: “O my mother! something is really moving in my belly.”

“Ah, my daughter! quite apparent do you look. Of a truth, perhaps you are with child. Be ready to tell (before it is born) whose child it is.”

“Ah, me! my mother, it is the truth that I know not whose child it can be. Therefore, O my mother! I will go away. Exceedingly ashamed am I to be with child. A very well-behaved young

abinōtcī aiyāwag. Ā'pidci wāwāni nintōckinigināban. Nimāmā!
intawā ningawābinā a^u abinōtcī."

"Nyā, kāgu, kāgo, nindānis, ijictigā'kän! Pōtcigu 'a^a'u
kipāpā ōgami'kän wāgunāni i^u wāndci·a·yāwät a^u abinōtcī. Migu
5 i^u icitābwā'tawicin, kāgu' wābinā'kän, ā'pidcigu kītā·i·niga·ā."

"Ā^u, nimāmā, kīgatābwā'tōn, kāwīn ningawābināsi."

Mīsa i^u cigwa ʔnitibi'kātini; ayābitātibi'kātinig mī·i' cigwa
ki'kānimāt wi'kwutci·u·nit ini' u^u unītcānisānsan. Mīndcimigu
pidābaninig cigwasa aiyāwān. Kuniginīn, kwīwisānsan!

10 Āmbā, kägā't minwāntam a^u mintimōyā. Ā'pidcisa ʔgātāndam
a^u uckinīgi'kwā, kayā 'a^a'u a'kiwāⁿzi. Ānīc mī a^u wāgimāwit
'a^a'u a'kiwāⁿzi. Ā'pidcigu tibickō awiya ki'tci ā'kusit mī·i' u^u
ānāntānk 'a^a'u a'kiwāⁿzi. Ningutingiku kījigātinig ājimāmino-
nāntāng ānāndānk tcisāgaswā·i·wāt. Ni'tam 'i' i^u uckīniniwā^s
15 kāmōskinānit. Cigwasa ājikīgītut: "Āmbāsa, awāgwān 'a^a'u kă-
ciginigut ini' u^u kwīwisānsan. Mīdāc a^u kāwīdigāmāt ini' u^u nindānisan."

Mīdāc imā kītagūnāntumint 'a^a'u mādcikō'kō'ku·ō·wis, ājini-
'kāsut a^u uckinawā. Mīdāc a^u ā'pidci ānāntānk: "Āmbāgic nīn
wīdigāmāg 'a^a'u i'kwā!"

20 "Mīsa cigwa tci·ʔ·ni·ā·cawīmīnitiyāg a^u kwīwisāns."

Cayīgwa pīndigānā u^u abinōtcī. Cigwa mādcī'tāwag. Ā'pidci
wākwāndāⁿsing undāpi mādcikō'kō'ko·ō·wis. Cigwa pācunāgusi-
wān abinōtcīyān. Naiyāgiku umāwātōnāntān 'i' i^u usi'kuwin.
Cigwā kayā wīn udōdā'pinān a^u abinōtcīyān. Ājisīgwbānāndānk
25 'i' i^u usi'kowin ājikīgītut: "Ābinōtcī niciginik."

Ānīc pā'tinīnowag kānawābamāwāt. Ājikānōnāwāt: "Kisi-
'kowin kibāgītcīwābāndān."

"Kāwīn wīn i' i^u āwānzīnōn," a^u i'kito a'kiwāⁿzi.

woman have I been. O my mother! it behooves me to cast the baby away."

"Oh, don't, don't, O my daughter, do such a thing! for of necessity will your father find out how you came to be with child. Therefore heed my word! don't you cast it away, for very much harm would you do it."

"Very well, O my mother! I will heed your word, I will not cast (the child) away."

It was then growing night; at the middle of the night was when she felt the child trying to get out. Just as the dawn appeared was when it came. Behold, it was a boy!

Oh, truly pleased was the old woman. Exceedingly ashamed was the maiden, so too the old man. Now, the old man was he that was chief. Now, in the very same way as one feels when very sick, so did the old man feel. So one day, while meditating, he thought that he would send forth an invitation to come and smoke in assembly. The first (to come) were the youths who filled up the place. Presently then he spoke, saying: "Behold, whatsoever one shall be wetted by the boy shall be the one to marry my daughter."

And now to the place had also been asked the roguish Barred Owl, for such was the name of the youth. Thereupon with much desire he thought: "Would that I myself might marry the woman!"

"It is now time that you were passing the boy from one to another among yourselves," (so said the old man).

Presently in the child was fetched. Then they began. At the extreme end of the rear of the lodge sat the roguish Barred Owl. Soon (he saw) the child approaching nigh. Before (the child got to where he was), he saved up a deal of spittle in his mouth. In a while he too took up the child. As he poured the spittle from his mouth, he then spoke, saying: "By the child am I being wetted."

Now, many were they who were watching him. Then they spoke to him, saying: "Your spittle did you let fall from your mouth."

"That is not the thing (to do)," said the old man.

Mīsa mīnawā ʔni·ā·cawimīniting; cigwa gītagwicin imā skwā-
ntānk, mīsa kāwīn awiḡa ugīgināsīn. A·tawā, mīsa kāgä·t ʔji-
mānāntang ‘a^a·u a·kiwäⁿzī. “Taḡa, mīnawā!” ʔji·i·‘kidut.

Mīnawā mādca a^u kwīwisāns. Mīsa’ nāyāp unīndcīng ʔji·a·‘tōt
5 a^u maḡcikō·kō·ko·ō·wic usi·kowin. Cigwa ʔji·ō·dā·pināt ʔjikīgītut:
“ʔbinōtci niciginik.” Wāwīp usinigunāmawān imā wāndcisāga-
·ḡ·minīt. “Kāgä·t kuca ʔbinōtci niciginik,” i·kito a^u maḡcikō-
·kō·ko·ō·wic.

“Kāwīn kuca,” udigō^s ininiwa^s.

10 Mīsa i^u mīnawā ʔnimādcāt a^u kwīwisāns; nāyāp ʔjitaḡwicing
ickwāntāming. ʔjikīgītut ‘a^a·u a·kiwäⁿzī: “Mīsa·i·u intawā ici-
sāga·ḡ·mu·k.”

Kāgä·t sāga·ḡ·mōḡ īḡi·u ininiwaḡ. Taḡa, wīn a·kiwäⁿziḡaḡ kayä
īḡi·u kwīwisānsaḡ cigwasa nāntumāwaḡ. Kāmōskināwāt pīndig,
15 cigwa mīnawā kīwi·tānigāsu a^u gwiwisāns; nījingisa ānugīwi-
·taḡāmā nigāsu. Mīsa ‘iⁱ·u kāwāsāsa awiḡa ucigināsīn. Cigwasa
kīgītō ‘a^a·u a·kiwäⁿzsi: “Awānāndac a^a·u wānītcanisigwān? ʔm-
bāsanō ō·o·mā sāsik āyāwāt ʔnicinābāḡ tānāntumāwaḡ.”

Ayāwa ‘iⁱ·u udōckābāwisima^s. ʔjimādcāwāt. Ānīc sāsig āyā-
20 wāt nāntamāwaḡ anicinābāḡ. Ānīc mīnōtc kayä wīn kwīckwa·ä·
taḡunāntumā. Ānīc ā·pidcigu kō·patānimā, kayāgu mānātisi.
Cigwasa kayä wīn taḡwicin i·i·māⁿ āndacisāḡaswä·i·tiwint. Āni-
taḡwicing kwīckwa·ä·, “ʔḡwatcīng ta·u·nsābi, kāwīn wīn pō·tc
udāwānīdcānisisinān,” inā.

25 Cigwasa kīwi·tānigāsu ‘a^a·u kwīwisāns. Cigwa pācunāḡusiwaḡ
cigwa imā ānīc kāwīn wīmīnāsī inī·u gwiwisānsan. Pītcīnāḡigu imā
āni·i·ninimint āciciginigut kwīckwa·ä·. Kaḡonā: “‘A·ē·i, kwīc-
kwa·ä· uciginigōn ʔbinōtciḡaḡ!”

Thereupon again was (the boy) passed along from one to another; presently he came as far as the doorway, but upon no one did he make water. Ah, then truly did the old man feel badly about it. "Come, once more!" he then said.

Again started the boy. And so, in a manner same as before, did the roguish Barred Owl place his spittle into his hands. When presently he took up (the boy), he then spoke, saying: "By the child am I being wetted." Quickly did he rub it on (the child) at the place from which he wets. "In very truth, am I being wetted by the child," said the roguish Barred Owl.

"Not a bit of it," was he told by the men.

Thereupon again on his way (round) went the boy; then back, as before, was he come at the entry-way. Then spoke the old man, saying: "Therefore now do you go forth out of here."

Of a truth, out went the men. Well, this time the old men and the boys were then asked to come. After they had filled up the place inside, then again was the boy passed round the circle; twice was he passed round the circle, but with nothing happening. Therefore not upon a single one did he make water. In a while said the old man: "Now, whose child may this be? Behold, let all the people that are roundabout this place be asked to come."

Present there were his attendants. Then forth they departed. Now, all the people that were round about were asked to come. Now, out of necessity Chirper was also asked to be present. Now, he was very much despised, and he was homely. So now he too was come at the place where the invitation had been given to smoke in assembly. When Chirper was coming up to the place, "Let him look on from the outside, for it would be impossible for him to be the father of the child," was said of him.

Presently round the circle was the boy passed. When (they saw the child) approaching nigh (to Chirper), there was of course no intention on their part of passing the boy over to him. The moment (the child) was lifted over him to another, then was Chirper wetted. It was said of him: "Well, Chirper is wetted by the child!"

Kägä't māmā'kādāndam a'kiwāⁿzī. "Ä^ε, kāwāsa'! A'kawā tawikagwātcimā a^u nindānis." Wīn dāc igu a^u a'kiwāⁿzī pīndigā udānisān āndānit. "Mīsa' awā kwickwa·ä· kəṇabātc wānītcāni-sit."

- 5 "Nyā'! nimpāpā! kāwīn niki'kāndāⁿzī! Mīyā'ta imā aḡamīng ningīkāskipinigubān."

"Taga, tayōc," i'kitu a'kiwāⁿzī kī'kīwāt.

Cigwa mīnawā kīwī'tānigāsō aḡinōtci. Mīsa cigwa mīnawā imā äji·o·tisigut kwickwa·ä·, mīsa undcita ciginigut.

- 10 Mīsa äjikikitut a^u a'kiwāⁿzī: "Mīsa i^u gītābwā·ä·ntāmān kägā-'tigu unītcānisit kwickwa·ä·. Ānīdācinā, kwickwa·ä·? Taga, tibatcimun wāgunāni·i·^{εu} kā·i·citcigāyān 'i'εⁱ·u wāndci·u·nīdcāni-siyan."

- "Ānīc ningātibatcim 'i'εⁱ·u wāndci·u·nīdcānisiyān. Tagwāgunk
15 kīⁿgōⁿyāḡ ningīnōtci·ā·nānig. Nībiwa kāgōṇāḡintwā iḡi'·u aḡi'kə-māgwāḡ mī·i·'·u kā·i·jiki'tci·ā·bawāḡ. Mīdāc i^u kīningīckawāt iḡi'·u ningīⁿgōⁿ·i·mīnānig, mīdāc 'i'εⁱ·u kī·ḡ·nīpānādisiwāt. Ā'pidci-dāc ningīsāḡisimin 'a^εa'·u nō'kumis. Kāwīn kāgō ningamīdcisimin. Ningutingidac ningīpapāmācāḡāmā kigicāp, awiyadāc niⁿḡīnōn-
20 tawā mādwāṇāḡamut; mīdāc i·i·^u mādwā·i·na·ḡ·nk:—

Tcītu·ä·wa, tcītu·ä·wa, pīpisanānowāḡā kitānamāḡumāḡā.

Tcītu·ä·wa, Ugāwaⁿjiguc, Ugāwaⁿjiguc.

- Mīsa imā ā'pidci ningīnickimik. Mīḡu i^u tasing kigicāp kā'pīcāyān, mīsā'panā mādwāṇāḡamut. Nigīwī'kwātcī'tōnidac 'i'εⁱ·u macki'ki
25 tci·u·ndci·ai·yāwāt aḡinōtciyān. Kigicāpidāc ningī·a·'kāmawā, aḡamīngidāc ningīwābāmā 'a^εa·i·'kwā. Māḡwāḡadāc ṇāḡamut nin-gīḡāskipinā; mīdāc imā wāndci·ai·yāwāt īniyāḡinōtciyān."

- Mīsa a^u a'kiwāⁿzī äjikikitut: "Ānīc wāwāni, kwickwa·ä·! kīti-bātcīm wāntci·ai·yāt aḡininōtci. Kanabātc kō'kumis kigīmīnik
30 'i'εⁱ·u macki'ki. Mīsa i^u kānīciwāba'k mini'k kāwa'kīwāḡ, kāgō

To be sure, amazed was the old man. "Why, impossible! First let my daughter be questioned. "Now, the old man himself went into where his daughter dwelt. "Therefore it must be Chirper that is father to the child."

"Ah, me! O my father! I do not know. Only this (I know, that) yonder at the shore I was rubbed with a finger along (my vulva)."

"Very well, let the child be passed round the circle again," said the old man on his return.

Presently again was the child passed round the circle. And so, when again Chirper was reached, it was simply impossible for him to keep from being wetted by (the child).

Accordingly then did the old man speak, saying: "Therefore now do I believe that Chirper is truly father to the child. And how was it, O Chirper! Pray, relate what it was that you did in order to become father to the child."

"Of course, I will relate how it was I became father to the child. Last autumn we obtained some fishes. After we had hung a vast number of whitefishes upon the rack, then there came a heavy thaw. And then soft became those fishes of ours, whereupon they then began to spoil. So very much alarmed became my grandmother and I. Nothing were we going to have to eat. Now, one morning I wandered aimlessly along the shore, and I heard the voice of some (woman) singing; and this was the song she sang:—

'O Snipe, O Snipe! all to decay have gone your catfishes.

O Snipe, O old Squaw-Duck, O old Squaw-Duck!'

Thereupon then was I exceedingly angered. Then every morning that I came, such always was the song she sang. Now, I tried using medicine, that by means of it she might have a child. So in the morning I lay in wait for her, and on the shore I saw the woman. And while she sang, I drew my fingers along (her vulva); and it was on that account that she came to have the child."

Thereupon the old man spoke, saying: "Now correctly, O Chirper! have you related how the child came to be. Perhaps by your grandmother you were given the medicine. Therefore thus

- wī'kā awiya tawipā'pinānimāsī. Kāwīndac awiya wī'kā tapā-
 'pinānimāsī, māmindaḡā 'a^a'u kā'kā't; mīgu iⁱ'u pō'tc kā'i'ciwā-
 ba'k minī'k kā'a'kiwāḡ. Ānīcnā, mīsa i^u kā'i'ciwīdigāmāt 'a^a'u
 nindānis. Kīgamīnigō 'iⁱ'u wīsiniwin kayā 'iⁱ'u kăpīsi'kaman.
 5 Kayā 'a^a'u kō'kumis kīganāⁿzi'kawā. Nīngakaski'tōn tcimino-
 ayāyāḡ. Kāwin kăgō kīgamāci'ai'yāsim. Wīgiwām ta'u'cictcigātā."

"Cigwa ājikīgitut kwīckwa'ā: " 'Ā^u, 'ā^u! mīḡwāt cāwānīmī-
 yaḡ. Wāwīpigu nīnganāⁿzi'kawā a^u nō'kumis." Kăḡ't ājimādcāt
 Kwīckwa'ā. A'pī tāḡucing, ō'kumisaḡ oḡanōnān: "Nō'kō! kipi-
 10 nāⁿzi'kōn. Kăḡ't kanabāt cīkawānimigōmin, wāwīpigu tci-
 mādcāyāḡ."

- Kăḡ't ānimādcāwāḡ; tāḡucīnuwāt, āca wīgiwām kīkīcīcikā-
 tāni; unīcīcīnīni 'iⁱ'u wīgiwām. Cigwa mīnāwāḡ wīsiniwin kayā
 'iⁱ'u ānō'kātciḡan.
 15 Kwīckwa'ā kăḡ't mīnwāndam wīwit. Kī'tcībābigā mīnawā
 utaiyāwān ābinōtcīyaḡ, i'kwāsāsaḡ. Kăḡ't mīnwāntam. Mīsa
 cigwa mādcī'tād kī'o'sāt. Nīngutingiku ājinakwāckawāt mādcī-
 kō'kō'ko'ō'wicāḡ. Ānīc kāwīn umīnwānimigūsīn. "Tāḡa, kani-
 wāwītcīwin?" udigōn īnī'u mādcikō'kō'ko'ō'wicāḡ. Pācugu tāḡu-
 20 cīnowāt, ma'kwāḡ ājinīsāt mādcikō'kō'ko'ō'wic. Mādcikō'kū'ko-
 ō'wic ājikīgitut: "Kwīckwa'ā! āmbāsa, nawatcītā! Awāḡwān
 nībiwa kāwīsīnigwān mī'a'ā^u kāwīdigāmāt īnī'u kīmindīmō'i'mīcāḡ."

Kăḡ't nawātciwāḡ. Mīdācīgu i^u kīgīmīsīwā 'iⁱ'u unāḡicīnī
 īnī'u ma'kwāḡ udābōtā'ā'nāwa, mī ga'kīna ācīkīzīsāmowāt. Cigwa
 25 kākīcī'tāwāt, "Āmbāsa, kwīckwa'ā! nanākwbīgāntāmāndīdā."
 Mīsa i^u ājimādcī'tāwāt. Măḡwāḡu wīsiniwāt, ājitāmāḡupitcīḡā-

¹ A term by which a wife is referred to, whether old or young.

shall it be till the end of the world, never let any one be held in derision. And never let any one be held in derision, especially one advanced in age; for thus of necessity shall it be till the end of the world. Well, therefore now shall you marry my daughter. You shall be given food and the things that you may wear. And after your grandmother shall you go. I will make it possible for you to live comfortably. Of nothing shall you be in want. A wigwam shall be built."

Soon then spoke Chirper, saying: "Good, good! Thankful am I for the kindness you do me. And immediately I will go after my grandmother." Truly then departed Chirper. When he got home, to his grandmother he spoke, saying: "O my grandmother! I have come to get you. Of a truth, perhaps are we blessed, and speedily we should depart hence."

To be sure, upon their way they set forth; when they arrived, already was the wigwam put up; pleasing was the wigwam. In a while they were given food and some goods.

Chirper was truly happy to have a wife. In a very little while they had another child, a girl. To be sure, he was pleased. And now came time when he made ready to go on a hunt for game. And once he met the roguish Barred Owl. Now, he was not liked by him. "I say, let me go along with you?" he was asked by the roguish Barred Owl. When a little way they were come, a bear did the roguish Barred Owl kill. The roguish Barred Owl then spoke, saying: O Chirper! let us eat a bite! Whichever eats the more will be the one to live with that old woman ¹ of yours."

To be sure, they started eating a while. And now at the time the full length of the gut of the bear they had turned inside out, whereupon the whole of it they cooked. When they were ready, "All right, Chirper! let us begin eating the gut, each starting at an end." Accordingly then they began. And while they ate, then was the gut pressed (by the fingers ² of the Owl). Chirper then

² Fingers, because such is what is in the Ojibwa mind.

tānik. Kwickwa·ä· äjinägwatānk i^u pimitä. Ä'pitci wä'kwānāmu. Mačcikō'kō'ko·ō·wis minwāndam. Kīwä tägucing wīndamawād wīwini, mōjag mawi a·i·'kwä.

Intawā äjimādcāt a·i·'kwä. Kumāgu a'pī tägucing, unāpāman
5 pītāšamusāwan. Mīsa i^u kīyābitcībānit. Äjikikitut a i'kwä:
"Mīsa i^u käticiwāba'k mini'k kä·a·'kīwānk, tci·ä·bitcībāt kāni-
butcin awiä."

Kägä't a^u a'kiwā^{nzi} māma'kādāndam tägwicininit.

Ningutingiku mīnawā uwicāmigō niniwa^s wī'kiyusānit. Mīdāc
10 'i'i'ū ānu·u·ndcī·i·gut ini'ū wīwan: "Kägä'pī kīganisigō^s." Wī-
'tānidāc mīwanini wātcīwāt, wīnidāc nī'tam unīšan ini'ū ma'kwān.
Kāwāsa ini'ū wī'tān kägō wāni'tōsini. "Tayā!" udinān wī'tān,
"mī·i·'ū inigā'taiyan. Mī·i·'ū kātāniciwāba'k mini'k kä·a·ni·a·'kī-
wānk, ānint ā'pitci tägō'pātisi a·i·nini. Kīcpin ā'ta kayä kīn kāgo
15 nī'tōyāmbān, mī·i·'ū tābita tcigī·i·ciwābisi'pān a^u kānipimādisit."

Ningutingiku cigwa äcpipipōninig äjiganōnāt wī'tān: "Mīsa
cigwa tci·a·'ku·o·wānk."

Kägä't äjimādcāwāt; onisāwān nāmāwan. "Mīsa i^u kä·i·nāno-
'kīyānk, osām aniciciwāg īgi'ū nāmāwāg."

20 Weyābāninig mādcāwāg; ā'pitci micawi'kwām twā·i·kāwāg.
Nībiwasa onō'pinānigōwa^s 'i'i'ū ininiwa^s twa·i·gānit kayä wīnawā.
Cigwa kwīckwa·ä· ucicin. Kägä't owābāmāwa^s namāwa^s. Änic
anicā unātāmāgō ini'ū wī'tān. Ayā'pī·i·gu unisāwān 'i'i'ū nā-
māwa^s. Ningutingigu inābiwāt nibī'kāng ki'tcima'kwān ānānipīg.
25 "Änīn, nī'tā, kabaciba'wānānina?"

"Ä'ā' bina, paciba'wātā."

became choked on the grease. Very much out of breath was he becoming. The roguish Barred Owl was pleased. They say, when on his arrival home he conveyed the news to Chirper's wife, all the while did the woman continue to cry.

Accordingly thence departed the woman. When some distance away she was come, (she beheld) her husband walking hitherward. Therefore then had he come back to life. Then spoke the woman, saying: "Thus shall it be as long as the world lasts, that back to life shall come one that has died."

In truth, the old man was surprised to see (Chirper) come home.

Another time Chirper was invited by men who were planning to go off on a hunt, whereupon an attempt was made by his wife to dissuade him not to go, but to no purpose. "In the end will you be slain by them." Now, his brother-in-law was among them with whom he went, and he himself was the first to kill a bear. Absolutely nothing did his brother-in-law kill. "Too bad!" he said to his brother-in-law, "for that you should be in such ill luck. Thus shall it be as long as the world lasts, some men shall be very unlucky. If only you had killed something too, then all alike would be they who are yet to live."

Once on a time, when it was getting far into the winter, he then spoke to his brother-in-law, saying: "It is now time that we spear for fish through the ice."

Truly then they departed; they slew a sturgeon. "Therefore in this will we be occupied, for exceedingly fine are the sturgeons."

On the morrow they departed; very far out on the ice they made holes. They were followed by a throng of men who also made holes in the ice. Presently Chirper lay down (to spear through a hole). Of a truth, he saw (many) sturgeons. Now, (being unable himself,) he was aided by his brother-in-law in drawing them out. Very often were they killing the sturgeons. And by and by, while looking into the water, (they beheld) a great bear down below. "Well, my brother-in-law, shall we spear it?"

"Why, of course, let us spear it."

Ā'tā! kwickwa·ä· ki'tci·ä·nigu'k udani't ubacipa'wān. Ānunī-
cō'kāmowāt 'i'i' u ani't. Ayānōntätzigät a'i·nini, intawā upagitci-
wābinān. Kāwīn dāc wīn kwickwa·ä· ubagitciwābina'zīn, mīsā-
'pañā. Kwickwa·ä· kōgīwa·ō·nint; ānīc mīsāgu i' u pañā nibi'kāng
5 kwickwa·ä·.

Ānumawi, a'i·nini. Intawā äcikiwāt. Ā'tawā! mīsa a·i' kwā
kīnōndān unāpāmipañān kīmādcīnimint ānāmipīg; mīsā'pañā
mōcag mawi a·i' kwā, pīnicigu sīgwaninig ayā'pī·i'gu mawit.

Ānīcnā kāwīn kägä't nibusī a' kwickwa·ä·; pā'tinīning ugī-
10 wī'tagāmā·ō·nigōn i' u ki'tcigami. Ningutingigu ugī'kānimān wīni-
bunit inī' u ma'kwān; ānāntān kwickwa·ä·: "Āmbāsānō, i·i·mā
wānta·i·pīwāt, ä·i'·tāg imā tawī·i·cinibu!"

Mīsa' kägä't ä·i'·tāg imā unta·i·bānig äjinibunit.

Ningutingidāc kāwīn gīckawā·ä·sī 'a'a' u i' kwā, ā'pidcisa kas-
15 kändām a·i' kwā. Intawā äjinā'sibit; äjiwawānābit uta·i·bāning,
äjisinigwāgāminigānit inābit unābāman kī·ä·'tāwāgutcinōn. Äji-
pasingutcisāt a·i' kwā, mīgu imā ānōcipīpāgit: "Nōs! inaskä! kuca
niwītigāmāgan āgwāntcing omā!"

"Ā'tā, māma'kāta'kāmig!" i' kitu a' a' kiwā'zī. "Kitābwāna?"

20 "Naskä kuca awinābiyu'k i·i·mā unta·i·bāning!"

Kägä't nā'zibība' tōwag īgi' u ānicinābāg; inābiwāt nuta·i·bāning
kī·a'gwāntcinōn kwickwa·ä·n. Wīndācigu a' kiwā'zī unawātinān,
ā'pidci sīgānāskābāwāwān kwickwa·ä·n; ani't umindcimināmini.

Ah! but Chirper thrust his spear at it with all his might, piercing it. Then both tried working the spear together, but in vain. When the man felt that they would be overpowered, he let go the spear. But Chirper himself did not let go (the spear), whereupon then down into the water he was taken; so accordingly then into the water went Chirper.

In vain did the man weep. Accordingly back home he went. Alas! then it was that the woman learned that her husband had been taken down into the water; whereupon all the while did the woman continue to cry, even until the spring, when every now and then she wept.

Now, of course, not really dead was Chirper; in many places roundabout the sea was he conveyed. Now, by and by he perceived that the bear was going to die. Then thought Chirper: "Behold, at the place from whence they draw water, right there let him die!"

Whereupon, of a truth, at the very place from whence water was drawn did (the bear) die.

Now, as time went on, the woman was unable to cease from her crying, so very sad was the woman. Therefore she went down to the water; when she sat down by the water-hole, while she was pushing back the water with the pail before dipping it up, she looked, (and saw) her husband lying upon his back (and) buoyed up (by the water). Then up sprang the woman, and from there she called aloud: "O my father! just you look and see! for here is my husband floating in the water."

"Why, it is strange!" said the old man. "Are you speaking the truth?"

"Just you go and look over there at the place of the drawing-out of the water!"

Truly down to the water ran the people; when they looked at the place of the drawing-out of the water, (they saw) Chirper floating in the water. Now, the old man himself grabbed him, so very small was the look of Chirper by reason of his being soaked with

Ā'pidcisa pwāwickāni 'i'i'u ʔani't nawatcidac umistcā'tōnawa² i'i'u
twā'i·gān. Misa' māmaŵō'kawāwāt, wī'kāsa' kagācki·ā·wāt kitci-
tābānāwāt. Kägā't minwāntamōg tciwīsiniwā, ma'kwān tci-
·ʔ·mwāwāt.

5 Misa' 'i'i'u pināwiticīt kī·ʔ·gōtā.

73. WHEN THE CRAWFISHES WENT TO WAR

(A'pi acāgāciyag kināntupaniwāt).

Misa mī āji·ō·dānawi·i·tiwāt ki^s tcigāming acāgāciⁿyag; ā'pitcisa
mī pāji'k nīgānisi, ugimāwisa. Ningutingsa mī māminonāntam
wināntupānit; āciwīndamawāt utinīnima². Kägā'tigu a'kawā nīmi-
·i·tiwag. Ānicinā, nīⁿc kiskinintcikānāwag īgi' u acāgāciⁿwag.
10 Ānicna nībinunk kī·ā·wāninik ki'tcinībiwa ugi'kitāmuguwān īni-
yāsibāṇan. Mīdāc imā nīmi·i·tiwāt unāgisowāt wā·u·gi'tcitāwāt.
Mīdāc 'a^a·u kākkinintcigānāt wā·u·gi'tcitāwit.

Ānic āgāmiki'tcigāming wī·i·cināntupaniwāt. Cigwasa wayā-
bāninik mādcāwag. Ānicnā pa'kubīwag āgāmiki'tcigāming icāwāt.
15 Cigwasa micāgāwag āgāmiki'tcigāming. Ā'pidcisa minwa'tā-
wāngāni āji·ʔ·gwā'tāwāt. Ānicnā udāckān umādcitōn 'a^a·u nāgāni
·u·gi'tcitāwit. Ājimādcāwāt mi'tāwangāng, kägā't usāminowag
acāgāciⁿwag. Ningutingiku pābimusāwāt, kayā wīn 'a^a·u āsipān
na'pātcāya·i·pī·u·ntatāwāngusā. Pāmāgu ʔni·a·i·nābit papāṇan-
20 tawābāmāt 'a^a·u āsipān acāgāciⁿya², ā'pidci udāgāwānā² i'i·wisa'
wī·ʔ·mwāt. Ningutingiku a·i·nābit, pāṇāgu kābima'katāwa'tāwa-
gānig. Kuniginīn, acāgāciya²! Wāgunānīwinān ājiku'pīpa'tōt;

water; to the (shaft of the) spear was he clinging. Very heavy was the spear to pull, and so larger they made the hole. Whereupon, by working together, after a long while they were able to draw him out. Truly were they pleased (to see) that they would have some food to eat, that they would have the bear to eat.

And so here the buttocks of the ruffed grouse hang aloft.

73. WHEN THE CRAWFISHES WENT TO WAR.

Now, it was in a town by the sea where some Crawfishes dwelt together; and one especially was foremost, and he was chief. So once on a time he meditated upon going to war; then he conveyed the knowledge of it to his men. Now, of course, first of all, they had a dance. According to the story, two of the Crawfishes were with hands broken off. They say it was during the summer before, that a vast throng of them had been devoured by Raccoon. Accordingly they then held a dance to determine who should be the warriors. Whereupon one that had his fingers broken off was to be the (leading) warrior. .

Now, to the other shore of the sea was where they were going to war. When the morrow came, they departed hence. According to the story, they went into the water to go to the other shore of the sea. Now they came by canoe to the other shore of the sea.¹ Very beautiful was the beach which they came out upon. They say that he who was leading warrior took his horn along. As they went along the beach, truly numerous were the Crawfishes. And by and by, as they travelled along, Raccoon himself, from an opposite direction, was coming down to the beach. And later on, while Raccoon was looking about as he went, wandering here and there to find some Crawfishes, very keen he became to have them to eat. And by and by, while looking about, (he saw that) the whole beach was completely black (with them). Behold, (there were the) Crawfishes! What should he do but run up from

¹ Translated by T. M.

ucāwaskutcīsag unāntawâbandān. Cigwasa' umi'kān. Wāgunā-
nīwinān ājimāmōt; mīdāc 'i'ᵉ'u utcitā'kāng ājisinigunānk, kayā
iwiti utcītīng, kayā imā ukunāwing, kayā imā umisatāng; kayā
wāwīp ājinā'zibība'tōt. Wādi'tāng ā'kwatāwangāning mīdāc imā
5 ācikawicimwāpāgisut i'ᵉ'wisa' nibū'kāsut.

Cigwa pācu' pī·a·yāwa² acāgāciya², mīgu wāntcikanawâbamāt.
Ā'pidcisa kuckwā·ai·ya·i· pī·ai·yāwān kīskīskinitcīcāgāciwān. Ci-
gwsa owâbamigōn kāgaskūpāgisunitigu. Pā'kāgu upinā'si'kāgōn,
ājināntutcīpī·i'gut. Ānīc kāwīn pāgitināmu'kāsusi. Cigwasa
10 kā'kīwi'tāskāgut, kunigīn kuca utcītīng utcīsā'ku·u'gōn; ānīc
kāwīn tcīpitīyāskāsīn. "Mīsa' mī·i·u nibu," ināndām aᵘ acāgāci.
Tayā, ānimādcāwān, mī·i·witi ānī·i·cānit pīmī·ō'kwinunit; āni-
mādcī·ā·mōn:—

15 "Nibinungā, nibinungā kā·i·cācākumināng āsipān mā'kawāg,
Kāni'tāmi'kāgāyān."

"Ānīn ba·i·na·ā·ng?"

"Ānti kīmi'kawāṭ 'aᵉ'a'ᵘ āsipān?"

Cigwa pīdāwānitiwa², ā'pītcisa' uningwäckāgō.

Ājikagwātcimint uginā: "Ānīc, ugimā! kā·i·jictcīgāyāng? Kāna-
20 bātsa nibu'kāzu."

"Ānīn kā·i·cinibu'kāsut? Ucāwackwānini kuca!"

Mīdāc 'i'ᵉ'u ucāwaskutcīsag mīziwā kī·a·'tōt 'i'ᵉ'u wīyawīng.

25 "Wāgunāci·i·u wāpapā·u·ndisiyān? Mīsa' 'aᵉ'a'ᵘ kānāntunā-
wānk. Āmbāsa'! mīsa cigwa tcītcīsā'kwawānk. Kāgā't ānīnt pīn-
dcikwanāw' ta·i·jāwāg, kayā iwiti utcītīning, mī·i·witi ānīnt uni-
ciwāning tcītcīsā'kwawāwāt."

the shore; for a greenish rotten log he went to seek. Presently he found one. What should he do but take it; whereupon into his groins he rubbed it, likewise yonder into his anus, and in his throat, and on his belly; and speedily back to the water he ran. When he was come at the edge of the sandy beach, then there he flung himself down and pretended he was dead.

In time close by came the Crawfishes, whereupon from where he was he kept watch of them. Far off aside (he saw) coming hitherward one with hands broken off. Presently he was seen by him, who then was taken with unexpected surprise. Slowly he came to him, he felt of him to see if he was alive. Naturally he made believe that he was unable to breathe. When he had been circled about by the other, lo, then truly at the anus was he pinched by him; but he did not wince by drawing in his buttocks. "Therefore then he is dead," thought the Crawfish. Ah! then on his way he went, over there he went where the others were coming in throngs. As he went, he sang:—

"The raccoon that chewed us up last summer, last summer,
him have I found,
I who am a finder of things."

"About what is he singing on his way hither?"

"Where did you find Raccoon?"

In a while (Raccoon beheld) them coming in throngs, completely was he covered by them.

Then was the chief questioned: "What, O chief! shall we do? Perhaps he is merely playing dead."

"How is it possible that he should be feigning death? He is so far decayed that he is blue!"

For it was a bluish ¹ rotten log that he had put all over himself.

"What is it that you are wandering about in search of? This is the creature we are looking for. Come on! now is the time for us to pinch him. Truly into his throat let some enter, and yonder into his anus, and there upon his testicles let some of them pinch!"

¹ Because of the phosphorescence seen about it at night. Green and blue go by the same name in Ojibwa.

Kägä't ka'kina äcitcisä'kwawāwāt. A'pī'i·dac tcāsā'kwa·u·nt
 'a^ə·u äsipān äcikaski'töt kibānāmu. Mīdāc iwiti utcitīng pāngī
 tcīpitiyāskāt; ānintidāc ugīki'kānimigō^ə kägä't 'i^ə·u pimādisit.
 Cigwasa äjickwātcīsā'kwa·u·nt, pājik iwiti papātātāpāsīwān. "Äsi-
 5 pān tcīpitiyāskā!" Papā·i'kitōwān.

Ānīc āgunwā'tawā; mī·i'·u wāndci·ā·gunwā'tawīng, ucāwacku-
 tcīsāg kī·a'·tōd miziwā.

"Tağa, mīnawā tcīsā'kwawātā^ə," i'kito wa^ə·u wāgimāwit.

Cigwasa pīndigāwa^ə utcitīng kayā iwiti pīndcigwunā^{wi} Āpidcisa'
 10 māmītāwāntām wīsāgāntānk tcīsā'kwa·u·nt. Wāgunānīwinān āji-
 kackāntāmi'kānānit, ājipasingutcisānit.

Ā'tā! papānāgāmōwan dāc kīskīskinintcī·a·cāgācīyān. Äcikaski-
 'tōnit ānigu'k nāgāmōwān kayā; pā'kic nīmī·i'tisōwān mādci-
 'ā·mōn:—

15 "Äsipān nābugubānān,
 Äsipani tcīpitiyāwī, tcīpitiyāwī.
 Mindimōyā nābugubānān,
 Äsipani tcīpitiyā, äsipani tcīpitiyā."

Cigwadāc kägā tāwīsinit, ābi'ta kānabātc ugītām wā^ə, wāgu-
 20 nāniwinān umawinānān ugi'tcitākīckinintcigānācāgācīyān. Äjima-
 'kāmat udāckānini; kāma'kāmat, nāwisi'ku'kwāntip upācipa'wān
 'i^ə·u udāckānini. Äjimādcāt äsipān, kā'pī·u·ndcīt icā; awiwīndāma-
 wāt, ānigu'k mādci. Pācu'owābāmān wītci·ā·sipānān. "Ā 'a'·u,
 kayā kīn awiwīsini! Ningīwābāmāg īgi'·u acāgācīyāg nāntupāni-
 25 wāt."

Äsipān äjimādcība'töt; tayābābāmāt, ānintigu ānipa'kupīwa^ə.
 Mīsa kayā wīn kī'tāwīsinit; pāngīsānā ic'kwāmāwāg īgi'·u acāgācī-
 yāg.

To be sure, then they all pinched him. And while Raccoon was being pinched, it was all he could do to keep from breathing. It was yonder at his anus that he gently winced, drawing himself in; and by some was he discovered to be truly alive. In a while, when there was an end of his being pinched, he saw one off a ways dodging to and fro. "Raccoon drew in at the anus!" he said, moving about here and there.

Now, he was not believed (to be dead); this was the reason why he was not believed, decayed bluish wood he had placed all over himself.

"Come, let us again pinch him!" said he that was chief.

Presently they entered into his anus, and yonder into his throat. Very much was he annoyed by the pain he felt when being pinched. What should he do but close his mouth, then leap to his feet.

Ah! but roundabout moved the broken-fingered Crawfish, singing. With all his might he sang; while he danced, he began singing:—

"The Raccoon that once died,
The Raccoon drew in at the anus, he drew in at the anus.
The old woman ¹ that once died,
The Raccoon drew in at the anus, he drew in at the anus."

And when (Raccoon) had nearly eaten enough, perhaps a half of them he had eaten up, what should he then do but rush after the broken-fingered Crawfish warrior. Then he took his horn from him; after taking it from him, then through the middle of the top of (Crawfish's) head he pierced him with his own horn. Then off went Raccoon, (to the place) from whence he came he went; he went to convey the news to another, with all speed he went. Not far away he saw his fellow-Raccoon. "Come on, you too go and eat! I have seen the Crawfishes that were off to war."

(The other) Raccoon then set out on a run; when he was come in sight of them, a part of them were then on their way into the water. Accordingly he too had enough to eat; only a few Crawfishes were saved from being eaten.

¹ A term of reproach given the raccoon.

Intawāsa' äjikiwätupaniwāt, cigwasa taḡwicinōḡ ändāwāt. Ani-
pīpāgiwaḡ: "Nīngī·i·ckwānigōmin!"

Äñic nā awāntcic mādcī·a·mō 'i·i'ⁱ udi'kwāmiwāḡ, mīsa kāyābi:—

5 "Äsipān nābugubanān,
Äsipāni tcīpitiyāwi, tcīpitiyāwi.
Mindimoyā nābugubanān,
Äsipāni tcīpitiyāwi, tcīpitiyāwi."

"Cīḡ, maḡci·a·nimōḡ! 'Nīngīckwānigōmin,' kitigōm."
Ä'tā, minawā päjik mādcī·a·mōn i'kwāwān:—

10 "Änagisībā'kwāto, tōtōtō,
Änagisībā'kwatō, tōtōtō,
Änagisībā'kwato, tōtōtō."

'Äⁱ mīḡac 'i·i'ⁱ kāḡä't äjīnickimindwa īḡi'ⁱ ininiwaḡ. Päjik
kīḡito 'aḡa'ⁱ acāḡäciḡ: "Cī, maḡci·a·nimōḡ! Kisībā'kwat tibickō
15 'i·i'ⁱ kitcītic."

Mīsa' mī·i'ⁱ cigwa upiwinint 'aḡa'ⁱ udäckān kā'pacipawunt,
cāpuntawāning äcipīndiḡānint. Kāḡä't agāwā pimādisi. "Äñicnā
kātōtawint? Intawāsa kāḡi'tāwāntān k tānāntumā mī īni'ⁱ kätibā-
'kunigut. Kā·i'ⁱ kitutigo tatōtawā."

20 Kāḡä't mīḡac 'i·i'ⁱ awiḡānōnint kāḡi'tāwāndān k. Cigwasa
pīḡwāwācin. Cigwa ānicāḡu pimi'tcita'pābi 'i·i'ⁱ wīḡiwām. "Üḡ,
nānamāḡawīn cābugintcita·a·mu'k."

"Na ä'kitut! Tatakuninigu kā·i'ⁱ kitut, nīndānu·i·nābān,"
i'kitōwaḡ ānint.

25 Änintidac ānu·i'ⁱ kitōwaḡ mīmāwīndac 'i·i'ⁱ tci·ā'pitcinānint.
Äñic kī·i'ⁱ kito, mīsaḡu cigwa pa'kitā·a·mawint udäckān. Pānāḡu
kācībīsāt, mīsā'pān kī·ā'pitcinānint.

Mīsa iⁱ pināwidcīt kī·a·ḡōtā.

Therefore then back home they went from the war, in time were they come (at the place) where they lived. As they went along, they called aloud: "A few of us have been spared!"

But nevertheless their women began singing. (The song was) the same as before:—

"The Raccoon that once died,
The Raccoon drew in at the anus, he drew in at the anus.
The old woman that once died,
The Raccoon drew in at the anus, he drew in at the anus."

"Be gone, wretches! 'A few of us have been spared,' I tell you."
Oh, another woman then began to sing:—

"A tree is creaking tōtōtō!
A tree is creaking tōtōtō!
A tree is creaking tōtōtō!"

Well, so then truly angered were the men. One Crawfish spoke, saying: "Away, fools! The creaking of the tree is like (the sound of) your wretched buttocks."

So then it was that hither was borne he who had been pierced with his (own) horn, into a long-lodge was he taken. Of a truth, he was barely alive. "Now, what is to be done with him? Therefore let him that is wise be summoned, for by him shall his fate be determined. And whatsoever he shall say, that shall be done to him."

Truly then it was that they went to speak to the wise one. In a while came the sound of his footsteps. Then all he did was merely to come and peep into the wigwam. "Pshaw! drive (the horn) through with a mallet and block."

"Just listen to what he says! That he was bound to say something, was what I tried in vain to tell him," said some of them.

Now, some tried to speak, but in vain, for it was certain that he would be slain. Since (the wise one) had spoken, therefore then was (the warrior) hit upon the horn. Instantly he jerked (himself) at full length, and at once he was killed.

And so here the buttocks of the ruffed grouse hang aloft.

74. SNAPPING-TURTLE

(Mi'kinā'k).

Ānīc, i'kitō anicinābā mi'kinā'k ā'tisō'kān. I'i witāc anicinābāg
ōdānawi'i'tiwāg. Pājik ugimāwi, a'a^u a'kiwāⁿzī. Midā'tciwa²
udānisa², ga'kina uckinīgiwa². Ninguting māminunāntām a'a^u
a'kiwāⁿzī. "Ambāsānō ga'kina kawīdigāwāg ōgo^u nintānisag!
5 mī'i^u kā'i'ciminwātāmān."

Ānīc mīdāc a'a^u mi'kinā'k pāci'k wāwīwit ini'kwāwān; kāyā
a'a^u wābōs mī'a' pāji'k wāwīwit ini'kwāwān; kayā a'a^u wāguc;
kayā a'a^u ma'īngān, kayā picy^u, kayā a'a^u cāngwāci, kayā wīn
a'a^u nigi'k; mīnawā utciḡ, kayā a'a^u kōkō'ku^u, kayā wīn
10 pōtawatūmā; mī i^u midāswi.

Mīsa i'i^u ki'tciwigiwām anō'kit a^u a'kiwāⁿzī. Kā'kīcitciḡātāg
i'i^u wīgiwām, mī'i'māⁿ ka'kina ācipīndigāwāt. "Mīsa' i^u āciki'tci-
minwāntāmān ciḡwa ka'kina kīwītigāwāt ōgo^u nintānisag," i'kito
a^u a'kiwāⁿzī.

15 Ājigīgitut pājik inini: "Mīsa ciḡwa tcimādcī'tāyāḡ tci'ā'nta-
wāntciḡāyāḡ."

Mīnōtc na kayā wīn nānā'kwā'tāḡ mi'kinā'k. Kāḡā't utāna-
wānimigō i'i^u wītcikiwāya². "Kāḡāḡtc mī a^u nīḡān kāmaḡātāntā-
gusit mīnī'k wātigāⁿyāḡ, "inā'.

20 Ciḡwa pipōnini, ciḡwa mādcī'tāwāḡ kīyusāwāt. Kāwāsa mi-
'kinā'k ugāckitōsīn tcigīyusāt. Ānīc ā'pidci ātcina ānint untān-
tōwāḡ mī āca kīnī'tāḡāwāt. Kāḡā't uwāḡātcī'tōnāwa kāmīdcīwāt.
Mīsa ā'ta mī'kinā'k kāwīn wī'kā kāḡō wānī'tōsig.

Ningutingigu awānibān wābōs kātagwicīḡ, mīsa i^u kā'i'citibi-
25 'kāndit. Sāḡisiwāḡ wāwītcikiwāyiwāt. "Māḡicā kīnibu," inān-

¹ During the course of a speech it is common for individuals, singly or together, to give utterances with the voice. As a rule, it indicates agreement to the senti-

74. SNAPPING-TURTLE.

Well, the people say (that this is) a story of Snapping-Turtle. Now, in a (certain) place the people were living together in a town. A certain one was chief, an old man. Ten in number were his daughters, all maidens. Once the old man got to revolving matters over in his mind. "Would that all these daughters of mine might marry! and then I should be happy."

Now, there was Snapping-Turtle who desired to take one of the women to wife; so too Hare wished one of the women for a wife, likewise Fox, and Wolf, and Lynx, and Mink, and Otter; also Fisher, and Horned Owl, and also Owl; so that was ten.

Thereupon a large wigwam did the old man have made. When the wigwam was finished, then all went inside. "This is what I greatly like, that now all these daughters of mine are married," said the old man.

Then spoke a certain man, saying: "It is now time that we start on a hunt to seek for game."

(Despite his displeasure with all those words,) yet Snapping-Turtle gave assenting response.¹ Verily, he was despised by his companions. "Perhaps he will take the lead in the matter of being good for nothing among the number of us here who are married," was said of him.

Soon it began to be winter, in a while they began to hunt for game. Not at all was Snapping-Turtle able to walk. Now, but a very little while were some of them gone, when already they had made a killing. In truth, they had a store of food to eat. It was Snapping-Turtle only that never killed a thing.

And once Hare was the only one not to return, for he had gone to be away over night. Alarmed became those that were his companions. "Perhaps he may have died," they thought. On the

ments expressed; often it is given out of etiquette, as in this case by Snapping-Turtle.

taṃōg. Wāyāḅaninig skwātc mīnawā ānōnāgucininig, kīgītōwag īniniwag: "Wāḅank intawā ṇantunāwā'kank." Ānitibi'katinig taḡwicinōg; a^u wābōs taḡwicin kayā wīn, mīsa cigwa kīminwānta-muwāt. Ājikānōnint: "Ānīn, wābōs! kā'i-cictcigāyān kītibi'kān-
5 tiyān?"

"Kā, wāsa' ningī'i-cā, mī'i'ū kīyō'kawi-ā-gwa īgi'ū mōⁿsōg. Mī-dāswi tasu'kawāwag."

Kägä't minwāntaṃōg.

"Wāḅank kamādcāmin, mīsaḡa i^u kā'i-cimidātciyank."

10 Kägä't mī'kinā'k cīngi'taṃ; ānīc minōtc kayā wīn mī'kinā'k ṇanā'kwā'taṃ. Ā'pitci kigicāp mādcāwag, aḡāwā ānitibi'twa; mōⁿcag ṇaḡanā mī'kinā'k; ānicāḡu'ku ānibī'ā. Ningutingigu sāḡatciwāwag, mīdāc imāⁿ ānwāpiwāt. Ājikīgītut wābōs: "Mī'i-witi kīpimigicigatināḡ kīyō'kawi-ā-gwa īgi'ū mōⁿsōg."

15 A^u mī'kinā'k mīṇaḡwānagu i^u nickimint. A^u mī'kinā'k wīnigu māḡwā'taṃ i'i'ū kībimigicigatināḡ i'kitōwint. "Nīn kāwī'i-gō-yān," ināndam a^a'u mī'kinā'k; mīdāc i'i'ū kitcigisit imāⁿ upi-'kwanānk. Ājikīgītut a^u mī'kinā'k: "Ī'i-i-i', mīsa' iwitci kṇaḡḅatc kīpimipāsi'kutunāwātināḡ."

20 Mīnawā kīgito wābōs: "Iwāti ningī'ō'kawi-ā-g īgi'ū mōⁿsōg kī'ō-zīgickickincigwāwātināḡ."

Mīdāc i'i'ū ānicimādcāwāt, cigwa udōdi'tānāwa kägä't mīdās-u'kawāwa^s i'i'ū mōsō^s. Mādcāwag māta-ā-nāwāt. Pācu' tā-gwicinōwāt cigwa ucimōwa^s i'i'ū mōsō^s, nībitāyāḅanigusiwa^s i'i'ū

25 mōsō^s.

A^u mī'kinā'k ā'pidci māmāngickāminīt uwipiminicawān. Ānīc ānint kī'tcipācu utācinisāwān īgi'ū ininiwag. Tayā, mīnōtc na'

¹ To select a physical characteristic and play upon it with insinuation, is common.

morrow, when the evening was drawing on, up spoke the men, saying: "To-morrow, therefore, we should look for him." When the night was drawing on, they came home; Hare came back also, whereupon then they were glad. Then was he addressed: "What, O Hare! were you doing, that you should stay out over night?"

"Why, a long way off was I gone, for I was on trail of the moose. Ten was their number by the trail they made."

Verily, they were pleased.

"To-morrow we will set out, for there are just ten of us."

To be sure, Snapping-Turtle was not pleased with it; yet, in spite of (his dislike), Snapping-Turtle responded assent. Very early in the morning they set out, hardly could he keep up; all the while he was left behind; now and then he was waited for. And once they came out upon the summit of a hill, and so there they rested. Then spoke Hare, saying: "It was yonder where the hills rise one upon another that I got on trail of those moose."

Snapping-Turtle then, by reason of these words, was made angry. Snapping-Turtle disliked to hear it said that it was rough and hilly. "I am the one that is meant," thought Snapping-Turtle; for he was rough there on his back.¹ Then spoke Snapping-Turtle, saying: "Well, it was over there perhaps on the cracked-mouth mountain."²

Again spoke Hare, saying: "Over there I trailed the moose, where the mountain is wrinkle-eyed."

Thereupon away they went, soon they came to where there were truly ten trails of the moose. They started off following in their trails. When close they were come, then away fled the moose, abreast in line moved the moose.

Snapping-Turtle was very much bent on pursuing after one that made a very big track. Now, some of the men killed (their moose) within a short distance. Well, in spite of difficulties, Snapping-

¹ Referring to the perpendicular fissure on the upper lip of the hare.

kayä wīn mi'kinā'k piminica'i'gä. Cigwa mi'tigōn pimā'kwicinōn. Ānīc mīsa' āci'ā-tā'kucink; intawā ācipōtawāt a'kawā tawā'kizwāt
 īni'ᵘ mi'tigōn. Mī'i-māⁿ pitcīnaḡ kātawā'kisunit āni'i'cāt. Mīsā-
 'panā ācictcigāt ningutci mi'tigōn pimā'kwicininit. Ki'tciwī'kāgu
 5 utōci'kawān īni'ᵘ mōsōn. Abā'pic sāgwaṇinig, ānīcnā pisānigu
 pāpāwisiniwaṇ īni'ᵘ mōⁿsōn. Cigwa ā'pi'ta nībinini; āniwā'k cigwa
 ʔnisāgigāmōwaṇ; cigwa maṇōmini'kāwān. Ninguting owābamān
 nibī'kāng pābātāci'kānit, mīdāc i'ᵘ mi'kinā'k ācipa'kubīt; u'kādi-
 nink ācinawatāmāt, unimināwa'ō'nān. Ānīc kīki'tcimindido a'
 10 mi'kinā'k. Micawaḡām kā'i'ci'i'na'ō'nāt, ājimisābāwaṇāt. Ā'ti-
 wā! kāgā't minwāntām a'a'ᵘ mi'kinā'k. Āci'ā'gwācimāt. Kā'i'c-
 kwā'ā'gwācimāt kāgā't kāgāgu unī'kigāmōtōnini i'i'ᵘ ōsowāni,
 ā'pidci kāgā't wīninōwaṇ. Omādcī'kawān paḡutcināt.

Ānīc mī iwiti ācakī'u'nītcānisi'paṇ mi'inā'k; mīdāc mi'kwāni-
 15 māt unītcāniṣaṇ kayä īni'ᵘ wīwaṇ mīsa cigwa wāwānāntāṇk wā-
 i'cictcigāt. "Kāwīn kaṇaḡā ningutci nintawāpināsī a'a'ᵘ mōⁿs,"
 ināndaṇ. Mī cigwa kīmādcī'tāt īni'ᵘ mōsōn wīpāswāt. Ā'pidci
 wāwāni icictcigā pāswāt. Ka'kina kāpāswāt mīdāc i'i'ᵘ paḡkwāgin.
 Mīdāc imāⁿ ācititipā'i'gināṇg i'i'ᵘ wīyās. Kā'kīci'tōd ācipa'kubī-
 20 'ā'nk. A'kawā, ucāḡwāṇk uwīnīn uda'tōn, kayä utcitcā'kāng
 uda'tōn i'i'ᵘ wīnin wāpītawāt īni'ᵘ unītcāniṣaṇ.

Mīnawā mādcā, a'kawā sibi ṇantawābandaṇk. Kāgā't owā-
 bandaṇ sibi; unāsī'kān. Tibickō udōdābān. Mīsa' ācinisābōtōd

¹ Except in extreme hot weather, when driven to the water by mosquitoes, a

Turtle gave chase. Presently there was a log lying across (his path). Now, it was so that he could not get over; therefore, he tarried to kindle a fire, that he might burn a passage through the log. Then, as soon as the log was burned in two, then on his way he went. And that was what he always did, wherever a log lay across (his) way. For a very long while he manœuvred¹ how to get at that moose. By the time it was getting spring, then of course quietly roundabout wandered the moose feeding. In a while halfway gone was the summer; rather fat then was (the moose) getting; it was then feeding on rice. Once he saw the moose moving about in the water, whereupon then Snapping-Turtle went down into the water; when quickly on the leg he bit it, he pulled it out into the water. Now, very big had become Snapping-Turtle. When far out in the water he had taken it, he then drowned it. Aha! truly pleased was Snapping-Turtle. Then he drew it out of the water. When he had drawn it out of the water, truly almost out of view was its tail, so very fat it truly was. He set to work to disembowel it.

Now, at yonder place (where he lived), Snapping-Turtle had already become father to a child; and so, when he became mindful of his child and his wife, he then planned to see what he would do. "Not a particle of this moose am I going to leave anywhere," he thought. Accordingly then he set to work singeing the hair of the moose. Ever so carefully he worked when he singed its hair. After he had singed off all the hair, then there was (the) buckskin. And it was (in the skin) that he rolled up the meat. After he had finished (the bundle), he then put it into the water. Before starting, on his penis he put some of his fat, and in his groins he put the fat that he was to fetch home to his child.

Again he started, first for a river he looked. Of a truth, he saw a river; he went to it. Like a toboggan (was his burden of meat).

moose is an exceedingly cautious animal; to get close, one has to manœuvre patiently.

i'i'w uwīyāsīm, ānīc mī'i-wā imāⁿ sībīnk āndāwāt īnī'w wīwam. Cigwa mādca mī'kinā'k, pisānigu pabimāpōtāni tibickō i'i'w utōtābān.

- Ānīc ā'pidci kackāndan a'a'w i'kwā. Kigicāb nāsibī a^u i'kwā,
 5 a'pitci nantawābi kwīnōmāt īnī'w mī'kinā'kwān. Cigwadac a^u
 mī'kinā'k mīyā'ta i'i'w wīnag pāsāyāgibitōt, cigwa owābāmān wī-
 wān ā'kubīgātinig namāṭabinit. Mīdāc imāⁿ pācu ānīnābugut mī
 ā'ta i^u wīnag sayāgibīnig. Cigwadac owābandān a'i'kwā. Ānīc
 uta'kunān īnī'w unītcānisān. Ogānōnān īnī'w unītcānisān: "Nackā!
 10 kōs wīnag kābimāpōtānig." Mīgu i'i'w āyōt wāntcinisī'tawinawāt
 i'i'w wīnagāni īnī'w mī'kinā'kwān. Ā'pidci minwāntam a'i'kwā.

Mīdāc i'i'w ācimōckamut ogānōnān wīwān — ānīc usagābiginān
 i'i'w udōdābān — ugānōnān wīwān: "Wī'kubitōn, nintōtābān!"

- Kägā't āciwī'kubitōt a'i'kwā, kägā't ubwāwinān. A'kawā,
 15 kubība'tō a'i'kwā wīdamawāt īnī'w ōsān pwāwinānk.

Mīgu i^u ka'kina nāzibīwāt kayā i'i'w umisāya² mīdāc i'i'w māma-
 wō'kamowāt ku'pīwītōwāt udābān. Āji·ā·ba·ṣ·mowāt kägā't
 nibiwa pimidā udaiyānāwā. Kägā't minwāntamōg.

- Mīdāc a^u mī'kinā'k cigwa omāmōn pāṭamawāt unītcānisān.
 20 Ānīc ucāgwānk udōntinān i^u pimidā, kayā iwiti utcitcā'kāng udōn-
 tinān. Ānīc paṇā maṭcānimā a^u mī'kinā'k, mīsa cigwa nicki·ā't
 wītcikiwāⁿya². Kägā't a'paṇā nī'tāgāwa² i'i'w mōsō², wīnidāc mī-
 'kinā'k kāwīn nī'tāgāsī. Mīyā'ta ābiding nī'tāgāt īnī'w mōsōn
 kinisāt.

- 25 Ninguting mādca mī'kinā'k, pa'kubīt i'i'w sāga·i·gān; kägā't
 nibiwa wānisā² i'i'w kīⁿgōⁿya². Kägā't minwāntam a^u a'kiwāⁿzī
 kayā mindimōyāⁿ minwāndam. Kigitō mī'kinā'k: "Mīya'paṇā

Thereupon down the stream he set that meat of his adrift, for it was down the river that he and his wife lived. Then off started Snapping-Turtle, and easily floated that which was like a toboggan.

Now, exceedingly sad was the woman. In the morning to the water went the woman, with very deep anxiety did she watch for him. And when Snapping-Turtle was coming along with only his penis out of the water, he then saw his wife sitting down by the edge of the water. And so, when near by there he went floating, it was only his penis that was visible out of the water. And presently the woman saw it. Now, she had her child in her arms. She spoke to her child, saying: "Look! there is your father's penis floating hitherward downstream." It was by reason of the experience that she had had with the penis, that she came to recognize Snapping-Turtle. Very happy was the woman.

And when he came up to the surface of the water, he spoke to his wife — for he had hold of (the strap of) his toboggan — he spoke to his wife, saying: "Pull on my toboggan!"

To be sure, then on it pulled the woman, (and) truly heavy she found it. First of all, up from the water ran the woman to inform her father that she was unable to manage it.

Thereupon when all, including also her elder sisters, went to the water, they then together pulled the toboggan out of the water, and drew it on up from the shore. When they untied it, of a truth, much grease did they have. Truly pleased were they.

Thereupon Snapping-Turtle took out what he had fetched for his child. Now, from his penis he obtained the grease, and also there from his groins he got it. Now, all the while was Snapping-Turtle despised, accordingly then he angered his companions. Of a truth, all the while were the others killing moose, but Snapping-Turtle himself was doing no killing. Only that one time when he killed the moose did he make a killing.

Once on a time away went Snapping-Turtle, into the water of a lake he went; truly many fish he killed. Truly pleased was the old man, and the old woman was pleased. Said Snapping-Turtle:

mōcag kīⁿgōⁿyağ niwīnōtci·ā·g.” Mīsā·paṇā mōcag kīⁿkōⁿyaṇ
 unisān. Mi·kinā·k ā·pidci nickinawā⁸, miwa i⁸i·u wītcikiwāⁿya⁸ nā-
 ckināgut. Kāga·pi ninguting unānā·kunān a⁸a·u mi·kinā·k
 wīnisint. Kāgā·t ninguting nōtcikīⁿgōⁿ·i·wāt a·kāmawā. Kā·pī-
 5 ·a·gwā·tāt mi·kinā·k mīdāc i·i·mān wīnīwana·u·nt. Kāwāsa
 kacki·ā·sī tcinisint, mīgu i⁸i·u aṇā·kwīt. Ka·kina kā·i·cinisāt, mīsa
 pināwītci·t kī·a·gōtā.

75. TĀ·I·MISI.

Ānīc aṇicinābāg tāwag, ōdānawi·i·tiwag. Pājigidāc ugāmāwi
 aṇicinābā. Mīsa·o·o·dā·tōwāt, ayāwān ugwisisan ‘a⁸a·u a·kiwāⁿzi
 10 tābāndān i⁸i·u ōdāna; kāwīniku mači·’ nī·tāwigisiwān, aḡāⁿcīwān
 igu. Mīdāc tacī·kāwāt wītcī·ā·t aḡinōtciyaṇ. Ninguting kāga·pī
 kā·i·cinisāt, mīsa·kā·i·cictigāt.

Ānīc mānāndam ‘a⁸a·u a·kiwāⁿzi wāgwisisit, ānīc wīn nīgānizi
 i⁸i·u ōdāna. Udinān īnī·u ogwisisan: “Kāgu·ijictigā·kān mīnawā
 15 ‘i⁸i·u kā·i·cictigāyaṇ. Kāgā·t nīmānāntam ‘i⁸i·u kā·i·cictigāyaṇ.
 Kīcpin mīnawā ijictigāyaṇ mīsa·tcī·i·cinān ‘i⁸i·u tcinicikāwisiyaṇ,”
 udinān īnī·u ugwisisan. Kāgā·t kabāya·i·ugītaḡimān tcikwaya-
 ‘kwātisinit. Mīsa·kā·i·nāt īnī·u ugwisisan.

Mīdāc mīnawā kīmādcītaḡī·kāwāt, mīdāc mīnawā wīdci·ā·t ‘i⁸i·u
 20 aḡinōtciya⁸ ‘a⁸a·u kwīwisāns. Mīsa·mīnawā ninguting kā·i·cinisāt
 īnī·u aḡinōtciyaṇ. Mīsa kī·i·gut īnī·u ōsaṇ: “Nintawā kīganici·kā-
 wis,” ugī·i·gōn īnī·u ōsaṇ. Mīsa·kāgā·t sāḡitōwān īnī·u ōsaṇ:
 “Aḡbāsīnō, aṇicinābātug! kusiya·k,” ugī·i·nā. Ānīc wīn ugi-
 māwī, pō·tcidāc icīciwābātīnig ā·kitut.

"Now, all the time do I intend to keep on killing fish." And so continually all the while he killed fish. Snapping-Turtle was very much disliked by the others, it was by his companions that he was disliked. At last Snapping-Turtle suddenly decided to fight them for wanting to kill him. Of a truth, when once he was getting fish, they lay in wait for him. After Snapping-Turtle was come out of the water, then was the time that they intended to smite him with a club. But they did not succeed in killing him, for he also fought. After he had slain them all, accordingly then the buttocks of the ruffed grouse were hanging aloft.

75. TĀ·Ī·MISI.

Now, some people were continuing (there), they were living in a town together. And a certain old man was chief. And now here, where they abode, was a little son of the old man that ruled over the town; and not yet was he well on in years, he was yet (a small boy). And the while at play were the children in whose company he went. Now, once indeed he killed them, thus had he done.¹

Now, in a bad state of mind was the old man that was father to the child, for he was the foremost one of the town. He said to his little son: "Repeat not the thing that you did. Verily, I dislike what you have done. If ever you do so again, then will I have you left alone by yourself," he said to his little son. In truth, for a long time he charged him to live an upright life. Such was what he had told his little son.

And so, when again they began to play, then once more in company with the children went the boy. Whereupon another time he slew a child. Accordingly he was told by his father: "Therefore now you shall be left alone by yourself," he was told by his father. And then, of a truth, forth went his father, crying out: "Come, O ye people! do you move away," he said to them. Now, he was chief, and it had to be according as he said.

¹ Translated by me on the basis of Dr. Jones's field-notes.—T. M.

Mīsa gägä't wäwīp kī'kusinis 'i'i'u ʔanicinābā¹. Mīsa' 'i'i'mā
kā'i'ci'u'cictcigātānig tcī'a'yāt. Mīsa' kägä't cigwa kī'kiji'·i'nt
i'i'mā tcī'a'yāt; mīḁac kā'i'cināḁanint, mīsa' kiwāpinint.

Mīḁac i'i'witi kī'a'yāwāt īgi'u ʔanicinābāg, pīnic ingu'ki'kinōnawin
5 kī'ai'yāwag. Ningutingigu 'a'a'u pājig inini, uckī'·i'nini, kī'·i-
nāndam "ʔambāsinō, ʔnagä'kā awiyā ningawiwidō'kāgusi!" kī'·i-n-
āndam 'a'a'u uskī'·i'nini. Kā'i'cikānōnāt wītōckkī'·i'niniwan mīsa'
cigwa kina'kwä'tāgut: "ʔambāsinō, nāṭunāwātā 'a'a'u kāgīpiwā-
pinint! Kägä'tsa nīn ninki'tcimāmi'kwānimā 'a'a'u. O·ō'widac
10 ugī'·i'gōn īni'u wītōckkinawān: "Kāmāwīn pimādisisītug," ugī'·i'gōn
īni'u wītōskinawān.

"Mānōsāgo kāṇantawābāmānān," ugī'·i'nān īni'u wītōskinawān.

Mīḁac kägä't kā'i'cimādcāwāt, kīṇantawābāmāwāt. Cigwa
owābandānāwa i'i'mā kā'u'ndcikāninunt; kägä't kāyābi kīpimā-
15 disīwān. Ānīc ā'pidci ināndam 'a'a'u ackī'·i'nini, mīḁac kā'i'ciwī-
dci'ā'wāt.

"Kāmāwīn nindākacki'·u'sī 'i'i'u tcipimusāyān," kī'·i-nāndam
'a'a'u.

Mīḁac cigwa kiwīdci'ā'wāt. Mīḁac ājini'kāsut 'a'a'u uskī'·i'nini
20 Tā'·i'misi. Mīsa' kāwīn ugacki'ā'sī tciniwītciwāt, i'i'widac wān-
dcikaskitōsik i'i'wisa tciwīdciwāt. "Ānīc, ningīcawānimigōn ka-
'kina." Mīḁac kā'·i'gut 'i'i'u uskīniniwā¹: "ʔambāsinō, a'tātītā!"
ugī'·i'gō. Wī'kāsa ugītābwā'tawā¹. "O·ō'witi!" ugī'·i'gō. Mīḁac
kägä't. O·ō'widac ugī'·i'gō. "ʔambāsanō bābīmawā'tagwātā!"

25 Mīsa gägä't. Cigwa mādci'tāwag; ānīc kāwīn, mīsaḁu pa'kinā-
guwāt ga'kina uskīniniwag. Mīsa' ga'kina nībiwa pi'kwa'kōn

¹ Blessed by manitou power in general.

Thereupon truly did the people speedily move camp. And now a place had been prepared (for him) where he might remain. Accordingly, when in truth he was compelled to remain there, then he was deserted, then he was abandoned for good.

Accordingly then at yonder place did the people continue, during a full cycle of the seasons they abode there. Now, once on a time a certain man, a youth, thus thought: "Oh, wonder if by any one I am ever going to be helped!" thus thought the youth. After he had spoken to his boon companion, then by him was he given answer: "Behold, let us go seek for him that was deserted! Of a truth, a great deal have I been thinking of him." And this he was told by his boon companion: "It is possible that he may not be alive," he was told by his boon companion.

"But nevertheless let us go seek for him!" he said to his boon companion.

Thereupon truly thence they departed to go seek for (the boy). In time they beheld the place where he had been abandoned; in truth, he was yet alive. Now, very eager was the youth (to go to where the boy was), whereupon then they went (and) joined him company.

"Possibly I may not be able to travel," thought (the boy).

Thereupon then they kept him company. And this was the name of the youth, Tā·ī·misi. It was impossible for (the boy) to go along, and on that account it was impossible for him to join them company. "Now, I have been pitied by all (the manitous)." ¹ Thereupon he was told by the youths: "Come, let us have a game!" he was told. It was a long while before he yielded to their request. "Off over here!" he was told. And thus it truly happened. And this he was told: "Let us play the game of shooting at the stick!" ²

And thus it truly happened. Presently they began; but it was no use, for by him were all the youths beaten. And so from them

¹ A stick stood in the front of an embankment. He won whose arrow hit it or came nearest to it. Arrows were generally wagered.

ugīpa'kināgānan. O·ō·dax ugī'i·nā⁸: "Kāwīnsagunā nisitam,"
ugī'i·nā⁸. O·o·mā kwaya'k ayā.

Mīdax ga'kina uskinini kīwīcāmāt 'i'i' u uskininiwa⁸. "Āmbā-
sinō, aiyāngwāmisiyu'k! Mī·o·mā ayāt, kwaya'k ayāt." Cayīgwa
5 kägä't. Mīdax cigwa kā'i·nāt kī'kagī'kimāt 'i'i' u uwītcīwâgana⁸:
"Āmbāsinō, aiyāngwāmisiyu'k! Gägä't tā·u·'tägä 'a'a' u wā·a·
'tawāng. Kīcpīn pa'kinawinang kāwīn kīgatagwicinzi·mīn," udinā⁸
'i'i' u uwītcīwâgana⁸. "Kägä't wīnigu nīmānānimā tcipa'kinawa'k,
mīdax wāndciwīcāmināgu'k. Wābāng nāwa'kwäg mī·i' u tcī·u·di-
10 sänk."

Mīsa' kägä't nāwa'kwānig udōtisāwān. Cigwa ukānō·ān:
"Mīsa' pī·a·'tawī't wa'a' u Tā'ī·misi" udinān. A'pī kānōnāt,
" 'Āuwisa', ujīgisi'tciḡan!" mīsa' gägä't kī·u·cīḡisi'tāguwāt. Cigwa
udiguwān: "Mīgū u·u·' āndāyān kī·a·'tawinaguk," ugī'i·gō-
15 nōwān. "Naskā, inābiyu'k!"

Kā'i·cipīndigāwāt 'i'i' u āndānit, ānīn kā'i·cināmowāt wāntci-
dāgu mōckināni ānō'kātciḡan ānōtcīgägō. Mīdax kā'i·cisāga-
'a·mowāt, cayīgwa umādi'tawāwān; uma'kisina'tawāwān.

Mīdax kägä't ocāgōtci·ā·n 'a'a' u Tā·ī·misi. Mīsa' cigwa ā'pidci
20 wānāgucininig kā'ki·ā·wāt; pāngicimunit kīcisōn mīsa' cigwa
kīpa'kinawāwāt. "Mīsa' 'i'i' u kīpa'kinawiyäg 'i'i' u āntāyān,"
ugī'i·gōn.

"Ānīcnā a'kawāsīnā kitāwīsingwāntimin!" udinā⁸ 'i'i' u uwī-
tcīwâgana⁸. "Āmbāsinō, ayāngwāmisiyu'k," udinā⁸. "Kāyābi
25 kägō kīwī'tōtāgunān," udinā⁸. "Āmbāsinō, kāgu' nibā'kāgun.
Kāḡāḡatc nintinānimā wī·ā·tisō'kāgunān."

all he won many arrows. And this he said to them: "It is not so very interesting," he said to them.

Thereupon then the youth got together all the young men. "Come, be eager! (It is) off this way where he is, straight (in this direction is) where he is." Thus it truly happened. Thereupon then he spoke to his comrades, giving them exhortation: "Come, show your skill! Truly clever at games is he with whom we are going to play. If he wins from us, then we shall not come back home," he said to his companions. "Truly confident am I that I can win from him, and that is why I have got you together (to go along). To-morrow at noon is when we shall get to where he is."

Thereupon truly at noon they got to where he was. Presently (the boy) spoke to one, saying: "Therefore comes yonder Tā·ī·misi to play a game with me," he said to one. When he spoke to them, saying, "Come, spread a blanket out upon the ground!" accordingly then, in truth, it was spread out for them. In a while they were told: "Therefore this place where I dwell will I put up for a stake in the game with you," they were told. "Behold, do you take a look!"

When they entered into where he dwelt, what should they behold but a place abundantly filled with treasures of every sort. And so, when they went out of doors, then did they begin to play with him for a stake; they played the moccasin-game with him.

Thereupon truly him did Tā·ī·misi overcome in the game. Accordingly, when it was growing late in the evening, they had him about vanquished; when the sun was setting, then they had him completely beaten. "Therefore now you have won from me the place where I dwell," the youth was told.

"Well, now, before we depart, let us remain here over night!" (the youth) said to his comrades. "Therefore do you be on your guard," he said to them. "Something else still he wishes to do with us," he said to them. "Therefore do not go to sleep. I have an idea that perhaps he may be willing to tell us some stories."

Misa' cigwa pīndigāwāt āndānit. Ānic ʔsīn 'iʔi'u uwīgiwāminīt. Misa' cigwa kā·u·cicinowāt cayīgwa ukānōnigōwān: "Āmbāsinōnā, ninga·ā·tisō' kā, udiguwān.

"Āu!" udinān Tā·ī·misi.

- 5 Mīdāc tinowān wāgackibitāḡanit sāḡa'kutcīwāyānān 'a'a'u Tā·ī·misi. Mīdāc cayīgwa ātisō'kāwān, mīgu wāntcinibānit uwīdcīwāḡana¹. Āniyā'kawikuskuwābināt, mīgu wāndcinibānit. Abā'pic ayābi'tātibi'kādīnik cigwa ḡa'kina kīnibāwa¹ 'iʔi'u uwītcīwāḡana¹. Kanabātcigu tcīḡaya·ī·weyābāninig ugī'kāndān wīnibāt
- 10 pisindawāt ādisō'kānit. Ningutingiku ācinibāt. "Ānawi atcina nicībāḡwāc," ināndām. Kwāskubāḡisut inābit, āca awānibān; inābit ickwāndānk, āca miskwāpi'kitāni 'iʔi'u iskwāndām. Uguskuwābinā wītcīwāḡana¹. "Ānic kāyu'k!" udinā¹. " 'A'a'u, udā·pināmu'k 'iʔi'u ʔno'kātcīḡan ayā mini'k kāḡackiwānāyāḡ ʔnō-
- 15 tcīḡāḡō!" udinā¹.

- Utacwākiwābinān wābōyān Tā·ī·misi, agāwāgu udābitcī·ginān. "Mīmāwīn mini'k kīkaskiwāni·ā·mbān," kī·ī·nāndām. Misa' kāḡā't cigwa kīkīji'tāt, ugītcīḡāḡwasunān; īni'u opōdānān. " 'A 'a'u!" udinān īni'u ugaskibitāḡanon; udā·pāḡinān i·ī·mā
- 20 a'kī'kāḡ. "Cībāyāni'kān," udinān. "Kāḡo' wīn tcīsīnda·o·sowāt īḡi'u ininiwāḡ. Tcīpimusāwāt iniku'kwāni'kān," udinān.

Misa ḡāḡā't cigwa umbiwanāwāḡ īḡi'u ininiwāḡ, wāntcitāḡu āyā'pī'tciwānāwāt. Cayīḡwa a'pāni'kāwān. Ānic Tā·ī·misi

¹ Mystic pouch.

Accordingly then went they into where he dwelt. Now, entirely of rock was the place he had for a lodge. Therefore, when they had lain down, then by him were they addressed: "Well, now, I am going to tell a story," they were told.

"Go on!" to him said Tā·ī·misi.

Now, the kind of tobacco-pouch¹ that Tā·ī·misi had was of badger-skin. And so presently, when (he heard the boy) begin to relate a tale, then (he saw that) by means of that his comrades fell asleep. Then as fast as they went to sleep he shook them out of their slumber, but nevertheless they went to sleep. Along about the middle of the night his comrades were all asleep. And somewhere along towards the early dawn did he then feel like going to sleep, on account of his having listened to the tales the other told. So by and by he then fell asleep. "To be sure, but a little while did I sleep," he thought. Waking suddenly from sleep, he looked about, but (the story-teller was) gone; on looking towards the entry-way, already in a red blaze of fire was the door. He speedily roused his comrades from slumber. "Wake up!" he said to them. "Come, gather as many of the treasures as (and) whatever sort that you are able to carry!" he said to them.

Out (upon the ground) did Tā·ī·misi spread a blanket, and barely was he able to gather the corners of it together in a knot.² "That may be about as much as I can carry," he thought. Accordingly, when in truth he was ready, he drew his tobacco-pouch from his belt; upon it he blew. "All right, now!" he said to his tobacco-pouch; he threw it at the ground. "Make a passage underground," he said to it. "Let not the men be crowded for space. To the end that they may go through (with ease) do you tunnel," he said to it.

And then, of a truth, the men took up their burdens, and at regular intervals apart did they travel with their packs. In a while they came out into the open.³ Now, Tā·ī·misi in front shook his

² Because of the vast amount of things he had to carry.

³ Sight of the open or ahead.

nīgānī uba' pawiwāpinān ugackibitāgaṇan, ājicāngwasut. Inābit kīnibawiwān i'īmā ickwāntānk, īnī^u sā'ka'ā'minit 'i'ī^u āndānit. O'ō'widac ugī'i'nān: "Ānīn wīn wāntcitōtāmaṇ tcāgisamaṇ mī'i^u āndāyaṇ?" ugī'i'nān pīnābinit.

- 5 Migu' ājiki' tcimawinit. "Cī, ānim Tāⁿ·i'·misi ningīsaṇagi' tōwān āndāyān! Kägā't uṣaṇagā' kizān 'i'ī^u āntāyān."

- "Ā^ə·ā^a, kwīnawī·i'·kito sā'ka'ā'·nk i^u āndāt!" ugī'i'nān. Mīsa' tibābamāt wītcīwāgaṇa^ə, kägā't ānint pimiwanāwa^ə; ānintidac paṅgīns ā'pidci udaiyāmini āno'kātcigaṇ; ānint umi' tci'kunāmini;
 10 ānint ā'ta ningomidās maṇitōwāgin. Mīsa' ācinawāt; ānint ningo·ā'nsiyān mini'k īdug ā'ta kā'pa'kwābitōnit 'i'ī^u maṇitōwāgin. Ānīc mīdāc kā·i'·nāt mī·i'·^u uwītcīwāgaṇa^ə: "Māmintaḡā kigī·i'niga·ā·wā 'a^a·^u pitcīnaḡ kā·a'·nipimādisit ugimā o'ō'mā a'kīng. Pitcīnaḡ tabā'ta·i'·nō 'a^a·^u ānicinābā, mīdāc a^u ānigā·ā·g." 'I'ī^u
 15 kī·i'·cinawāt i'·i'·wisa uwīdcīwāgaṇa^ə. "Mīsa 'i'ī^u kā·i'·ciwābisit 'a^a·^u ānicināba pitcīnaḡ kā·a'·nipimādisit. Ānint ā'ta kägō ugagackitāmāsun," ugī·i'·nā^ə 'i'ī^u uwītcīwāgaṇa^ə. Mīdāc kägā't cigwa kī·i'·nāt 'i'ī^u uwītcīwāgaṇa^ə. "Mīsaya'·o' kā·i'·ciwābisiwāt ogō^u ininiwāḡ," ugī·i'·nān.

- 20 Mīdāc kägā't kā·i'·cikiwāwāt. Ānint ā'ta pimiwanāwāt 'i'ī^u āno'kātcigaṇ; kā'taḡwicinowāt i'·i'·mā āndāwāt, mīsa' pīnā-witcīt . . .

¹ In the manner as it is done in the ceremony of the mystic rite when one is about to shoot magic at another.

tobacco-pouch up and down,¹ then he replaced it at his side. As he looked, (he saw) some one standing at yonder entrance, it was he who had set fire to the place where he dwelt. And this he said to him: "What were you about, that you should burn up the place where you dwelt?" he said to (the boy) that was looking at him.

Thereupon then did the other weep bitterly. "Oh, the wretch Tā-ī-misi caused me the loss of my home! Verily, he completely ruined my home with fire."

"Why, he that set fire to his home knows not what he is saying!" he said of him. Accordingly, on looking at his comrades, (he saw that) some went along with burdens upon their backs; and some had very few treasures; some carried things in their hands; some had only mystic cloth² enough for a single pair of leggings. Such was the way he beheld them; some had for a clout about as much probably as they had ripped from the mystic cloth. Now, this was what he said to his comrades: "In a particular manner deserving of pity have you rendered them who in future time shall live here on earth as masters. In times to come many shall the people be, and it is on them that you have inflicted injury." Such was the way he beheld his comrades. "Such is the way it shall be with the people who in future time are to live. Only a few shall be able to come into possession of things in abundance," he said to his comrades. And this, in truth, he then said to his comrades: "Thus shall it be with these men," he said to them.

Thereupon truly back home they went. Only part of them went with the treasures upon their backs; when they got to the place where they dwelt, there were the buttocks of the ruffed grouse . . .

² Listed woollen cloth, called "stroud" by the early traders. It was highly prized by Indians everywhere for clouts, leggings, dress, and skirts. Algonkins in general named it "mystic cloth."

76. BALL-BEING.

Pikwā'kwanatōⁿ a'i'ntā. Kīwīmīsī, mī ājisāga·a'·nk. Äjikibi-
cangajit, mīsa äjibwānawi'tōt. Mīsa' äcinisigut. Mīsa pināwi-
tcit. . .

77. WHY DOGS FIGHT, AND WHY PEOPLE ARE ENVIOUS.¹

Päcig aⁿ inini māminunāntam: "Taga, ningasagaswā·ā·g ani-
5 cinābäg." Mīsa kā·i'cināntumāt inī'u ininiwān, o·ō·widac udinān:
"Wāntcisagaswā·i'·nagu'k kāwīn kīnawint kitōgimāwisimin. Ka-
'kina kitcipimādisinān ugrimāwi. Agataga, unā'kunititā aḡi·u·gi-
māwit. O·ō·widac kigaca'kamōnānān aḡi·u·gimāwit, o·o· ä'täg."

"Äñic, wa^a·a'wisa ta·u·gimāwi."

10 Päcig mīnawa inini kāgigitut: "Kikīpādisi, kāwīn tā·u·gimāwisī
a^a·u. Äñic, wa^a·awisa ta·u·gimāwi, mī wa^a·a' u nābwā'kāt."

Pānimā·u·gu päjig inini wāndcipasingutcisāt äjinawandāndan
iⁱ·u waca'kamūnitiwāt. Äjinawantamint kiwāⁿ, a^a·a' u kīnawandan-
dānk. Mīsa kīwā kā·i'·cikidiskanusāt 'iⁱ·u nāwundandangibān.
15 Ningutci kiwāⁿ kībimi·a·tāni 'iⁱ·u nāwandandangibān. Mīsa'
kiwāⁿ kā·i'·jimīgātiwāt äjiga'kinaku imā äyāwāt. Mīsa kā·i'·ji-
pōni·i'·tiwāt.

"Mīsa kinawint iⁱ·u tcikakībātisiyaḡ, mīsa' kīnawint animuc
kīgatigōmin. Mīsa' kīnawint tcimāmawikībātisiyaḡ. Mīdāc
20 iḡu nā'kwā'kutātiyaḡin tcimīkātiyaḡ. Kāwīn wīn awiya tatō-
tātisi. Mīdāc iⁱ·iⁿ kīnawint kikakībātisiwiniān ändōtāḡuyaḡ."

¹ Told by Mādcigābō of Leech Lake.

76. BALL-BEING.

A being shaped like a ball was living (there). He desired to ease himself, whereupon he went out of doors. As he was constipated, he therefore failed in his efforts. Accordingly then he was killed (by his own incapacity). Whereupon the buttocks of the ruffed grouse. . .

77. WHY DOGS FIGHT, AND WHY PEOPLE ARE ENVIOUS.

A certain man was revolving matters over in his mind: "Now, I am going to invite the people for a smoke." Whereupon he sent for the men, and this he said to them: "The cause of my inviting you for a smoke is that you and I have no chief. All that live (on earth) with you and me have a chief. Therefore let us decree among ourselves who shall be chief. And this we will give him to swallow who is to be the chief, this thing that is here."

"Why, let that one yonder be chief!"

Another man spoke, saying: "He is a fool, a chief that one could not be. Why, let that one yonder be chief, he that is wise!"

Then of a sudden one of the men, leaping up from his place, seized in his mouth that which they had to be swallowed. Then it is said some one fastened teeth on him, on him that had swallowed it. Thereupon he quickly dropped from his mouth that which he was going to swallow; aside then, they say, lay that which he was going to swallow. Accordingly, so the story goes, one with another began fighting, all they that were there at the time. And then they left one another alone.

"Therefore shall you and I be fools, whereupon you and I shall be called dogs. And now you and I shall be fools above all fools. So accordingly, whenever we meet together, then shall we begin fighting one with another. No other beings shall treat one another so. And this is what we have brought upon ourselves because of our foolishness."

Mīḍač iʔi^u wāndcimīgātiwāt īgi^u ʔanimucağ wābaməŋgwā;
 mīḍač kiwāⁿ iʔi^u wāntcimīgātiwāt nā^u kwäckutātiwāt īgi^u ʔani-
 mucəğ. Awəğwān kă^u kuntamugwān iʔi^u wāntci^u kutātiwāt. Mīsa-
 5 pānā katan i^u ciwāba^k. Mīḍač kiⁿ wāⁿ wāndcikīcāwānditit ʔa^a u^u

Mī i^u ʔā^u kōsit.

78. TĀSHĀⁿ, WHO WAS A POOR MAN

(Tācāⁿ kă^u kitimāgisit inini).

Tācāⁿ ōṣaṇ pimādisiwaṇ kayā inī^u uḡiṇ; nīciwa^u iʔi^u usayā^u ya^u.
 Mīsa^u kăgă^u t^u ā^u pidci kitimāgisīwağ. Kī^u tigāwağ, nībiwa kī^u tigā-
 wağ. Mīḍač iʔi^u ayābi^u ta nībininig ā^u pitcigu mī^u kugininiwaṇ
 10 inī^u uḡi^u tigāniwān. Ā^u pidcigu minwāntaṇ a^a u^u a^u kiwāⁿ zī mī^u ku-
 ginini^k inī^u kī^u tigānaṇ. Ningutingigu ā^u pidci kigicāp owābaṇ-
 dānaṇ uḡi^u tigānaṇ, mīsa^u iʔi^u kigimōtimint. “Awəğwānigic ācic-
 tcigät?” ināndaṇ. Kāwīn pimi^u kawāsiwaṇ. Tābi^u kätinig ubāc-
 kisigaṇ udōdā^u pinān; āji^u a^u kama^u wāt kāmōtimigut. Cigwa pītā-
 15 baṇini ājinibāt. Kwäckusit pābā i^u nābi uḡi^u tigāning; mīsa^u mīnawā
 kī^u kimōtimint okī^u tigān. Intawā kiwā tibātcīmu^u tawāt iʔi^u
 unītcānisa^u: “Mīsa iʔi^u mīnawā kī^u kimōtimigōyaṇk, intawā
 kīni^u taṇawā a^u kanda^u kăg.”

Kăgă^u t^u ānitibi^u kätinig a^u i^u nini mādcā. Mīsa^u nāsāb kayā wīn
 20 ācinibāt pātābaṇinig. Skwātcībaṇ ka^u kina īgi^u ininiwağ mīsa^u
 untcita nibāwāt ānu^u a^u kanda^u wāt.

Mīḍač ā^u ta Tācāⁿ, kāwīn ma^u ci a^u kanda^u sī. Cigwa ānitibi^u kätinig
 mādcā a^u wi^u a^u kanta^u tōt. Cigwa pīdābaṇim, kāwīn kaṇağā uḡi^u kă-
 daⁿ sīn tciwīnibāt. Ninguting inābit a^u wiya owābaṇmān pītci^u sānit,
 25 mīḍač iʔi^u ācipōnīnit imāⁿ kī^u tigāning. Āji^u i^u cāt pācu ācipāskiswāt.
 Paṣigwa ō^u waṇ; ājipaḡitcwābinəṇ upāckisigaṇ ājinō^u pinānāt. Kă-

And this is why the dogs that you and I see fight (so) among themselves; and this they say is why the dogs fight among themselves when (ever) they meet together. It is not known which one swallowed that thing over which they fought among themselves. That is the way it will always be. And they say this is a reason why people are envious of one another as to who shall be the chief. That is as far as (the story) goes.

78. TĀSHĀⁿ, WHO WAS A POOR MAN.

Tāshāⁿ's father was living, and so was his mother; two were his elder brothers. And now, in truth, they were very poor. They tilled the ground, and much they tilled. And so, when the summer was halfway gone, exceedingly fine did their fields look. And highly pleased was the old man, that the (crops of the) fields looked (so) promising. Now, very early one morning he looked at his fields, whereupon (he found that) he had been robbed. "Who in the world did it?" he thought. (He saw) no sign of any tracks. When night came on, he took up his gun; then he lay in wait for the one that had robbed him. The dawn was beginning to appear when he fell asleep. On waking from sleep, he wandered about his field, looking; and so again (he found that) he had been robbed (of things in) his field. Accordingly back home he went to tell the news to his children. "And now again we have been robbed, so therefore it is your turn to keep watch."

In truth, when night came on, the man departed. And then in the same manner he also fell asleep at the coming of dawn. In due course of time all the men did the very same thing, falling asleep when they tried in vain to keep watch.

There was Tāshāⁿ, he had not yet watched. When night came on, he departed to go keep watch. When the dawn came, he had no desire at all to sleep. By and by, while looking about, he saw something come flying into (the field), and then (saw it) alight in the field. On going up close to it, he shot at it. (He saw) it fly up;

gä't kici'kā. Kumāgu a'pī kəṇawābāmāt ʔanimisānit; intigu
wīnipāngicin ācinawāt. Kägä't ānicipāngicininit ājimādcīpa'tōt,
ki'tci ānigu'k mādcība'tō. Cigwa owābandān kā'i'cipāngicininit;
kuniginīn mīgu i'i'ū kā'i'cipō'kiwābickāmīnit i'i'ū a'ki; mīgu i'ū
5 kayā wīn ācipīndcīkwāckwānit. Kumāgu a'pī papimagōtcīnk
owābandān tibickō wāsāyānig. Inābit ʔanimibisōwān. "Kāwīn
nintapōni'ā'sī," ināntām. Cigwa udābābandān pājik i'i'ū a'ki.
Cigwa āndaçi' pāngicinowāt, mīgu imā' ōdāna ayānig. Mīsa'
ācita'kunint imā āndaçi'a'kakacā'kāng; mī'i'mā' ucietcigātānig
10 i'i'ū a'ka'kajā kī'pāngicīnk. Mīsa kīmīntcima'pinit.

Cigwa ājikāgwātcīmīnt a'a'ū pināsi kīpāskisunt. "Anicāgu
ningīpāskisu'k." Mīdac i'i'ū ājikānōnint: "Kāwīn kəṇābāt
ānicā kitābāskisugusī a'a'ū Tācā'."

"Taḡa, tanāsi'kawā."

15 Cigwa kī'pīndigāwāḡ ājikāgwātcīmīnt: "Wāgunān kā'ū'ntci-
pāskiswāt wa'a'ū pināsi?"

"Kā, nībiwa kīmōti kī'tigan, mīdac i'i'ū kā'ū'ntcipāskiswāk."

Udigōn ugimān Tācā': "Mī gwaya'k kīpāskiswāt. Nōngum
ʔano'kātcigān kīgāmīnigō kayā a'a'ū cōniyā."

20 Mīsa cigwa; ānīc ā'pidci kitimāgisi, pīguckāniwān uta'i'imān.
Ācigītcīkunayā'i'nt, ājipīsi'kamōnint īni'ū pīsikigānān, ā'pitci
minwāntām. Kägä't nībiwa mīnā ʔano'kātcigān kayā īni'ū cōniyān.
Ājikānōnint: "Tācā', mī'i'ū kīcpīn kacki'tōyān tcikīwāyān ici-
kīwān."

25 Kägä't kīwā, mīyā'ta ucōniyāman kāwāwināt. Kā'taḡwicīnk
ōsan āndānit mīsa i'ū omīnān īni'ō'san īni'ū cōniyān. Cigwa uganō-

then, flinging away his gun, he chased after it. Truly with speed it went. Watching it for some time, (he beheld it) as it went flying away; as if it would fall was the way it seemed to him. In truth, when (he saw) it coming down to the ground, he started to run; with full speed he started running. In a while he saw where it descended; behold, it was a place where it had gone straight through the earth; accordingly then he too leaped in. While for some time he was dropping through space, he saw something that seemed like light. As he looked, (he saw something) falling through the air. "I would not give him up," he thought. In a while he came in sight of another country. Now, at the place where they alighted, right there was a town. Thereupon he was made captive at a place where charcoal was being made; for at the place where charcoal was made he fell. And then he was bound with cords.

In a while the bird was asked how he came to be shot at with a gun. "For no cause I was shot." Thereupon he was told: "Not without cause, perhaps, would you have been shot at by Tāshān."

"Come, let him be sent for!"

Presently in were they come, when he was asked: "For what reason did you shoot at the bird!"

"Why, much he stole from the field, and for that reason I shot at him."

By the chief was Tāshān told: "It was right that you shot at him. This day shall you be given goods and silver."

So thus it happened; for he was very poor, in tatters were his garments. When he was made to undress (and) was then arrayed in the clothes, very happy he was. Truly much was he given in goods and silver. Then he was addressed: "Tāshān, therefore, if you are now able to return home (by the way you came), you may go back."

To be sure, back he went, and only his silver he took home. When he was come at where his father dwelt, then he gave his father the silver. Presently he was addressed by his elder brother

nigōn usayā^{nyān}: “Tcīcāⁿ,¹ kanabātc kīgīkimōtinān a^a’u cōniyā.”
 Mīsa’ tibātcimut kīmīnint ini^u cōniyān. Kāwāsa; mīsagōntcita
 iⁱ’u nicki-ā-t iⁱ’u usayā^{nyā}.

Wāyābāninig mādcāwa² usa^{nyāya}², kəbāgījik ināntōwa². Mī-
 5 nāngwana kitciwāni’kān kī-ō-ci’ tōnit. Kigicāp, “Tācāⁿ,” utigō²
 usayā^{nyā}², “mādcātā tcikī-ō-sāyānk!” Kumāgu a’pī tāgwuci-
 nuwāt owābāndān i^u ki’ciwāni’kān. Āji-u-’ti’tinint Tācāⁿ, usayā^{nyā}-
 ya² udōti’tinigō; ācipīndcwābinigut iⁱ’māⁿ wāni’kāning. Kāgā’t
 unāwābāndān iⁱ’u kā’pāngicink; ānutā’tāganābit, kāgā’t nāwi-
 10 ināgwātini. Pā’kāt icinīnkwa’kāmīgā-i-kātānig i-i-witi kā-
 u-ntcipīndcipisut. Mīsa’pānā mādwa-i-cimātcānit, ānuwī’kwā-
 tci-o-; ā¹! kāwāsa kacki-u-sī. Mīdāc iwiti tibātcimowāt, ini-ō-siwān
 tibātcimu’tawāwāt: “Mīsā’pān a^a’u nicimānān kīwāni-ā-ngit.”

Ānīc mīsa iⁱ’u cigwa ki’tcimānāntāng a^u a’kiwāⁿzī. Kāga’pī
 15 ningutci icimādcā a^u a’kiwāⁿzī ānigu’k wāwīp. Kayāgu mintimōyā
 mōcāg mawī. A’pī mātāsugunāgātinig kāmādcāwāt ānōtcigu
 pāpāmawiwāt. Ninguting a^u mintimōyā āni-o-ki’kiwipāgiso. Pā-
 māgu māgwāmawit awiya onōntawān kīgītunit. Ānāma’kāmīg
 udani’tawān: “Ningā! omā nintaiyā!” unīsitu’tawān inugwisīšan.
 20 Ki’tci ānigu’k pīpāgi kənōnāt ini^u unābāman. Cigwa pīdāsa-
 musāwān. “Nāckā guca! Awiya kuca mādwāgīgito o-o-māⁿ
 ānāma’kanig.”

saying: "Tcīshāⁿ,¹ perhaps you stole the silver." Accordingly then he related how the silver had been given him. But (the story would) not (pass); furthermore, it was fated that he should anger his elder brothers.

In the morning departed his elder brothers, all day long were they gone. It happened that a great pit they had made. In the morning, "Tāshāⁿ," he was told by his elder brothers, "let us go on a hunt for game!" And when some distance they were come, he beheld the great pit. Then was Tāshāⁿ seized, by his elder brothers was he seized; then he was thrown into the pit. Truly far up could he see from where he came to rest; as he tried in vain looking upward, truly hopeless seemed the distance. To make it so that he might not get out of the place where he fell through, it was covered over again. And when the sound of them was heard going away, he tried in vain to get out; but, alas! it was impossible for him to succeed. And then over at yonder place they related the news, to their father they conveyed the tidings: "Now gone is our little brother, whom we have lost."

Naturally, therefore, then in great sorrow over it was the old man. At last off somewhere went the old man in great haste. And the old woman all the while was weeping. When ten days had passed, then gone were they to wander about crying. By and by the old woman dropped down upon her knees by the way. And suddenly, while she was crying, she heard the sound of some one speaking. From beneath the earth she heard some one's voice: "O my mother! here I am!" She recognized the voice of her beloved son. At the very top of her voice she called aloud, speaking to her husband. Presently he came walking hitherward. "Now, hark! Somebody can really be heard speaking below the earth here."

¹ A variant; Cīcāⁿ or Tcīcāⁿ in the Leech Lake dialect. In the English translation most of the variants have been normalized to Tāshāⁿ. [Corruption of French Petit-Jean.—T. M.]

Kägä't nantutank a^a'u a'kiwäⁿzī maḍwägāgītōwān; unisitu'ta-
wān iniyugwisīsan. Kägä't minwāntam a^a'u a'kiwäⁿzī. Miḍac
iⁱ'u ājimādcī'tāwāt mō'kawāwāt īni^u ugwisīsiwān. Kägä't nā-
wināgusiwan a'pī kāmō'kawāwāt. Miḍac iⁱ'u pīmina'kwān āji-
5 pōna'kiyābikinamowāt, mīsa' ājikācki-ā-wāt. Kägä't minwān-
tamōg. Ājikiwāwāt.

Kātaḡwicinowāt, kāwīn abisiwa^s usayāⁿya^s; cigwa wānāgucik
tagwicinōg īgi^u ininiwāḡ, ā'pidcisa' aḡatciwāḡ īgi^u ininiwāḡ.
Tājāⁿ ājikigitut: "Āmbāsa, kāgu' wī'kā mīnawā dōtawicikāgun
10 kā'tōtawiyāḡ. Kōsinān cawānīmī'k. Kāmīninīm a^a'u cōniyā
kayā iⁱ'u āno'kātcigān o'ō-witi kāmīnigōyāmbān. Kīga-i'ciwī
tciwinīm."

Ājimādcāwāt mawātisāwāt īnōgimān. Mīsa' tciwībiwa mīnawāḡ
iⁱ'u āno'kātcigān. Āji-ā-watāsowāt. Kägä't nībiwa āno'kātcigān
15 āndāwātopaḡamiwītōnāwā. Kā'kici'tāwāt ka'kina āntāwāt a'tō-
wāt, kägä't minwāntamōg īgi^u ininiwāḡ; kayā a^a'u a'kiwäⁿzī kägä't
minwāntam. Mīsa' iⁱ'u cigwa kayā ājimīnāwāt īni^u cōniyān
a'kiwäⁿziyān, kayāgu īni^u ugiwān mīnawāt.

Mīsa cigwa kiki^stciiminwāntamuwāt īgi^u ininiwāḡ. Ājikigitō-
20 wāt ininiwāḡ: "Tājāⁿ, mīgu iⁱ'u kā-i'ciki'tciawānimigōyān iⁱ'u
ki'tciwānātisiyān, nībiwa ayāyāḡ iⁱ'u āno'kātcigān kayā a^u
cōniyā. Wābān kīgamādcāmin tciḡi'ō'dāyāḡ, mīgu iⁱ'u kā-i'cini-
siyāḡ."

Wāyābāninig ājimādcāwāt ōdānāḡ icāwāt. Cigwa udciwāwāḡ.
25 Kägä't ōdāna ōdābābāndānāwā; ugi'kānimāwān kā-ū-tāmāwāt
īni^u ugi^{mān}; nisiwa^s udānisini, mīdac īni^u māwudisāwāt.

Ānīc ā'pidci nibātisi a^a'u wāsīmā-i'māwint. Udināwān: "A'pīgu
kīgā-i'gōyāḡ tciwīsinīyāḡ, mīgu i^u ickwā'tāyāḡ wīsinīyāḡ mī
kayā kīn kā-i'cickwā'tāyān. Ayāḡwamisīn!"

30 Cigwasa' ānimādcāwāḡ. Cigwa wābāmāwāḡ. "Pīwitāḡ!" inā-
wāḡ. Mīsa' gāḡāt ināwāḡ: "Mī-i'māⁿ a^a'u nintōgimāminān icipīn-
digāyu'k."

Sure enough, when the old man listened, (he heard) some one speaking; he recognized the voice of his dear son. Truly pleased was the old man. Thereupon they set to work uncovering their dear son. In truth, he appeared as if a long way down when they had uncovered him. Accordingly then a cord they let down into the hole, whereupon they were then able to get him out. Truly happy they were. Then they returned home.

When they had arrived, not at home were his elder brothers; when it was evening, home came the men, and very much abashed were the men. Tāshāⁿ then spoke, saying: "Now, never again do to me what you did to me. Upon our father do you have pity. I give you the silver and the goods that were given to me at yonder place. I will go thither with you."

Then they departed to go visit the chief. Whereupon a great deal was given them in the way of goods. Then they hauled it away. In truth, they fetched much property home. When they had finished storing it all away in their home, truly happy were the men; and the old man was truly happy. Thereupon then they also gave the silver to the old man, and to their mother too they gave it.

Thereupon then greatly pleased were the men. Then spoke the men, saying: "Tāshāⁿ, therefore shall we hold you in great esteem for the great wealth we are in, for the abundance we have of goods and of silver. To-morrow we will set forth upon a visit, and there shall be three of us."

On the morrow they then set out to go to a town. In a while they came (among some people). In truth, in sight of a town they came; they knew the chief whom they were to visit; three were the number of his daughters, and he was the one they were to visit.

Now, very much of a glutton was he that was their younger brother. They said to him: "Now, when we have food given us to eat, the moment we stop eating, that is the time you should also stop. Be on your guard!"

In a while they were on their way. Presently they were seen. "Visitors!" others said of them. And then, in truth, they were told: "At yonder place, (where) our chief (lives), do you enter in."

Mi gägä't nisiwa^ε udānisiwā^ε kayä ini uwīwan a'a^u a'kiwāⁿzī. Kägä't kigitōwan ini^u a'kiwāⁿzī·ā·n: "Ā'ā^u, kīgä·i·k igi^u·pī-witäg."

Kägä't mādcī'tāwag igi^u i'kwāwag tcībā'kwāwāt. Abā'pic
5 kāsīsā'kwāwāt mīgu imāⁿ mi'tcisag tacwāgiwābinigātānig atō'pu-win. Kā'kijī'tāwāt, "Ā'ā^u, wīsiniyu'k!" ināwag igi^u ininiwag.

Kägä't wunābiwag. Unābi Tājāⁿ' tciwisinit. Pitcīnagigu mayā-tantcigāt a'a^u Tājāⁿ' ānimucan ubimitōkickāgōn. "Mī·a^u nisayāⁿ twā'kiwābinit," ināntam. "Kānābātc ickwāwīsiniwag wāntcitō-
10 'kiwābinit," ināntam. Mīsagu i^u āci·i·kwabit. Ānugānōnigut wītcī'kiwāya^ε: "Wīsini!" ānu·i·gut. Mīsa kāwīn pīnic ācickwā-'tānit usayāⁿyā^ε wīsinit.

Ānīc, mī cigwa ānitibi'katinig. Cigwa tacwāgiwābinigātāniwan ini^u wābōyānan. "Mī·i·māⁿ kayä gīnawā tcibibāyag," ināwag
15 igi^u ininiwag. Āgāmickutā mīwiti āndacinibānit i'ε^u i'kwāwa^ε. Āyābi'tātibi'katinig ājikuckusit Tcījāⁿ'; ā'pidci wīwīsini. Āji·ā·m-wātcwābināt ini^u usayāⁿyān. "Nisayāⁿ! ā'pidci niwīwīsin!"

"Kägä't mī·i·^u kā·u·ntcī·i·kōyān kasāsintciwin. Intawā nānta-kimōtin kīgā·i·wāntamānk. Mīwāti umōtayābi'kunk kī·a·tcigā-
20 tāg i'ε^u wīsiniwin."

Kägä't pašigwī kwīwisāns; kimōtc āci·i·cāt ācimi'kank i^u umō-daiyābi'k; ācipīndcipitōt i'ε^u umōtaiyābi'k, kägä't ācimi'kank kāmītcit. Ā'pidci umīnupi'tān i^u wīsiniwin. Ināntam māgwa wīsinit: "Āmbāgic kayä wīnawā nisayāyag mītcīwāt!" Kā'kā-naskibitōt nībiwa ācimādcāt icāt usayāⁿ·ā·n. Ā'pidci kaskitibi-
25 'kātini, mīnāngwana imāⁿ icāt i^u i'kwāwa^ε nibānit. Mīnāngwana

There, sure enough, were the three daughters and the wife of the old man. Truly then spoke the old man, saying: "Well, feed the visitors."

Truly to work cooking started the women. When they had finished cooking the meal, then upon the ground was spread the cloth. After they had finished (arranging the food), "Now, then, eat!" the men were told.

To be sure, up (to the food) they sat. Up (to the food) sat Tāshāⁿ to eat. And as soon as Tāshāⁿ began eating, by the foot of a passing dog was he touched (on the back). "That is my elder brother nudging me," he thought. "That perhaps they have finished eating is why they are nudging me," he thought. Thereupon he sat back (from the food). In vain was he told by his brothers, saying: "Eat!" was he told, but to no purpose. But (he would eat) no more when his elder brothers then stopped eating.

Well, it was beginning to grow dark. In a while the blankets were spread (for them). "It is over there that you yourselves are to sleep," the men were told. On the other side of the fire was where the women were sleeping. When midnight came, then up from bed rose Tcīzhā; very anxious was he to eat. Then he woke his elder brother. "O my elder brother! very eager am I to eat."

"In truth it was on that account that you were reminded of your lack of (self-) restraint in time of want. Therefore you perhaps had better try to steal what we did not eat up. In yonder jar was where the food was placed."

Truly up to his feet rose the boy; stealthily then went he over to where he found the jar; when he put (his hand) into the jar, sure enough, he found (something) to eat. Very savory did he find the taste of the food. He thought while he ate: "Would that my elder brothers were also eating (this)!" After taking (as) much (as he could hold in his hands), he then started to go to where his elder brother was. Extremely dark was the night, and it so happened that where he went was where the women were asleep.

i^u mi'tcitiyācininit ini'^u i'kwāwān. Ugañōnān: "Misaⁱ, nackä kuca, kägä't wīngi'pugwāt o'ō'." Mīdāc omāⁿ udōninink sinigunā-mawāt iⁱ'^u wīsinīwin. "Mī'a' ^u nisayāⁿ wayāsīngwācink," inān-dam. Mīdāc iⁱ'^u i'i'māⁿ utcītīnink sinigunā-mawāt i^u wīsinīwān.
 5 Māgwāgu sinigunā-mawāt pōgitiwān. Äjikīgītut Tācāⁿ: "Kicitāna kitināntam? Tā'kā guca." Mīdāc iⁱ'^u äcipāsigwīt Tācāⁿ mīnawā icāt i'i-witi wāntinānk iⁱ'^u mādcit.

Mīdāc iⁱ'^u äcikuskusit a'i'kwā kāsīnigutiyānint iⁱ'^u wīsinīwin. Ā'pidci kagwānisagāntam. "Mīnāngwana i^u kīmītingwāmān,"
 10 ināntam a'i'kwā. Acī'ā-mwātcwāpināt ini'^u umisāⁿyan. "Nimi-saⁿ! nīmītingwām."

Ānīc ā'pidci utagatcītawāwa iⁱ'^u ininiwa^s. "Nicīmāⁿ, āyāngwāmīsin! Nāsipīn. Awigīsibiginān ini'^u ā'pidcimoyānk ayāngwāmikākkiwāginān, tawīntcīgāt ānisāgisi'tōyan. Kīcpīn kuckusi-
 15 wāt igī'^u ininiwāg kidābā'pī'i'gōmin."

Kägä't a'i'kwā äjisāga'āⁿk kā'kākkiwāginānk udai'īⁿman. Sā-ga'ā^m āgāmīng icāt. Abā'pic kāwawānābit imāⁿ nibī'kāng gīsibīgināng udai'īⁿman.

Mīdāc a^u kwīwisāns cigwa tāwisinit, "Tāga," ināndam, "tāga,
 20 mīnawā ningamādcī'tawāg o'ō'^u wīsinīwin," ināntam Tājāⁿ. Nicō-nintc äcipīntcini'kānit i'iwā kictci'o-mōtayābi'k, ā'tiwā! ācita-'kwāmīgūt iⁱ'^u ki'tci'o-mōtayābi'k. Äjimādcāt icāt usayāⁿya^s. "Misa', ninta'kwāmīgūt iⁱ'^u omōtayābi'k."

Äci'u'nickāt a^sa'^u inini utānuwī'kwa'tawān ini'^u ocīmāⁿyan, kāwā-
 25 sa ugacki'tōsīn. Kīmōtc ugañōnān ini'^u ocīmāⁿyan: "Nicīm! intawā sāga'āⁿ. Iwiti ā'kubīga'k nāntawābām āsīn tciwābickābi'kisit.

It so happened that with her buttocks exposed lay one of the women. He spoke to her, saying: "O my elder brother! just look here, truly delicious to eat is this." And so up at the other's mouth he held the food. "This is where my elder brother's face is resting," he fancied. But it was up to the (woman's) buttocks he was holding the food. And while he was holding the (food) up to her there, she broke wind. Then spoke Tāshāⁿ, saying: "Too hot, do you think? Why, it is cool." And then, rising to his feet, Tāshāⁿ returned to the place where he got what he had eaten.

Thereupon from sleep woke the woman who had been rubbed on the buttocks with the food. With exceeding disgust she felt in her mind about it. "It is possible that I may have eased myself while asleep," thought the woman. Then she woke her elder sister. "O my elder sister! I have eased myself while asleep."

Naturally much embarrassed were they in the presence of the men. "O my younger sister, do be careful! Go down to the water. Go wash what we have been lying upon. With care roll it up into a bundle, for it will smell when you take it out of doors. If from sleep the men should wake, by them would we be laughed at."

In truth, the woman then went out of doors after she had rolled her things into a bundle. She went out of doors to go down to the shore. When she was seated, then there by the water she washed her things.

And when the boy had eaten enough, "Now," he thought, "now, next I am going to take them this food," thought Tāshāⁿ. When with both hands he reached into the big jar, alas! he was caught fast by the great jar. Then he went over to where his elder brothers were. "O my elder brother! I am caught fast by this jar."

Then, waking up from sleep, the man tried to pull his younger brother loose from it, but not at all was he able to do so. In secret he spoke to his younger brother, saying: "O my younger brother! you had better go outside. Yonder by the edge of the water go

Midac a^u asin mī·i·māⁿ icibī'kusitōn iⁱ·u omōtāyābi'k. Ayāngwā-
misīn! kīgaki'kānimigunānig ōgō^u i'kwāwag."

Mī·i·u kägä't kānicisāga·a·nk. A^u gwīwisāns ājināsibit. Anī·i·nā-
bit ā'kubigātinig, owābandān kägō wāsīdānig; asin ināndam.

- 5 Kāwīndac igu a·i·'kwā mādabisi mägwā kisibiginank ini^u
uda·i·imān. Inābit awiya kibinitcikusāwān nāwātē ācīçagackit.
"Mimāwīna a^u nīngā, mīsa i^u kiki'kānimit mītingwāmoyān."

Cayīgwa udāni nāsi'kawān kwīwisāns wāsīsunit, ki'tci·ā·nigu-
'kidac ubaki'tā·o·wān umūdāyābi'k; kāwīn kapağā ubi'kwisitōsīn
10 i^u omōdāyābi'k. Midac kägä't mīnawā tci·ā·nigu'k paki'tā·o·wāt.
Midac pitcīnağ, "Nyāⁿ, nīmāmā! kāwīn wī'kā mīnawā ningami-
tingwāmusi!" Ānic pipāgigu iⁱ·u i'kidut, pā'kic kayā mawī.

Āmbā, kägä't māmā'kādāntam Tācāⁿ. "Ni'tāgāgigitōwag nan-
gwana igi^u asinīg," ināndam. Midac iⁱ·u āciku'pīt icāt imāⁿ wīgi-
15 wāming, udāniğānōnān ini^u usayāⁿyan: "Nisaiⁿ, kāwīn nimbī-
kusitōsīn iyōmōdayābi'k. Nintānupaki'tā·ā·n iⁱ·u asin. Nīcing
kāpaki'tā·ā·mān iⁱ·u asīn ācikīgītut asīn: 'Nīmāmā! kāwīn wī'kā
mīnawā ningamītingwāmusi!' Mamā'kātc kīkidut a^a·u asīn.

"Ci, mațci·a·nīm! kā'na awiya kigi·a·winīwānawāsī? Mī ici
20 sāga·a·n, mațci·a·nīm! Asīn nantawābām, mī·i·māⁿ icipaki'tā·a·n."

Kägä't ājisāga·a·nk Tācāⁿ owābandān asin. Ājipa'ki'tā·a·nk,
mīsa' kägä't ubīgwisitōn iyōmōdayābi'k. Ācikiwāt; kā'pīndigāt
awānibān ini'kwāwān.

Midac i^u wayābāninig cigwa mīnawā kisīsā'kwāwa^s iⁱ·u i'kwāwa^s.
25 Mōⁿçag pā'piwa^s i'kwāwa^s. Kägä't ağatci Tci·i·cāⁿ, ā'pidci
māncisi. Intawa tcibwāgisigā'kwānint ājimādcāt kiwāt. Mīsa

seek for a rock that is very white. And then against the rock do you break the jar. Be careful! for we shall be found out by these women."

Thereupon, in truth, after he had gone outside, the boy then went down to the water. While looking about by the edge of the water, he saw something shining; a rock he took it to be.

And the woman did not move while washing her clothes. As she looked, (and saw) some one walking hitherward in the dark, lower down she then stooped. "That must be my mother, for now must she have found [me] out that I eased myself while asleep."

Already now was the boy coming up to the shining object, and with a very hard blow he dealt it with the jar; but not at all did he smash the jar. Thereupon, in truth, with a still harder blow he struck it. And then presently, "O my mother! never again will I ease myself while asleep." Now, with a loud voice she yelled when she spoke, and at the same time she cried.

Oh, truly astonished was Tāshāⁿ. "Why, these rocks must know how to talk," he thought. And then up from the shore he went his way to yonder wigwam, he went to speak to his elder brother: "My elder brother, I did not break the jar. I tried breaking it against a rock, but failed. After I had twice struck the rock, then spoke the rock, saying: 'O my mother! never again will I ease myself while asleep.' It is marvellous that the rock should speak."

"Why, wretch! have you not gone and beaten somebody to death? Therefore go on out of doors, wretch! Look for a rock, and against it hit (the jar)."

In truth, when out of doors went Tāshāⁿ, he saw a rock. When he struck it, then, sure enough, he smashed the jar. Then he started back; when he went inside, a woman was gone.

And so, when the morrow came, then again a meal the women cooked. All the while were the women laughing. Truly embarrassed was Tci'i'shāⁿ, very ill at ease was he. Accordingly, before (the women) had finished with the cooking, he departed on his

i'i'u cigwa wanimō' kigu kīmādcāwan īni'u ucīmā·i·wān. Kā·i·ckwā-
 wīsinīwāt īgi'u ininiwag äjikiwāwāt. Kāwīn kənagä utatimāsiwā-
 wān īni'u ucīmā·i·wān. Äcitəgwicinowāt äntāwāt, mīsa i'u pināwi-
 tcīt kī·ə·gōtānig.

homeward way. Therefore then in secret went their little brother away. When they had finished eating, the men then went back home. Not even were they able to overtake their younger brother. When they were come at where they lived, therefore then (did they behold) the buttocks of the ruffed grouse hanging aloft.

PLATE I.

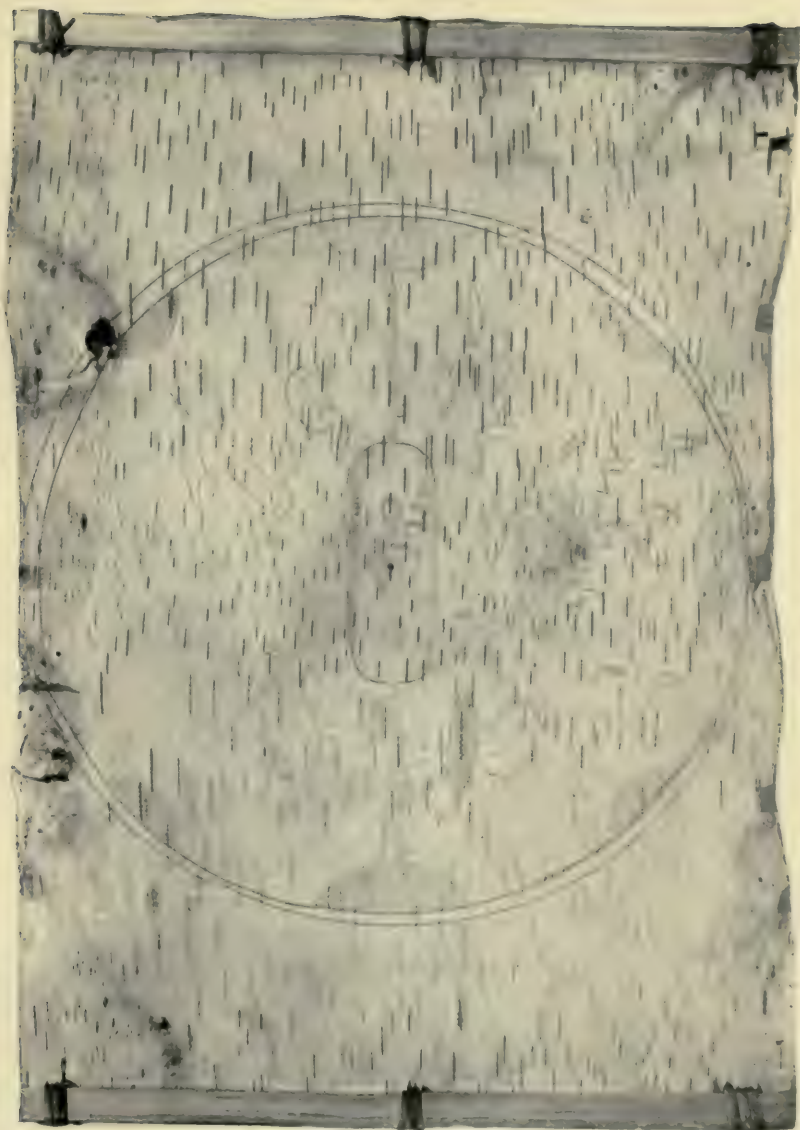


PLATE I. — BIRCH-BARK RECORD (see pp. 322-323).

PLATE II.



PLATE II. — BIRCH-BARK RECORD (see pp. 588-607).

ERRATA ET ADDENDA¹

PART I

- p. 2.7, read *nōngum āninān*
p. 16.1, read *mīsagu·i·i*^u
p. 22.20, read *ōmi'tcigā*
p. 34.3, 4, read *māmān*
p. 34.26, read *nūwing*
p. 36.5, read *tīndīsiwq̄n*
p. 36.6, read *wā^uwān*
p. 36.7, read *ki'tci·o·gāwq̄n*
p. 48.17, read *kigī^ugō^uimiwā*
p. 52.20, read *pimādq̄gā'kuba·i·wāt*
p. 60.8, read *'i·i*^u
p. 64.17, read *'i·i*^u
p. 64.20, read *undcita*
p. 76.4, read *animowānuwicq̄n*
p. 76.30, read *panāgu*
p. 76.31, read *māmiskwa'kunānig*
p. 78.2, read *cigwasa*
p. 92.13, read *'māgicā*
p. 92.17, read *awawa! Ambāsano*
p. 96.21, read *kā·i·citiṭibanā'kwa·u·gut*
p. 106.16, read *tcisāgāwa·o·wāt*
p. 116.17, this line should have been transferred to the top of p. 118
p. 126.23, read *kā·i·gōyq̄mbq̄n*
p. 140.6, read *Nimbi·i·cinica·u·gō*
p. 162.9, read *Ni'tcīni'tcā*
p. 166.18, read *īgi*^u

¹ These include some changes to Dr. Jones' manuscripts

- p. 168.10, read *ki'tcini'ka* or *ki'tcini'ka*
- p. 172.20, read *Kā'kicūtōd*
- p. 176.1, read *nikānsa*⁸
- p. 188.15, read *kwāskunigwān mī·a'·u kāwīdigāmāt*
- p. 192.3, read *Ningutingigu*
- p. 192.17, read *miciwutciḡ*
- p. 194.27, read *mici'w·dcīḡ*
- p. 196.3, 6, read *mīci'w·dcīḡ*
- p. 196.18, read *nimqnitō^{wi}*
- p. 206.8, read *ki'tcigami* or *ki'tcigami*
- p. 211, read "big sturgeon" (twice)
- p. 213, read "big sturgeon" (three times)
- p. 222.1, read *Ājikanōnāt wīwq̄n*
- p. 222.7, read *Babī'tcīn* or *Babī'tcīn*
- p. 240.28, *Rāmōdtigisinit* is a faulty form which the editor cannot correct (read *kāmōdcigisinit*)
- p. 248.17, read *a'kiwāⁿzima'·i·ngq̄nq̄n*, and similarly elsewhere
- p. 248.23, read *kīmīnin* or *kīgamīnin* (?)
- p. 290.15, read *īniyōsq̄n*
- p. 340.7, 10, read *māgisīwāc*
- p. 350.13, *undcipasigw·ō·wq̄n* is a wrong form; probably *undcipasigwa·ō·wq̄n* is to be read
- p. 354.8, read *mādcī·q̄·nīm*
- p. 388.9, read *kī'pīmādi-*
- p. 390.24, 25, read *oyāngwāmisin*
- p. 394.25, 26, read *wābima'kwq̄n*
- p. 394.29, read *wābima'kwa*
- p. 396.1, read *nigik*
- p. 396.4, read *mīciginābik*
- p. 396.16, read *Nīⁿjiwanidq̄c*
- p. 404.12, *bimōjskinisāt* is a faulty form; read *bimōsk-*, probably
- p. 404.18, read *tcigōḡinīl*, *mīnawā*
- p. 407, transfer the last line to the top of p. 409.

- p. 408.11, *ba'ō'dcīmininim* is wrong; probably *bīga'ō'dcīmininim* is to be read
- p. 408.15, *Ranīmimin* is wrong; *kīganīmimin* is probably to be read
- p. 420.18, read *ma'kupimidā*
- p. 428.24, read *ki'tci'a'mi'kwqn*
- p. 438.7, read *ningīnisāg*
- p. 454.6, read *ini'"*
- p. 460.26, read *ājiwajiwanīkāt*
- p. 466.1, read *Ānīc*
- p. 474.6, 7, read *mādwāki'tcisagaswā'i'tiwāt*
- p. 488.13, read *ki'tcipā'pīnīku-*
- p. 490.12, read *nōngum*
- p. 490.13, read *minis*
- p. 492.19, read *Nānā'pādāmqn*

PART II

- p. 8.5, read *tābināgwaṭinīg*
- p. 12.26, read *pinā'kwā'u'diwāt*
- p. 14.24, read *kāwīn*
- p. 18.3, read *Mī'a'we*
- p. 20.1, read *ningīki'tcipawātcikā*
- p. 26.5, read *Kīcpindq̄c*
- p. 30.13, read *Inābit dāc*
- p. 30.23, read *Acāwujāwāskukāskitāsāpisun*
- p. 34.26, read *o'k*
- p. 52.4, read *kō'kumis*
- p. 54.6, read *ki'tcimā-dcība'tōd*
- p. 56.20, read *ninwīnōnā*
- p. 62.6, read *kā'i'ji-mādcāwāt*
- p. 64.4, read *mātabiki'tcigami*
- p. 74.20, read *mīcināmqmāwqn*
- p. 77, translation doubtful at end of fourth and fifth paragraphs
- p. 90.18, read *a'kiwā"jī'i'c*

- p. 94.24, read *kūcīlīnā*
 p. 102.6, read *cayīgwa*
 p. 104.19, footnote belongs to *nāmāqabit*
 p. 110.12, read *ijādā**
 p. 115.22, omit hyphen in *yā^aha*
 p. 116.23, read *Mīnawā*
 p. 116.23, read *i'kidowag*
 p. 122.16, read *ānawi mīnawā*
 p. 122.21, read *Nāngawisāga-i'gāning*
 p. 124.24, read *kā-i'ji'o-dābānag*
 p. 128.5, read *mē-i'dac*
 p. 130, heading and l. 12, read *mackīgimin*
 p. 130.20, read *māckīgimīn*
 p. 132, heading, read *Mātcī'kiwis*
 p. 132.3, read *mī-i'sa'*
 p. 136.7, read *oji'tōn*
 p. 150, heading, read *gayā*
 p. 152.22, read *'a^aa'*
 p. 160.6, read *nōngum guca*
 p. 164.10, read *miskwāpi'kidānig*
 p. 174.18, footnote belongs to *omā'*
 p. 198.11, read *Ayāngwānisīn*
 p. 202.28, read *Nībiwa*
 p. 226.16, read *odānqigikānōnān*
 p. 234.1, read *kāwīn*
 p. 246.26, read *ogī'o'-disigōn*
 p. 252.12, read *ini''*
 p. 256.15, read *gayā*
 p. 258.15, read *kā-i'jimādcī'kwājiwāwāt*
 p. 262.18, read *ki'tcigāmīng*
 p. 270.5, read *ōgō'' nindānisag*
 p. 274.9, read *gwīwisāns*
 p. 278.1, read *niwīwisīn*

- p. 280.16, read *dcinibāsīwqg*
 p. 292.8, read *ini'⁴ ma'kwan*
 p. 296.23, read *gu ijiwābqt*
 p. 306.8, read *kāwīn*
 p. 308.15, read *kicpīn*
 p. 316.16, read *mānugījiwāckank*
 p. 323, No. 33, read *ānzīkwqg*
 p. 360.9, read *ningatōlawā*
 p. 372.26, read *tawunicicin*
 p. 378.19, read *Pisindawiciyu'k!*
 p. 380.6, read *Āyāsā*
 p. 414.9, read *A'*
 p. 428.14, read *omīnigōn*
 p. 446.5, read ''
 p. 454.3, read *mīsa'*
 p. 466.1, read *pā'kic*
 p. 524.18, read *mīgāciciyu'k*
 p. 538.6, read *kīgāpicigwāntawā*
 p. 584.14, read *utci'tcāgwqn*
 p. 608.5, read *nīn nī'tqm*
 p. 620.18, read *Mīsa'*
 p. 624.23, read *āci-ōmbickānit*
 p. 686.5, read *āndqc bibōnicit*
 p. 696.15, read *imā'*
 p. 704.7, read *Kīwātinunk*
 p. 704.9, read *ānā'kwatcit*
 p. 706.6, read *pigiskānidiskāsiwqg*
 p. 728.6, read *ki'tcigqmīng*

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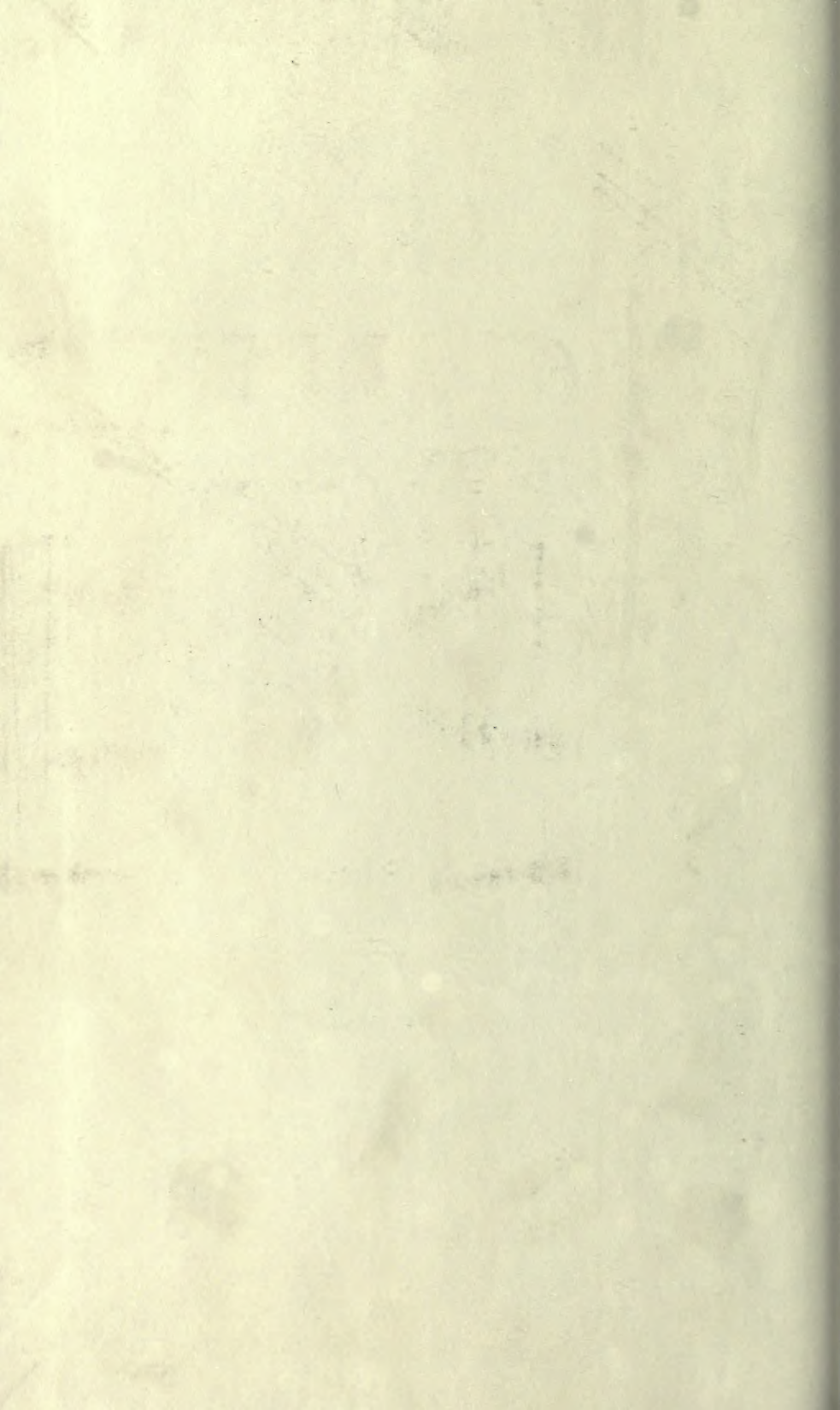
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